

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL  
LIBRARY

R 417.05/E.I.

CALL No.

Acc No. 66179

D.G.A. 79.

GIPN -St-2D G Arch.N. D 57-25-9-58-1,00,000











# EPIGRAPHIA INDICA

Volume IV (1896-97)

66179



PUBLISHED BY  
THE DIRECTOR GENERAL  
ARCHAEOLOGICAL SURVEY OF INDIA  
JANPATH, NEW DELHI-110011

1979

*First printed 1897*

*Reprinted 1979*

66170  
प्रवाप्ति संख्या..... दिनांक..... 56  
निर्देश नं. R. 112. 01 / 11  
नई दिल्ली  
केन्द्रीय पुरातत्व प्रस्तावना

©

ARCHAEOLOGICAL SURVEY OF INDIA

GOVERNMENT OF INDIA

1979

**Price : Rs. 95.00**

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA  
AS A SUPPLEMENT TO THE "INDIAN ANTIQUARY."

---

# EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHÆOLOGICAL SURVEY OF INDIA.

EDITED BY

E. HULTZSCH, Ph.D.,

GOVERNMENT EPIGRAPHER; FELLOW OF THE UNIVERSITY OF MADRAS;  
CORR. MEMB. OF THE BATAVIA SOCIETY OF ARTS AND SCIENCES,  
AND OF THE ROYAL SOCIETY OF SCIENCES AT GÖTTINGEN.

---

VOL. IV.—1896-97.

---

CALCUTTA :

OFFICE OF THE SUPERINTENDENT OF GOVERNMENT PRINTING, INDIA.

BOMBAY: EDUCATION SOCIETY'S PRESS.

LONDON: LUZAC & Co.

NEW YORK: WESTERMANN & Co.

CHICAGO: S. D. PEET.

LEIPZIG: OTTO HARRASSOWITZ.

PARIS: E. LEROUX.

BERLIN: A. ASHER & Co.

VIENNA: A. HÖLDER & Co.

*Price, Rs. 24 or 36 sh., bound.*

CALCUTTA :  
GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE,  
8, HASTINGS STREET.

# CONTENTS.

*The names of contributors are arranged alphabetically.*

	PAGE
<b>REV. J. E. ABBOTT:—</b>	
No. 42. Bâi Harir's inscription at Ahmadâbâd; A.D. 1499 . . . . .	297
<b>R. G. BHANDARKAR, M.A., PH.D., C.I.E.:—</b>	
No. 40. Karhâd plates of Krishṇa III.; Śaka-Saṃvat 890 . . . . .	278
<b>PROFESSOR G. BÜHLER, PH.D., LL.D., C.I.E.:—</b>	
No. 5. Taxila plate of Patika . . . . .	54
„ 13. Three Buddhist inscriptions in Swât . . . . .	133
„ 29. Banskhêra plate of Harsha; the year 22 . . . . .	208
<b>W. CARTELLIERI, PH.D.:—</b>	
No. 20. Semra plates of Paramardidêva; [Vikrama-]Saṃvat 1223 . . . . .	153
<b>J. F. FLEET, I.C.S., PH.D., C.I.E.:—</b>	
No. 2. Sravaṇa-Belgola epitaph of Prabhâchandra . . . . .	22
„ 30. Stone inscriptions at the Jaṭiṅga-Râmôśvara hill . . . . .	212
„ 36. Kelawaḍi inscription of the time of Sômośvara I.; A.D. 1053 . . . . .	259
„ 50. Hebbâl inscription of A.D. 975 . . . . .	350
<b>E. HULTZSCH, PH.D.:—</b>	
No. 4. Piṭhâpuram pillar inscription of Prithivîśvara; Śaka-Saṃvat 1108 . . . . .	32
„ 9. Vêlûr rock inscription of Kannaṛadêva . . . . .	81
„ 10. Piṭhâpuram pillar inscription of Mallidêva and Manma-Satya II.; Śaka-Saṃvat 1117 . . . . .	83
„ 15. Jainâ rock inscriptions at Vaḷḷimalai . . . . .	140
„ 16. Kômarti plates of Chaṇḍavarman of Kalinga . . . . .	142
„ 19. Mahêndravâḍi inscription of Guṇabhara . . . . .	152
Nos. 22 and 52. Four Tamil inscriptions at Kil-Muṭṭugûr . . . . .	177 and 360
No. 23. Two Tamil inscriptions at Âmbûr . . . . .	180
„ 32. Sholingbur rock inscription of Parântaka I. . . . .	221
„ 33. Piṭhâpuram pillar inscription of Mallapadêva; Śaka-Saṃvat 1124 . . . . .	226
„ 38. Saṅkalâpura inscription of Krishṇarâya; Śaka-Saṃvat 1435 . . . . .	266
„ 39. Viḷâpâka grant of Venkaṭa I.; Śaka-Saṃvat 1523 . . . . .	269
„ 47. Three inscriptions of Kâṭaya-Vêma; Śaka-Saṃvat 1313, 1336 and 1338 . . . . .	328
„ 48. Karikal inscription of Madhurântaka . . . . .	331
<b>PROFESSOR F. KIELHORN, PH.D., LL.D., C.I.E.:—</b>	
No. 1. British Museum plates of Sadâśivarâya; Śaka-Saṃvat 1478 . . . . .	1
„ 3. Udaypur inscription of Aparâjita; [Vikrama-]Saṃvat 718 . . . . .	29
Nos. 7, 31 and 37. Dates of Chôla kings . . . . .	66, 216 and 262
No. 11. Twenty-one copper-plates of the kings of Kanauj; [Vikrama-]Saṃvat 1171 to 1233 . . . . .	97
„ 12. Kamauli copper-plate of the Siṅgara Vatsarâja; [Vikrama-]Saṃvat 1191 . . . . .	130
„ 17. Arulâla-Perumâl inscription of Ravivarman of Kêraḷa . . . . .	145
„ 18. Raṅganâtha inscription of Ravivarman of Kêraḷa . . . . .	148
„ 25. Chikkalla plates of Vikramêndravarman II. . . . .	193
„ 26. Gaṇjâm plates of Prithivivarmadêva . . . . .	198
„ 27. Three inscriptions from Travancore . . . . .	201
„ 28. Nilgund inscription of Talla II.; Śaka-Saṃvat 904 . . . . .	204
„ 34. Khâlimpur plate of Dharmapâladêva . . . . .	243
„ 35. Kndopali plates of the time of Mahâ-Bhavagupta II. . . . .	254
„ 43. Nandamapûṇḍi grant of Râjarâja I., dated in his thirty-second year [A.D. 1053] . . . . .	300
„ 44. Three inscriptions from Northern India . . . . .	309
„ 51. Donepûṇḍi grant of Nâmaya-Nâyaka; Śaka-Saṃvat 1259 . . . . .	356

Rec. complimentary from publication sec. on 29.7.80.

	PAGE
PROFESSOR F. KIELHORN, AND H. KRISHNA SASTRI :—	
No. 6. Sālōtgi pillar inscriptions . . . . .	57
H. LÜDERS, PH.D. :—	
No. 49. Kaḍaba plates of Prabhūtavarsha; Śaka-Saṃvat 735 . . . . .	332
G. V. RAMAMURTI, B.A. :—	
No. 24. Naḍagām plates of Vajrahasta; Śaka-Saṃvat 979 . . . . .	183
„ 45. Dirghāsī inscription of Vanapati; Śaka-Saṃvat 997 . . . . .	314
J. RAMAYYA, B.A., B.L. :—	
No. 46. Tottaramūḍi plates of Kāṭaya-Vēma; Śaka-Saṃvat 1333 . . . . .	315
VAJRESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D. :—	
No. 8. Lunsadi plates of Śilāditya II.; [Gupta-]Saṃvat 350 . . . . .	74
V. VENKAYYA, M.A. :—	
No. 14. Jaina rock inscriptions at Pañchapāṇḍavamalai . . . . .	136
„ 41. Kōṭṭayam plate of Vira-Rāghava . . . . .	290
E. W. WEST, PH.D. :—	
No. 21. Inscriptions around crosses in South India . . . . .	174

INDEX . . . . .	361
-----------------	-----

## LIST OF PLATES.

1. Śravaṇa-Belgola epitaph of Prabhāchandra . . . . .	to face page 26
2. Udaypnr inscription of Aparājita; [Vikrama-]Saṃvat 718 . . . . .	„ „ „ 30
3. Taxila plate of Patika . . . . .	„ „ „ 56
4. Sālōtgi pillar inscriptions . . . . .	between pages 62 & 63
5. Vēlūr rock inscription of Kaṅgaradēva . . . . .	to face page 82
6. Kamauli plate of Gōriudachandra; [Vikrama-]Saṃvat 1182 . . . . .	„ „ „ 100
7. Kamauli plate of Vatsarāja; [Vikrama-]Saṃvat 1191 . . . . .	„ „ „ 132
8. Rock sculptures at Pañchapāṇḍavamalai near Arcot . . . . .	„ „ „ 136
9. Rock sculptures at Vallimalai near Tiruvallam . . . . .	„ „ „ 140
10. Rock inscriptions in the North Arcot district . . . . .	„ „ „ 142
11. Kōmarti plates of Chaṇḍavarman of Kalinga . . . . .	between pages 144 & 145
12. Mahēndravādi inscription of Gṇapbhara . . . . .	to face page 152
13. Semra plates of Paramardidēva; [Vikrama-]Saṃvat 1223 . . . . .	between pages 166 & 167
14. Inscriptions around crosses in South India . . . . .	to face page 174
15. Kil-Muṭṭugūr stones, Plate i. . . . .	„ „ „ 178
16. Āmbūr stones . . . . .	„ „ „ 180
17. Āmbūr inscriptions, and Kil-Muṭṭugūr inscription . . . . .	„ „ „ 182
18. Naḍagām plates of Vajrahasta; Śaka-Saṃvat 979 . . . . .	between pages 190 & 191
19. Chikkulla plates of Vikramēndravarmān II. . . . .	„ „ „ 196 & 197
20. Banaskhēra plate of Harsha; the year 22 . . . . .	to face page 210
21. Jaṭiṅga-Rāmēśvara inscription of Viṣṇuvardhana-Vijayāditya; A.D. 1064 . . . . .	„ „ „ 212
22. Jaṭiṅga-Rāmēśvara inscription of Jayasimha III.; A.D. 1072 . . . . .	„ „ „ 214
23. Seals of copper-plate grants . . . . .	„ „ „ 244
24. Kudopali plates of the time of Mahā-Pṛhavagupta II. . . . .	between pages 258 & 259
25. Kelawādi inscription of the time of Sōmēśvara I.; A.D. 1053 . . . . .	to face page 260
26. Karhād plates of Kṛishṇa III.; Śaka-Saṃvat 880 . . . . .	between pages 284 & 285
27. Kōṭṭayam plate of Vira-Rāghava . . . . .	to face page 296
28. Kil-Muṭṭugūr stones, Plate ii. . . . .	„ „ „ 360

## ADDITIONS AND CORRECTIONS.

---

- Page 2, line 23 f., for "denoting the *nakshatra* under which the god Vishnu was born," read "denoting the *nakshatra* under which Rāmānuja was born."
- " 4, lines 13 and 17, for *Āravīti* and *Āṛavīti*, read *Āravīḍu* and *Āṛavīḍu*.
- " 8, line 1.—*Śarattur* is a mistake of the engraver for *Śrattūr*; see my *Annual Report* for 1895-96, p. 4.—E. H.
- " 27, line 8.—Professor Leumann remarks that, as *mahātimahā*, 'great, very great,' is used elsewhere in the language of the Jains, *Mahātimahāvīra* need not be altered, but may be considered as synonymous with *Mahāvīra*.
- " 30, footnote 1, for xxxi. A, read xxxii. A.
- " 34, line 20, cancel the sentence: "This close agreement" etc.—Dhanadapura has to be identified with Tsandavōln, which, in two inscriptions of the Liṅgōdbhava temple in this village, is called Dhanadaprōlu and Sanadavrōlu (compare p. 33).
- " 49, verse 22, for *Vira-Chōḍa*, read *Vira-Chōḍa*.
- " 54, line 17 from below, for *Kharōsthī*, read *Kharōshthī*.
- " 58, footnote 2, line 3, for *Mudhōl*, read *Mudhōl*.
- " 65, text line 7, read nera[mo]deganḍa.
- " 68, line 10, read [sa]m[va]t[sarake].
- " 87, footnote 1, for *Nīdadavōln*, read *Nīḍadavōln*.
- " 93, text line 131, for तद read दद.
- " 94, footnote 2, line 3, for *Jayasimha III.*, read *Jayasimha II.*
- " 96, line 7 from below.—The village of Sampara is No. 9 on the *Madras Survey Map* of the Rāmachandrapuram tāluka, and is situated N.-N.-E. of Ōḍṛu (the ancient Ōḍiyūru).
- " 99, line 11, for *jātakara*, read *jalakara*.
- " 105, footnote 1, line 2, for *suātvā*, read *snātvā*.
- " 118, line 13, for *jātakara*, read *jalakara*.
- " 120, text line 22.—The reading *jalakara* has been wrongly altered to *jātakara*. I find that the unpublished Gagahā (now British Museum) plates of Gōvindhachandra have clearly *jalakara*; and this now appears to me the reading also in line 22 of the Royal As. Soc.'s plate of Vijayachandra, *Ind. Ant.* Vol. XV. p. 8.—F. Kielhorn.
- " 122, text line 22.—Prayāga on the Vēṇī also is the place from which the Benares plates of the Kalachuri Karpadēva were issued; for I have now no doubt that the intended reading in *Ep. Ind.* Vol. II. p. 309, line 33, is *Prayāga-samāvāsita*.—F. Kielhorn.
- " 139, text line 3, for *karpūra*, read *karpūra*.
- " 140, line 13, for *Ponṇi*, read *Ponṇai*.
- " 143, footnote 1, line 2.—Dr. Fleet informs the Editor that the Kolleru plates are *not* in the British Museum.
- " 146, footnote 3, line 3, for "an inscription of Rājarāja Chōḷa, dated in the 30th year of his reign," read "an inscription of the Chōḷa king Rājādhirāja near Cape Comorin, dated in the 31st year of his reign;" see my *Annual Report* for 1895-96, p. 5.—E. H.
- " 172, line 33 f., place "Jaitanābha, l. 88" before "[Jaitē]."
- " 173, " 2 from below, for "Risikēsa," read "Risikēsa or Risikēsa."
- " " 1 " " " Risūkasya, read Risūkasya.
- " " 20, for Siū, read Siū.



Page 178, text line 2 f., for Śaṅm[ā]dnraṅ, read Śaṅmaduraṅ.

„ 178, line 3 of Translation, for “a worshipper of Shāṅmātura (Kārttikēya),” read “a servant of Śaṅmaduraṅ.”

„ 179, line 10, for Perumāṇadigaḷ, read Perumāṇadigaḷ.

„ „ footnote 2, for Ambūr, read Āmbūr.

„ 185, line 8.—The 4th March A.D. 1058 was a Wednesday (not a Sunday). The true equivalent of the original date is Sunday, 8th February A.D. 1058.—F. Kielhorn.

„ „ line 14 f. from below.—The 3rd May A.D. 1038 also was a Wednesday (not a Sunday); it was the 12th of the dark half (not the 3rd of the bright half); and the *nakshatra* was Rēvatī (not Rōhiṇī). The original date is wrong for Ś. 960 current and expired, and also for Ś. 961 expired. It would correspond for Ś. 960 current, to Friday, 20th May A.D. 1037; *nakshatra* Punarvasu; for Ś. 960 expired, to Wednesday, 10th May A.D. 1038; *nakshatra* Ārdrā or Punarvasu; and for Ś. 961 expired, to Sunday, 29th April A.D. 1039; *nakshatra* Ārdrā. The date works out correctly, if, as suggested by Mr. Kotikalapudi Nrisimha Siddhantī of Bobbili, we assume that the month of Vṛishabha has been quoted erroneously instead of the month of Mēsha. For, with this alteration, it would correspond to Sunday, the 9th April A.D. 1038, when the third *tithi* of the bright half commenced 14 h. 40 m., and when the *nakshatra* was Rōhiṇī from about 14 h., and the *lagna* Dhanu from about 15 h., after mean sunrise. The date shows that the coronation ceremony was performed late in the evening, after 9 P.M.—F. Kielhorn.

„ 186, line 1 from below, for 3rd May, read 9th April.

„ 200, footnote 1, line 2, for Kōlābala, read Kōlāhala.

„ 207, „ 11, for Ahavamalla, read Āhavamalla.

„ 211, line 13, for स्रञ्जचारि read स्रञ्जचारि.

„ 225, „ 5 from below, for “gifts (?)” read “taxes.”

„ 233, „ 1, for वल्लभ read वल्लभः.

„ 235, text line 57, for धनः read धनः.

„ 237, footnote 3, for न read नै.

„ „ 12, read नैर्द्यतः.

„ 243, „ 2, line 2, for Bhāgalpur, read Bhāgalpur.

„ 244, „ 8, for Māgadh, read Māgadhī.

„ 252, „ 5, line 3, read Nārāyaṇapāla.

„ 254, „ 4, „ 3. For “Compare also” to the end of the note, read :— “In Pāli the word *pādamūlika*, ‘a servant, attendant,’ is of frequent occurrence; see, e.g., *Jātaka*, Vol. I. p. 122, l. 4, and p. 438, l. 11; Vol. II. p. 328, l. 13, and p. 401, l. 3; Vol. III. p. 417, l. 3; *rāja-pādamūlika*, *ibid.* Vol. V. p. 128, l. 18; *doḍārika-pādamūlik-āḍayo*, *ibid.* Vol. I. p. 439, l. 3.”—F. Kielhorn.

„ 268, text line 76, for nēya, read neya.—The same correction should be made in the Chōla dates on pp. 67, 68, 69, 72, 216.

„ 274, text line 57, read श्रीवेङ्कटा°.

„ „ footnote 7, read °द्वि.

„ 279, line 6, for Vārūṇi, read Vārūṇi.

„ 289, „ 11, „ withered, read are withered.

„ 298, „ 28, „ السلطان read السلطان.

„ 311, „ 17, „ Jāpiliya, read Jāpiliya.

„ 312, „ 4 from below.—In the *Bombay Gazetteer*, Vol. I. Part I. p. 471 ff., Mr. A. M. T. Jackson, I.C.S., has published (or given an account of) sixteen inscriptions at Bhinmāl (Śrīmālā), nine of which belong to, or mention, four of the chiefs who are mentioned in the Jōdhpur inscription of Rāpādēvi. Mr. Jackson's Nos. vii-ix of V. 1262, 1274 and 1305 are of the reign of a *Mahārājādhirāja* Udayasimhadēva,

to whom there is a reference also in No. xi of V. 1330. Nos. xii and xiii of V. 1333 and 1334 are of the reign of the *Mahārājakula* Chāchiga or Chāchigadēva; and the second of these two inscriptions mentions, in the Chāhumāna lineage, the *Mahārājakula* Samarasimha and his son, the *Mahārājādhirāja* Udayasimhadēva. And Nos. xiv-xvi of V. 1339, 1342 and 1345 are of the reign of a *Mahārājakula* Sāmvasasimhadēva (Sāmvasasihadēva, Śāmvasasihadēva, or Sāmvasasimghadēva). The name of Samarasimha and that of his son Udayasimha also occur in the Jōdhpur inscription. Instead of Chāchiga the Jōdhpur inscription has a name which I have read as Chāva, but which possibly may be Chācha; and instead of Sāmvasasimhadēva the Jōdhpur inscription actually has Sāmyantasimhadēva, which I have taken to stand for Sāmantasimhadēva. I do not think that Sāmvasasimhadēva is the correct form of the name.— F. Kielhorn.

Page 322, line 1, *insert* | *after* यः.

" 323, text line 32, *insert* | *after* विष्णुमतीषितः.

" 325, line 1 from below, *for* द्राष्टव्यः *read* द्राष्टव्यः.

" 326, " " " " " महासेनी *read* महासेनी.

" 329, footnote 2, *read* "The word *naptri* generally means."





# EPIGRAPHIA INDICA.

## VOLUME IV.

No. 1.—BRITISH MUSEUM PLATES OF SADASIVARAYA;

SAKA-SAMVAT 1478.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

**T**HESE plates were obtained by the late Sir Walter Elliot from a Deputy Sheristadar of Chingleput in the Madras Presidency, and they are now in the British Museum. I edit the inscription which they contain from two of Sir W. Elliot's own impressions, one of which was received by Dr. Hultzsch from Dr. Burgess, and the other from Dr. Fleet.

These are seven copper-plates, the first and last of which are engraved on the inner face only, while the others are so on both faces. They are shaped like the Ūṇamāñjēri plates of Achyutarāya, of which photo-lithographs have been published above, Vol. III. p. 152 ff., and like those plates, they are numbered, on the first inscribed side<sup>1</sup> of each plate, with the Telugu-Kanarese numerals. Each plate is about 6½" broad and, including the arch at the top, 9½" high; and the writing runs across the breadth of the plates. The plates have raised rims, and the writing, in consequence, is in an excellent state of preservation throughout. They are held together by a ring, on which is a seal which contains the figure of a boar and representations of the sun and moon.<sup>2</sup>—The characters are Nandināgarī, excepting the word *śrī-Virūpākṣha* in line 299, which is in large Kanarese characters; they include the sign for the rough *r*, in the words *māru*, l. 105, *Amarūru*, l. 212, and *Āravīti*, l. 242. The size of the letters is between ⅜" and ¼". The language is Sanskrit, and excepting the words *śrī-Gaṇādhipataye namaḥ* at the beginning and *śrī || śrī-Virūpākṣha* at the end, the whole inscription is in verse. The orthography calls for few remarks. Of the three sibilants, the palatal is nine times employed for the dental, the dental seven times for the palatal and three times for the lingual (in *śusyad-*, l. 43, *śaṁśōśya* for *śaṁśōśha*, l. 57, and *niṣphalaṁ*, l. 293), and the lingual twice for the palatal (in *-darśaḥ*, l. 254, and *-śhōbhi*, l. 259). The sign of *visarga* is occasionally wrongly omitted, three times before the word *śrī*. A superfluous *anusvāra* we find in *sāṁmrājya*, ll. 81 and 273, *kaṁnyā*, l. 244, and *tāṁmra*, ll. 287 and 290; and the sign of *anusvāra* has been several times wrongly employed, generally instead of the dental and once instead of the guttural nasal (e.g. in *-ādīm nīchayan* for *-ādīn=nīchayan*, l. 72, and *prām-nadyā*

<sup>1</sup> The fifth plate shows the numeral 5 also on the second side, but it has apparently been struck out.

<sup>2</sup> I owe this information to Prof. Bendall.

for *prāṇ-nadyā*, l. 194). The sonant aspirate *dh*, when following upon a vowel, is generally doubled before a semivowel (e.g. in *ddhruvam*, l. 69, *addhyāsyā*, l. 74, and *ddhvānta*, l. 271); on the other hand, *dh* occurs instead of *ddh* in *imādhē* for *imaddhē*, ll. 258 and 260, and (incorrectly) in *badhd* for *baddhd*, l. 19. Besides, the word *paṅkti* is spelt *paṅti* in *paṅtiḥ*, l. 97, and *Paṅtirathād*, l. 253 (but not in *Paṅktirathād*, l. 28), and *ōshadhi vōshadhi*, l. 101.—Among the more unusual Sanskrit words offered by our text are *amhati*, 'a gift,' in the *biruda Rājarāja-sam-dmhati*, 'one whose gifts are like those of Kuvēra,' l. 104; *Asama-kāṇḍa*=*Asama-bāṇa*, 'the god of love,' l. 102; *ahantā*, 'conceit,' l. 121; *vikshā* in the sense of 'an eye,' l. 99; *Sārasa-nābha*=*Padma-nābha*, 'Vishnu,' l. 256; *suparvan*, 'a god,' in *suparvatatini*=*sura-nadī*, l. 261; *sauvidalla* (wrongly written *sauvidarlla*), 'an attendant on the women's apartments,' l. 111; *spardhāla* (wrongly spelt *spharddhāla*), 'emulating,' l. 112; and *Smṛiti-bhū*, 'the god of love,' l. 88. Like the *Uṇamāñjēri* and other cognate inscriptions, this one also contains the *biruda Hīmdūrāya-suratirāṇa*, 'the Sultān among Hindū kings,' l. 107, and the Kanarese *birudas Bhāsha(she)ge-tappuva-rāyara-gaṇḍa*, 'the disgracer of kings who break their word,' l. 102, and *Mūru-rāyara-gaṇḍa*, 'the disgracer of the three kings (of the South),' l. 105. Other *birudas*, which wholly or partly consist of Kanarese words, are *āntembara-gaṇḍa*,<sup>1</sup> perhaps for *birud-āntembara-gaṇḍa*, 'the disgracer of those of whom *birudas* are proclaimed,' in l. 275, *ēbirudu-rāya-rāhuta-vēsy(sy)-aikabhujamga*,<sup>2</sup> 'the unique paramour of the prostitutes—the troopers of kings with what kind of *birudas*!,' in l. 277, and *vikhyātābiruda-mani(nni)ya-vibhāla-līla*,<sup>3</sup> 'one whose amusement it is to destroy renowned chieftains,' in l. 278. The inscription also has the Kanarese *tadbhavas rāya* and *mahārāya* for *rājan* and *mahārāja*; and special attention may be drawn to the occurrence of the term *tirunakshatra*,<sup>4</sup> 'the holy *nakshatra*,' in l. 238, perhaps denoting the *nakshatra* under which the god Vishnu was born. The inscription is remarkable for the large number of village-names in ll. 131-230, the spelling of some of which is not at all uniform.

The inscription is one of *Sadāśivarāya* or *Sadāśivamahārāya* of Vijayanagara (or Vidyānagari, as the name is given in ll. 80-81); and records that the king, in Śaka-Samvat 1478, at the request of *Rāmarāja*, the ruler of the *Karṇāṭa* kingdom (*rājya*), who in turn had been requested in this matter by the prince (*nṛpāla*) *Koṇḍarāja*,—being on the bank of the river *Tuṅgabhadra*, in the presence of the god *Vitṭhalēśvara*,—granted many villages to 'the great sage *Rāmānuja*,' for the proper worship of the god Vishnu and the support of his devotees. Verses 1-42 (up to l. 115) are taken up with the genealogy of the king and give a eulogistic account of himself and some of his ancestors. Then follows what is really one huge sentence, extending as far as verse 149 (in l. 284). This part (in vv. 43-44) gives the date, (in vv. 45-53) describes the nominal donee, *Rāmānuja*, (in vv. 54-116) enumerates the 31 villages granted by the king, and (in vv. 117-124) records the usual conditions under which, and the purpose for which, the grant was made. It then (in vv. 125-133) gives the genealogy of *Koṇḍarāja*, (in vv. 134-141) states that that prince, wishing the grant to be made, applied to *Rāmarāja*, (in vv. 142-146) eulogizes *Rāmarāja*, and (in vv. 147-149) records that *Sadāśivamahārāya* at his request made the grant. Verses 150-152 then state that this is an edict (*śāsana*) of the king *Sadāśivarāya*, and that by his order it was composed by *Sabhāpati*, and

<sup>1</sup> This *biruda* is often met with in the inscriptions in *Epigraphia Carnataea*, Part I, sometimes, as given here, in the form *antembara-gaṇḍa*, but more commonly in the forms *birud-antembara-gaṇḍa*, *birud-antembara-gaṇḍa*, *birud-andembara-gaṇḍa*, *birud-embara-gaṇḍa*; compare, e.g., p. 3, No. 7, l. 4; p. 6, No. 20, l. 9; p. 23, l. 24; p. 40, l. 8; p. 46, l. 16; p. 49, l. 7 from the bottom; etc. I owe the explanation of these terms and of the following to the kindness of the Rev. F. Kittel.

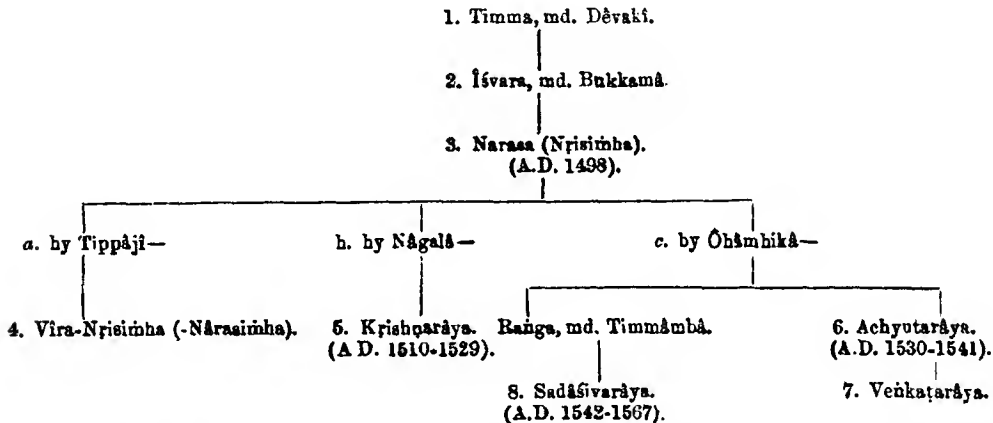
<sup>2</sup> Compare *Ind. Ant.* Vol. XIII. p. 131, plate iv, l. 6; and above, Vol. III. p. 40, note 3.

<sup>3</sup> The word *manṇiya* see *Ind. Ant.* Vol. XIII. p. 131, plate iii, l. 20; and *vibhāḍa*, *ibid.* l. 16; compare also *birudas* like *manṇeya-sārdūla*, *arirāya-vibhāḍa*, etc.

<sup>4</sup> The same term occurs in *Ep. Carn.* Part I. p. 58, l. 5 from the bottom.

engraved by *Vīrañāchārya*, the son of *Vīraṇa*.<sup>1</sup> And the inscription ends with five imprecatory verses (153-157), followed by the words *śrī* and *śrī-Vīrañāchā*.

Of the first part of the inscription the verses 1-26, which bring the genealogy of *Sadāsivārāya* down to *Achyutarāya*, correspond to verses 1-22, 24, 25, 32 and 38 of the *Ūṇamāñjēri* plates of *Achyutarāya*; and the only difference between the two inscriptions so far is this that, while according to verse 14 of *Achyutarāya*'s inscription the lady *Ōbāmbikā* bore to the king *Nṛisimha* (*Narasa*) one son, *Achyutēndra*, according to verse 14 of the present inscription she had two sons, *Raṅga-kshitindra* and *Achyutadēvarāya*. The inscription (in vv. 27-30) then tells us that, on *Achyutēndra*'s death, his son *Veṅkaṭarāya* or *Veṅkaṭadēvarāya* ascended the throne, and that, when after a short time he too had died, the king (*kṣhāpati*) *Rāma*, the ruler of the great *Karṇāṭa* kingdom (*rājya*) and 'husband of (*Sadāsiva*'s) sister,' made the ministers install *Sadāsiva-mahārāya*, the son of *Raṅga-kshitindra* and *Timmāmbā*, on the throne of *Vidyānagari*.<sup>2</sup> The verses which follow, up to v. 42, eulogize *Sadāsiva* in the usual hyperbolical fashion. What may perhaps be mentioned here, is, that in v. 34 the dust raised by his armies is described as smoke that drove away those gnats—the *Śakas* (*i.e.*, here, the *Muḥammadans*), and that v. 41 speaks of the *Kāmbhōja* (!), *Bhōja*, *Kāliṅga* and *Karahāṭa* kings as attendants on his women's apartments.<sup>3</sup> The genealogy of the donor, furnished by this record, accordingly is this<sup>4</sup> :—



The king *Rāma*, spoken of in the preceding, is mentioned again in vv. 141-147. He is there enlogized as the hero, the glorious *Rāmarāja*, the instructor in establishing the glory of the great *Karṇāṭa* kingdom (*rājya*), the fruit of long-continued meritorious works (*i.e.* the son) of the glorious king (*bhūpāla*) *Raṅgarāja*, the garland of the *Sōma vamsa*, the jewel that

<sup>1</sup> The *Ūṇamāñjēri* plates profess to be engraved by *Vīrañāchārya*, the son of *Mallana*.

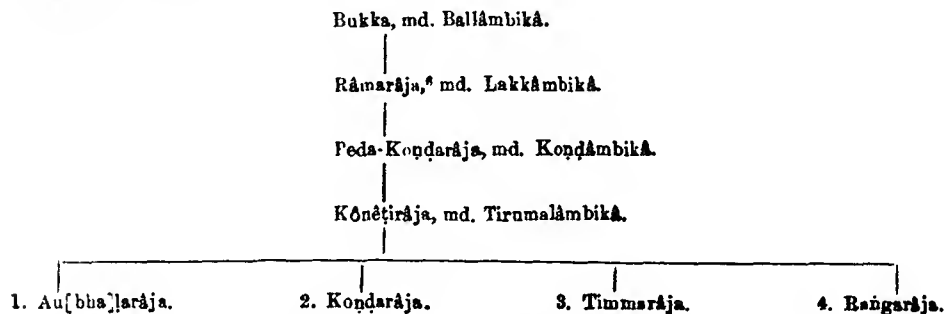
<sup>2</sup> The same account is given in a copper-plate inscription of *Sadāsiva*'s of Śaka-Samvat 1482 [current], described in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 12, No. 81.

<sup>3</sup> This, of course, is merely an exaggerated reproduction of the verse in the inscriptions of *Krishṇarāya* and *Achyutarāya* which makes these kings be waited upon by the kings of *Aṅga*, *Vaṅga*, and *Kāliṅga*.

<sup>4</sup> As regards the dates of these princes, known to me from their own published inscriptions, the earliest date of *Krishṇarāya* (*Ep. Ind.* Vol. I. p. 366) would correspond to either the 23rd or the 24th January, A.D. 1510, and his latest date (*ibid.* p. 399) is Monday, the 23rd April, A.D. 1529. The earliest date of *Achyutarāya* (*Ind. Ant.* Vol. IV. p. 329) is Monday, the 15th August, A.D. 1530, and his latest date (*Ep. Cora.* Part I. p. 178, No. 120) would correspond to the 25th January, A.D. 1541. The earliest date of *Sadāsivārāya* (*ibid.* p. 34, No. 42) would correspond to the 27th July, A.D. 1542, and his latest date (*Soutā-Ind. Inscr.* Vol. I. p. 70) is Wednesday, the 5th February, A.D. 1567. Regarding *Narasa* (*Nṛisimha*) and *Vira-Nṛisimha* I can only say that the only date known to me, which admits of verification, is one of *Narasa*'s reign, corresponding to the 13th December, A.D. 1498 (*Ep. Cora.* Part I. p. 180, l. 16). Compare also *Soutā-Ind. Inscr.* Vol. I. pp. 131-132.

ornaments the Âtrêya gôtra, a king Bhôja<sup>1</sup> in exercising imperial sway over the sentiments of poetry (*sâhitya-rasa*), etc.; and is by some of these epithets shown to be Râma II. of the third Vijayanagara dynasty.<sup>2</sup> The statement of our inscription that he was the husband of Sadâsivarâya's sister (*bhaginî*), need not, I think, be taken in its literal sense. In an inscription published in the *Epigraphia Carnataca*,<sup>3</sup> Râma is distinctly called Kṛishṇa's (i.e. Kṛishṇarâya's) daughter's husband (*jāmâtâ*), and the two statements would in my opinion be best reconciled by taking the word *bhaginî* of the present inscription to denote a cousin of Sadâsiva's, the daughter of his paternal uncle Kṛishṇarâya.<sup>4</sup>

From the account of the third Vijayanagara dynasty, given above, Vol. III. p. 238, it will be seen that Raṅga I., the father of Râma II. (our Râmarâja), was a son of Râma I. and his wife Lakâ or Lakkâ, and grandson of Bukka and his wife Ballâ or Ballamâ, and that, in the inscription there treated of, Bukka's father Pinnama II. is styled "the lord of the city of Âraviti." Taken together with that account, our inscription in vv. 125-140 clearly shows that the prince (*nripâla*) Koṇḍarâja, at whose solicitation Râmarâja requested Sadâsiva to make this grant, was a near relation of Râmarâja's. For Koṇḍarâja is here described as the second of four brothers who also were descended from the king (*kshamâpa*) Bukka of the famous Âraviti,<sup>5</sup> thus:—



Koṇḍarâja, therefore, was a grandson of (Peda-Koṇḍarâja, who was) a brother of (our) Râmarâja's father Raṅga I. He apparently is the same person who, in an inscription<sup>7</sup> of the reign of Sadâsiva which is dated (one month earlier than the present inscription) at the time of a solar eclipse, on Monday, the new-moon day of Kârttika of Śaka-Saṃvat 1478 (=Monday, the 2nd November, A.D. 1556), is styled "the *Mahâmaṇḍalêśvara* Komâra Koṇḍarâjayyadêva, the great king (*mahâ-arasu*)."

Our inscription is dated (in vv. 43-44) in the Śaka year counted by the Vasus (8), the horses (7), the oceans (4) and the moon (1), in the year Nala, at the time of an eclipse of the sun on the new-moon tithi of the month Mârgaśīrsha, on a Sunday. By the southern Inni-solar system the year Nala (Anala) does correspond to Śaka-Saṃvat 1478

<sup>1</sup> From this epithet it is clear that Râmarâja was a poet or at least a patron of poets.

<sup>2</sup> See Dr. Hultzsch in *Ind. Ant.* Vol. XIII. pp. 154-155, and Mr. Krishna Sastri, above, Vol. III. p. 238.

<sup>3</sup> *Ep. Carn.* Part I. p. 216, l. 1; see also Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 260.

<sup>4</sup> On the very loose way in which words denoting relationship are used in the Kanarese country, see Dr. Fleet's *Kanarese Dynasties*, p. 48, note 1. My reason for attaching, in this particular point, rather greater value to the inscription in the *Epigraphia Carnataca* is, that in the historical account furnished by that inscription the exact relationship between Râmarâja and Kṛishṇarâya is a matter of some importance, and therefore likely to have been described correctly.

<sup>5</sup> This name is written *Âriviti*, *Ep. Carn.* Part I. p. 19, No. 12, and *Araviti*, *ibid.* p. 212, No. 181.

<sup>6</sup> The writer, in l. 244, has omitted the two *aksharas* Râma, but there can be no doubt about the intended reading.

<sup>7</sup> *ibid.* p. 174, No. 108. Koṇḍarâja (the *mahâ-arasu*) is also mentioned in two short Bâdâmi inscriptions of Sadâsiva's of the year Śôbhakṛit (Śaka-Saṃvat 1465); *Ind. Ant.* Vol. X. p. 64.

expired, but otherwise the date is quite incorrect. For the new-moon *tithi* of the *amānta* *Mārgaśīrsha* of Śaka-Saṃvat 1478 expired occupied about the whole of the 1st December, A.D. 1556, which was a Tuesday, not a Sunday, and on which there was no eclipse. There was a solar eclipse, which was visible in Southern India, 6 h. 15 m. after mean sunrise of Monday, the 2nd November, A.D. 1556, the new-moon day of the *amānta* *Kārttika* of Śaka-Saṃvat 1478 expired, and that eclipse is correctly quoted in the inscription of Sadāsiva's reign which has been mentioned in the preceding paragraph.

According to vv. 45-53 the grant recorded in our inscription was made 'to him who has become the best of instructors in inaugurating the path of the Vēda; who knows the *Draṇḍa* doctrine<sup>1</sup> which is the essence of the rays of light of such Vēda; who is the foremost instructor in establishing the tenets of the six *darsanas*; who breaks the pride of mind of those who maintain (the doctrine of) illusion;<sup>2</sup> who has conquered disputants; who takes away the conceit of crowds of those most learned in magical formulas; who is termed a *Garuḍa* of the dissolute (?), while he protects those come for refuge; who repeatedly has sanctified the earth by his circumbulations, and whose mind is quite spotless from his bathing at various holy places; whose birth was revered by Sanaka<sup>3</sup> and crowds of other great contemplative saints; whose mind's eye is busy in discerning the course of the past, present and future; whose fame deserves to be proclaimed before that of Prahlāda, Nārada, Vyāsa, Parāśara, Śuka and other great devotees of the Holy one; who always is full of bliss, whose mind (?) is given to truth, who gladdens the circle of the good, and who is thus another form of Lakṣmī's husband who was always approached by (his foster-father) Nanda, whose heart (?) is devoted to (his wife) Satyabhāmā, and who possesses a discus and (his sword) Nandaka; whose soul is ever engaged in meditating on the footsteps of Nārāyaṇa; who, in order that he may worship Ādikēśava (Vishṇu), has assumed the form of an image<sup>4</sup> in the sacred place, the excellent town named *Pirumpūndūru*,<sup>5</sup> to him who also is called the holy *Amperumāḷ*,<sup>6</sup> to the great sage Rāmānuja, ever mindful to propitiate Rāma.'

Below, in vv. 117-119, it is again stated that the villages granted by the king were to be enjoyed (or possessed), free from all taxes, *etc.*, and as long as the moon and the stars endure, by the great sage Rāmānuja. As the great reformer Rāmānuja lived about 500 years before Sadāsivarāya, the meaning of this can only be, that the donation was made in favour of the sect founded by Rāmānuja, or more particularly, of those of its members who were settled at the sage's birth-place, Śrīperumbūdūr, or of the *Vaiṣṇava* temple which contained the image of Rāmānuja, before alluded to. At any rate, the object of the grant (according to vv. 120-124) was, to enable the devotees to carry on the regular and incidental worship of Ananta (Vishṇu) with incense, lights, oblations of food, flowers, dancing, singing, music, umbrellas, *chāmaras*, *etc.*: to celebrate in proper style the yearly festival of Vishṇu on 'the holy

<sup>1</sup> *Draviḍa-vēda* and *Draviḍ-āmnāya* are in Mr. Kittel's *Kannada-English Dictionary* explained to mean 'a *Vaiṣṇava* popular exposition of the Vēdas in Tamil verse.' *Draviḍ-āmnāya* I find in *Ep. Carn.* Part I. p. 45, l. 10 from the bottom, and p. 46, l. 14 from the bottom. Compare also Sir M. Monier-Williams's *Brahmanism and Hindūism*, p. 125.—[The *Draviḍa-vēda* is identical with the collection of Tamil hymns generally called *Nālāyira-prabandham*.—E. H.]

<sup>2</sup> Dr. Bhandarkar, in his *Report* for 1883-84, p. 74, says: 'It was, therefore, Rāmānuja's endeavour to put down the pernicious doctrine of *Māyā* or unreality, and seek a Vedāntic and philosophic basis for the religion of Bhakti or Love and Faith that had existed from time immemorial.'

<sup>3</sup> This is the name of a Rishi who was considered to be a son of Brahman.

<sup>4</sup> See Dr. Buchanan's *Journey through Mysore*, Vol. III. p. 468, where an image of Rāmānuja in a temple at Śrīperumbūdūr is spoken of.

<sup>5</sup> Below, the name of this place is spelt *Perumbūdūru*.

<sup>6</sup> Compare the name *Emberumāṇār*, translated by 'Rāmānuja,' in *Ep. Carn.* Part I. p. 58, No. 94, l. 5 from the bottom.—[*Emberumāṇār*, i.e. 'our lord,' is the name under which Rāmānuja is generally referred to by the *Vaiṣṇavas*.—E. H.]



*nakshatra*,<sup>1</sup> as well as the yearly car-festival; and every day to provide food of all kinds for the Vaishnava twice-born and their wives, children and aged people, at 'the extensive hall of the holy Rāmānuja here constructed.'<sup>2</sup>

For these purposes, then, the king granted thirty-one villages which are enumerated, and the exact position of which is specified, in vv. 54-116 (lines 131-230). Verse 54 shows that all were in the Chandragiri *rājya* of the Jayāṅkonda-Chōla *maṇḍala*.<sup>3</sup>

Sixteen villages belonged to the Māhaḷūr *nāḍuka* of the Śēṅkāṭṭu *kīṭaka*; <sup>4</sup> they were:—

1-5 (vv. 55-59). The villages Kachchipaṭṭu, Perumbūdūru, Kiḷepaṭṭu, Kuṣapaṭṭu, and Pūtēri, all in the Kachchipaṭṭu *sīmā*,<sup>5</sup> and situated east of Pāṭichchēri and Vaṭamaṅgaḷa, south of Malepaṭṭu and Śrīperumbūdūru,<sup>6</sup> west of the Brāhmaṇa (?) tank of the village Venkāṭu, and north of Pōlūr, Iruṅgoḷa and Māmpāka.—Śrīperumbūdūr is in the Conjeeveram tālukā of the Chingleput district, lat. 12° 55' N., long. 80° E. About 2½ miles west of it the map shows Padicheri [Pāḍichchēri] and Vaḍamaṅgalam; about 3 miles east-south-east of it Veṭkōḷu, with a large tank to the north of it; about 4 miles south-west of it Māmbākkam; and about 2 miles south-west of it Iruṅkulam.

6 (vv. 60-62). The village Achchamperumpēṭa(ḍu), east of Valletāūchēri and Tattanūruviḷāha, south of Kuṇḍimperumpēṭi(ḍu), west of Ūranēri and Nallānperuntēri, and north of Perinchipākakuppa and Maṭaūchēri.—The map shows no name corresponding to Achchamperumpēṭa(ḍu); but from 4 to 5½ miles south by east of Śrīperumbūdūr we find Tattapūr, Valatāūchēri, Kuṇḍuperumbēḍu, Nallānperumbēḍu, and Perinchipākkam.

7 (vv. 63-64). The village Pudra(ḍu?)chchēri, east of Sōmamaṅgaḷa, south of Mēlahara, west of Naḍupaṭṭu, and north of Maṇimaṅgaḷa[a] and Kottakāla.—The map has Puducheri [Puduchchēri] 7 miles east and slightly south of, and Maṇimaṅgalam about 7 miles south-east of Śrīperumbūdūr; close to Puducheri on the west it has Sōmaṅgalam(!), and on the east Naḍuvirappaṭṭu (Naḍupaṭṭu).

<sup>1</sup> According to Mr. Krishna Sastri, the Vaishnavas generally understand by *tiru-nakshatra* the *nakshatra* under which Rāmānuja was born. His birth is believed to have taken place under the *nakshatra* Tīruvādirai (Ārdra in Sanskrit); compare *Ind. Ant.* Vol. XXIII. p. 121, No. 51.—[A recent instance of the use of *tirunakshatra* is supplied by the subjoined 'notice' of the publishers of the Bangalore Sanskrit journal *Mānasōlāsint*:—"Our readers are requested to excuse us for not having published the issue of the last Monday, the 29th April 1895, on account of the absence of our compositors and others for Rāmānjanāchār's *Tirunakshatram*."—E.H.]

<sup>2</sup> I take *Rāmānuja-kūṭa* to be equivalent to *Rāmānuja-maṇḍapa*, and believe that the building referred to is the one described by Dr. Buchanan in his account of Śrīperumbūdūr (*Journey through Mysore*, Vol. III. p. 468), thus: "Near this is the spot where the great man (Rāmānuja) was born. A stone chamber has been erected over it; and between this and the temple is one of the finest *Maṇḍapas*, or porticos, that I have seen erected by *Hindus*. It is of great size, and supported by many columns; but, as usual, it is neglected, and has become ruinous and dirty."—*Rāmānuja-kūṭa* also occurs in *Ep. Carn.* Part I. p. 57, l. 16.

<sup>3</sup> On the Jayāṅkonda-Chōla *maṇḍala* see above, Vol. III. p. 149. The Chandragiri *rājya* apparently was so called after the town Chandragiri in the Chandragiri tālukā of the North Arcot district; see *ibid.* p. 119.

<sup>4</sup> The place Māhaḷūr, after which the *nāḍuka* is named, I cannot identify; Śēṅkāṭṭu is the genitive of Śēṅgaḍu, a village about 5 miles north by west of Śrīperumbūdūr.—In order to save repetition, I shall give here at once the names of the villages contained in the *Map of the Chingleput and Madras Districts*, which appear to correspond to the names given by the inscription. For places which are not in the Chingleput district (the villages 30 and 31, and their boundaries) the necessary information has been kindly added by Dr. Hultzsch, who also has revised the spelling of the names of places in the Chingleput district on the basis of the official English and Tamil lists of the villages in each tālukā.—I must express here my respectful thanks to the authorities of the India Office for the readiness with which they have placed at my disposal a copy of the *Map of the Chingleput and Madras Districts*, to enable me to edit this inscription.

<sup>5</sup> This apparently refers to the five first villages only.

<sup>6</sup> As Perumbūdūru itself is one of the villages granted, I do not understand what the author means by this.—[Perumbūdūr may have formed a hamlet of Śrīperumbūdūr, which was excluded from the grant.—E. H.]

<sup>7</sup> The same remark holds good of all the villages enumerated under 1-15, and perhaps also of those under 16.

8 (vv. 65-66). The village **Pāñchālippattu**, east of **Koṭṭapāka**, south of **Pre(pe?)-rumanittāṅgal**, west of **Penna(nne?)lūru**, and north of **Kiḷeppattu** and **Śrīperumbūdūr**.—Here the map only shows **Bimantāṅgal** (**Perumanittāṅgal**?) about  $1\frac{1}{2}$  mile north-east, and **Peṇṇalūr** about  $2\frac{1}{2}$  miles east and slightly north of **Śrīperumbūdūr**.

9 (vv. 67-68). The village **Nelmali**, east of **Koṭkāḍa** and **Āyakkuḷattūru**, south of **Maṇṇūr** and **Vaṭapura**, west of **Kāranattāṅgal** and **Inuṅkāṭakōṭa**, and north of **Koṭṭapāḍa**.—The map has **Nemmali** (**Nelmali**) about  $2\frac{1}{2}$  miles north and slightly east of **Śrīperumbūdūr**; and around it, on the north **Maṇṇūr** and **Vaḷarpuram** (**Vaṭapura**), on the west **Toḍukkāḍu** (= **Koṭkāḍa**?) and **Āyakolattūr**, on the south **Kārantāṅgal**, and on the east **Iruṅkāṭṭukōṭṭai** (**Inuṅkāṭakōṭa**).

10 (vv. 69-70). The village **Pau(pó?)ndūru**, east of **Mā[m]pāka**, south of **Kaśchi(chchi)paṭṭu**, west of **Puḷḷapāka**, and north of **Vaṭakāl** and **Pa(?)ḍuhappaṭṭu**.—**Pōndūr** is about 3 miles south and slightly west of **Śrīperumbūdūr**; west of **Pōndūr** is **Māmbākkam**, north-east of it **Piḷḷapākkam** (**Puḷḷapāka**), and south of it **Vaḍakāl**.

11 (vv. 71-72). The village **Nagarikuppa**, east of **Kiḷeppattu**, south of **Pennelūru**, west of **Veṅkāṭu**, and north of a small river, flowing into a tank or lake, and of **Veṅkāṭu**.—The map shows no name like **Nagarikuppa**, but it has **Peṇṇalūr** and **Veṅkāḍu** (which have been already mentioned) about 3 miles east of **Śrīperumbūdūr**.

12 (vv. 73-74). The village **Ku[n]ḍipperumpēḍu**, east of **Kannittāṅgal** and **Tattanūru**, south of **Koṭṭaṅkāraṇa**, west of **Māṅgāni**, and north of the lake of (?) **Achchaperumpēḍu**.—**Kuṇḍipperumpēḍu** is **Kuṇḍuperumpēḍu**, about 4 miles south by east of **Śrīperumbūdūr**. To the west of it the map has **Kaṇṇantāṅgal** and **Tattanūr**, to the north **Oṭṭaṅkāraṇai** (**Koṭṭaṅkāraṇa**?), and to the east **Māṅgāṇiyam** (**Māṅgāni**). About 2 miles south of it we find (not **Achchaperumpēḍu**, but) **Nallāmpēḍu**, mentioned already above.

13 (vv. 75-76). The village **Tirumanikkuppa**, east of **Kōṭṭūri**, south of **Pandūr** and (?) **Mummaḍikkuppa**, west of **Aharittirumaṇi**, and north of **Yakkantāṅgal**.—**Tirumanikkuppa** is about  $3\frac{1}{2}$  miles west of **Śrīperumbūdūr**. About one mile north-west of it the map shows **Mummaḍikkuppa**, and  $2\frac{1}{2}$  miles also north-west of it **Kōṭṭayūr** (**Kōṭṭūri** ?); and close to **Tirumanikkuppa** on the east is **Agaram** (**Aharittirumaṇi** ?).<sup>1</sup> The map contains no name like **Yakkantāṅgal**.

14 (v. 77). The village **Muḷasūru**, east of **Bēlūr** and (?) **Nandimēḍu**, south of **Pandūru**, and west and north of **Tirumaṅgala**.—**Muḷasūru** is **Molasūr**, about 5 miles south-west of **Śrīperumbūdūr**. To the north of it is **Tirupandiyūr** (apparently **Pandūr**), to the south-west **Nandimēḍu**, and to the south-east **Tirumaṅgala**.

15 (vv. 78-79). The village **Ettantāṅgal**, east of **Tirumanikkuppa**, south of **Tirumaṇyahara**, west of **Vaḍamaṅgala**, and north of **Pandūru**.—**Ettantāṅgal** ought to be looked for about  $3\frac{1}{2}$  miles west of **Śrīperumbūdūr**, but the map shows no name like it. **Tirumanikkuppa**, **Vaḍamaṅgala** and **Pandūru** have been mentioned before. Judging from the position of these places, I incline to think that **Tirumaṇyahara** is the same village which above is called **Aharittirumaṇi**, and that it is represented by the village **Agaram** of the map, east of **Tirumanikkuppa**.

16 (vv. 80-81). The village **Pandūr**, east of **Śōḷiṅgapura**, south of **Veḷḷattūr**, west of **Amaṇéri**, and north of **Pāṇḍenallūru**.—These villages I am unable to identify on the map. There is a place named **Veḷattūr** about 13 miles west of **Śrīperumbūdūr**, but none of the other villages are anywhere near it.

<sup>1</sup> See below, under 15.

The two next villages were in the *Śarattur nāḍuka* of the *Puliyūr kōṭaka*<sup>1</sup>:—

17 (vv. 82-83). The village **Pambali**, east of **Āṇekkōṭṭaputtūru**, south of **Kuḷachchalūru**, west of **Malettani** and (?) **Varāttūru**, and north of **Pirūṅganallūru**.—Pambali must be the village Fammal, about 12 miles east of Śrīperumbūdūr, in the Saidāpēṭ tālukā of the Chingleput district, lat. 12° 58½' N., long. 80° 11½' E. Close to it on the north-west the map shows **Āṇakāputtūr** (**Āṇekkōṭṭaputtūru**), and about 2 miles north and slightly east of it **Polichallur** [**Polichchalūr**] (probably **Kuḷachchalūru**).

18 (vv. 84-85). The village **Śemmenpāka**, also called (?) **Aruntanallūr**, east of **Kilpāka**, south of **Pichchamśēri**, west of a big hill near **Nammaṅgala**, and north of **Śittileppāka**.—This is **Śembākkam**, also in the Saidāpēṭ tālukā, lat. 12° 56' N., long. 80° 13' E., about 14 miles east by south of Śrīperumbūdūr. The map shows **Rājakilpākkam** south-south-west of it, **Śittalapākkam** nearly north-west (not south) and **Nanmaṅgalam** north-east of it, with a hill or mountain south of **Nanmaṅgalam**.

The next village was in the *Vellenalluru nāḍu* of the *Polili kōṭaka*<sup>2</sup>:—

19 (vv. 86-88). The village **Āyalchēri**, east of the field of **Likuta** at **Vayalānallūr**, south of the bank of a small river flowing into (?) the river of **Vayalānallūr**, west of **Kannapilēpālaya** and north of **Vayalānallūr**.—**Āyalchēri** also is in the Saidāpēṭ tālukā, lat. 13° 5¾' N., long. 80° 8½' E., about 12½ miles north-east of Śrīperumbūdūr. It is quite close to and south of the 'Cooum' river, and the map shows about one mile south-west of it **Vāyilānallūr**, and 1½ mile east of it **Kannapālaiyam**.

The two next villages were in the *Kākaḷūr nāḍuka* of the *Īkkāṭu kōṭaka*<sup>3</sup>:—

20 (vv. 89-91). The village **Āyattūr**, east of **Ataṅchānkuppa**, south of **Surakulattūru**, west of a small river flowing into (?) the tank of the village **Pāka**, and north of **Turūru** and (?) **Kandaṅkolla**.—**Āyattūr** (**Āyattūr**) is in the **Tiruvallūr tālukā** of the Chingleput district, lat. 13° 8½' N., long. 80° 3' E., about 12 miles north by east of Śrīperumbūdūr. To the north of it the map shows **Śirukalattūr**, and to the north-east **Pākkam**; and south-west of it are **Kandigai** (**Kandaṅkolla** ?) and, about 1½ mile distant from it, **Toḷūr** (**Turūru** ?).

21 (vv. 92-93). The village **Nelmalyahara**, east of **Kilaviḷāha**, south of a small river flowing into the tank of **Pāḍūr**, west of a *kuppa* (?) 'a hill' or 'a hamlet' on the bank of the river north of **Viḍayūru**, and north of the river east of (?) **Viḍayūru**, and of a **Rudra** temple.—**Nelmalyahara** is **Nemmiliagaram**, also in the **Tiruvallūr tālukā**, lat. 13° 7' N., long. 79° 53½' E., about 13 miles north-west of Śrīperumbūdūr. According to the map it is situated on the eastern bank of the 'Kusastala' river, and close to it are, on the north, **Kilaviḷāgam** (**Kilaviḷāha**), and on the south, **Viḍaiyūr** (**Viḍayūru**).

The next village was in the *Kachchūru*<sup>4</sup> *nāḍuka* of the *Pulili kōṭaka*:—

22 (vv. 94-95). The village **Naḍuppaṭṭu**, east of **Śōtipperumpēḍu**, south of the river **Kōrasthalēru** and of a great forest, west of **Nāyeru**, and north of **Pāḍūr**.—**Naḍuppaṭṭu** apparently is the village **Śūrappaṭṭu** of the map, in the **Ponṇēri tālukā** of the Chingleput district, lat. 13° 15' N., long. 80° 15' E., about 25 miles north-east of Śrīperumbūdūr. It is about 2 miles

<sup>1</sup> Śarattur I cannot identify. The *Puliyūr kōṭaka* apparently was so called after *Puliyūr*, which is close to **Madras** in the **Saidāpēṭ tālukā** of the Chingleput district, lat. 13° 3¼' N., long. 80° 17' E.

<sup>2</sup> The place after which the *kōṭaka* was called, *Polili* or, as it is spelt below, *Polili* and *Polali*, is the village of **Polal** near **Madras** on the road to **Nellore**. *Vellenalluru* is perhaps only another form of *Vayalānallūr*, which will be mentioned presently.

<sup>3</sup> The places after which the *nāḍuka* and *kōṭaka* were called are the *Kākaḷūr* and *Īkkāṭu* of the map, both close to each other in the **Tiruvallūr tālukā** of the Chingleput district, about 12 or 13 miles north by west of Śrīperumbūdūr.

<sup>4</sup> This place I cannot identify.

south of the 'Kusastala' river, and to the west of it the map shows Śōttuperumbēdu, to the south Būdūr (Pūdūr), and to the east Nāyar (Nāyeru<sup>1</sup>).

The four next villages were in the Nāyattu<sup>2</sup> *nāḍuka* of the Puḷali *kōṭaka* :—

23 (vv. 96-97). The village Vaḷuya(dha?)lammēdu,<sup>3</sup> east of Nāyara, west of Muḍiyūru, and north of Śērumulla.—Vaḷuya(dha)lammēdu is the Vaḷudalambēdu of the map, also in the Poṇṇēri tālukā, lat. 13° 15½' N., long. 80° 17' E., about 28 miles north-east of Śrīperumbūdūr. According to the map it is about one mile south of the 'Kusastala' river, one mile east of Nāyar (Nāyara), and one mile west of Maḍiyūr (Muḍiyūru).

24 (vv. 98-99). The village Sirupāka, east of Mālipāka and Âmūrukuppa, south of Ilavampattū, west of Vanippāka<sup>4</sup> and (?) Achchirumuha, and north of Nāyeru.—Sirupāka is the Śīruvākkam of the map, also in the Poṇṇēri tālukā, lat. 13° 17' N., long. 80° 16' E., about 28 miles distant from Śrīperumbūdūr towards the north-east. It is on the northern bank of the 'Kusastala' river, and the map shows to the west of it Mānivākkam (Mālipāka) and Âmūr, towards the north-east Elavampēdu, and towards the south-east Vanippākkam. About 2 miles south of it and south of the 'Kusastala' river is Nāyar (Nāyeru).

25 (vv. 100-101). The village Eḷuvittāṅgal, east of Vannippāka, south of Nālūr and Muriyaḍichchānpattū, west of Panappāka and north of Pūdūrvilāha.—Eḷuvittāṅgal I cannot identify, but it must have been in the neighbourhood and east of Sirupāka; for the map shows Vannippākkam one mile south-east of Śīruvākkam, and Murichampēdu (Muriyaḍichchānpattū) 1½ mile north-east and Nālūr about 2½ miles east of it. [In the Index to the Poṇṇēri tālukā map, the villages Nālūr, Inivittāṅgal and Panappākkam are clubbed together].

26 (vv. 102-103). The village Pūdērvilāha, east of Nāyaru, south of Sirupāka, west of a lake near the boundary of Veḷudhalammēdu, and north of Nāyaru.—This village also (apparently the same which above is called Pūdūrvilāha) I do not find on the map; but its position is indicated by the three other villages which have been already mentioned and identified.

The two next villages were in the Amarūr *nāḍuka* of the Peyyūru *kōṭaka*<sup>5</sup> :—

27 (vv. 104-105). The village Kiraippāka, east and south of Ummippattū, west of Perunkali, and north of Kōlūra.—Kiraippāka probably is the village Kīrappākkam of the map, also in the Poṇṇēri tālukā, lat. 13° 28½' N., long. 80° 16' E., about 39 miles north by east of Śrīperumbūdūr. About 2 miles south-west of it the map has Ummippēdu (Ummippattū), and 3 miles south-east of it Kōlūr.

28 (vv. 106-107). The village Śettuppādu, east of Kāraṇa and (?) the tank of Pāpasetti, south of a big forest near that tank, west of the road of Māḍanallūra, and north of Kāraṇa and Kottapālaya.—These I cannot identify.

The next village was in the Kachchūru<sup>6</sup> *nāḍuka* of the Īkāṭṭu *kōṭaka* :—

29 (vv. 108-110). The village Sōmidēvapattū, east of Udappi, south of Kuñjara and Mailāppūr, west of Payyūru and (?) Gollakuppa, and north of Kurakkuntaṇḍala.—Sōmidēvapattū is the village Sōmadēvapattū of the map, in the Tiruvallūr tālukā of the Chingleput district, lat. 13° 14' N., long. 79° 58' E., about 18 miles north by west of Śrīperumbūdūr. To the north of it the map shows Kuñjaram and Mailāpūr, to the south-west Odappai (Udappi), to the south-east Korakantaṇḍalam (Kurakkuntaṇḍala), and to the north-east Meyyūr (Payyūru?).

<sup>1</sup> The name of this place is spelt below also *Nāyaru* and *Nāyaru*.

<sup>2</sup> This *nāḍuka* is evidently named after Nāyaru; see the preceding note.

<sup>3</sup> See below, under 26.

<sup>4</sup> Below, this name is spelt *Vannippāka*.

<sup>5</sup> 'Peiyur Kottam' is mentioned in the *Chingleput Manual*, p. 438, as belonging to the Poṇṇēri tālukā.

<sup>6</sup> This *nāḍuka* is distinct from another of the same name in the Puḷali *kōṭaka*; see above under 22.

The last two villages were in the **Malaya**<sup>1</sup> *nāḍuka* of the **Īkātṭu kōṭaka** :—

30 (vv. 111-113). The village **Vellāṭṭukōṭa**, east of the temple of (the goddess) **Malaya-Nā[chi]chi[yār]** at **Allikuḷi**, south of the tank of **Viḷāṅkāḍu**, west of the garden of **Timma** at **Nelvādi**, and north of **Koṭṭūr** and (?) **Ariyapāka**.—‘Vellattukota’ is found on the map of the **Kālahasti Zamindārī**, to the west of ‘Nelua’y’ (Nelvādi). Its western boundary, **Alliknḷi**, belongs to the **Tiruvallūr tālukā**.

31 (vv. 114-116). The village **Kōlpāka**, east of the **Allikuḍi** mountain and (?) of the tank of **Pennelūru**, south of the **Chandramauḷi** tank, west of **Amaṇpāka** and of the road to the village **Pennallūru**, and north of the tank of **Chēḷekāṭu**.—**Allikuḍi** is the same as **Allikuḷi**, the western boundary of the village No. 30. The **Kālahasti Zamindārī** map shows, to the east of **Allikuḷi**, ‘**Ammambakam**’ (**Amaṇpāka**), and to the north-north-west of the latter a very indistinctly printed name which may be meant for ‘**Pennallur**’ (**Pennelūru** or **Pennallūru**).

As the chief interest of this inscription will probably be considered to lie in the unusually large number of districts and places mentioned in it, I conclude this abstract of the contents with the following alphabetical list of the *kōṭakas*, *nāḍukas*, and villages and other localities, the names of which occur in lines 131-230. The figures after the names refer to the lines of the original text.

(a) List of *kōṭakas* :—

Īkātṭu-k. 188, 218, 222.

Puḷali-k. 199; Puḷili-k. 195; Poḷili-k. 183.

Puliyūr-k. 176.

Peyyūru-k. 212.

Śēṅkātṭu-k. 132.

(b) List of *nāḍukas* :—

Amaṇūr-n. 212.

Kachchūru-n., in Īkātṭu-k. 219; in Puḷili-k. 196.

Kākaḷūr-n. 188.

Nāyāttn-n. 199.

Malaya-n. 223.

Māhaḷūr-n. 133.

Vellenalluru-n. 183.

Śarattur-n. 175.

(c) List of villages, etc. :—

Achchaperumpēḍu 162; Achchamperumpēṭa(ḍu) 143.

Achchirumuha 203.

Ataṇchānkuppa 189.

Amaṇēri 174.

Amaṇpāka 229.

Ariyapāka 225.

Aruntanallūr 181.

Allikuḍi mountain 227; Alliknḷi 223.

Aharittirṇmaṇi 164.

Āṇekkōṭṭaputtūru 176.

Āmūrukuppa 202.

Āyakknḷattūru 151.

Āyattūr 191.

Āyalchēri 187.

Inuṅkāṭakōṭa 153.

Iruṅḷa 136.

Ilavampattṇ 203.

Udappi 219.

Ummippattṇ 213.

Ūranēri 142.

Ettantāṅgal 171.

Eluvittāṅgal 209.

Kachchipattṇ 137, 154; -sīmā 133.

Kandaṅkolla 191.

Kannapiḷḷepāḷaya 185.

Kannittāṅgal 160.

Kāraṇa 215, 217.

Kāraṇattāṅgal 153.

Kiraippāka 214.

Kiḷaviḷāha 192.

Kiḷepattṇ 138; °ppattṇ 149, 157.

Kiḷpāka 179.

Kuṇjara 219.

Ku[ṇ]ḍipperumpēḍu 162; Kuṇḍim-perumpēṭi(ḍu) 141.

Kṇrakkuntaṇḍala 221.

Kṇlachchalūru 177.

Kuṣapattṇ 139.

Koṭkāḍa 151.

<sup>1</sup> The name of this *nāḍuka*, which means ‘the hill-division,’ may be connected with that of the temple of **Malaya-Nāchchiyār** which belonged to it.

(c) List of villages, etc.—*contd.*

Kottakāla 146.  
 Kottankāraṇa 161  
 Kottapāka 147.  
 Kottapāda 153.  
 Kottūr 225.  
 Kōttūri 163.  
 Kottapālaya 217.  
 Kōrasthalēru river 197.  
 Kōlūra 214.  
 Kōlpāka 230.  
 Gollakuppa 220.  
 Chandramaṇḍi tank 228.  
 Chēlekāṭu 229.  
 Tattanūru 160.  
 Tattanūruvilāha 140.  
 Tirumaṇḍala 167.  
 Tirumaṇḍikkuppa 166, 169.  
 Tirumaṇyahara 169.  
 Turūru 191.  
 Nagarikuppa 160.  
 Naḍupattū 145; Naḍupattū 199.  
 Nandimēḍu 167.  
 Nammaṇḍala 180.  
 Nallānperuntēri 142.  
 Nāyara 200; Nāyaru 209, 211; Nāyeru  
 198, 204.  
 Nālūr 206.  
 Nelmali 154.  
 Nelmalyahara 195.  
 Nelvādi 224.  
 Pa(?)ḍuhappattū 156.  
 Panappāka 207.  
 Pandū[r] 175.  
 Pandūr 163.  
 Pandūru 167, 171.  
 Pambālī 179.  
 Payyūru 220.  
 Pāka 190.  
 Pāñchālippattū 151.  
 Pāñchichēri 134.  
 Pāṇḍenallūru 175.  
 Pādūr 193.  
 Pāpasetti tank 215.  
 Pichchamāsēri 179.  
 Piruṇḡanallūru 178.  
 Pudra(ḍu?)chēhēri 146.  
 Pullapāka 1.  
 Pūḍur 198.  
 Pūtēri 139.  
 Pūdūrvilāha 208.  
 Pūdērvilāha 211.

Pennalūru 149; Pennallūru 229; Penne-  
 lūru 157, 227.  
 Perinchipākakuppa 143.  
 Pernūkalī 213.  
 Perumbūdūru 137, 150; Śrīp° 135, 150.  
 Pōlūr 136.  
 Pau(pō?)ndūru 156.  
 Pre(pe?)rumanittāṅgal 148.  
 Bēlūr 166.  
 Mātāñchēri 143.  
 Maṇimaṇḍal[a] 146.  
 Maṇṇūr 152.  
 Malettāni 178.  
 Malepattū 134.  
 Māṅḡāni 162.  
 Māḍanallūru 216.  
 Māmpāka 136, 154.  
 Mālīpāka 202.  
 Muḍiyūru 200.  
 Mummaḍikkuppa 164.  
 Muriyaḍichchānpattū 206.  
 Muḷasūru 168.  
 Mēlahara 144.  
 Mrāi(mai)lāppūru(r) 220.  
 Yakkantāṅgal 165.  
 Vāṭakāl 155.  
 Vāṭapura 152.  
 Vāṭamaṇḍala 134; Vāḍa° 170.  
 Vanippāka 203; Vannippāka 205.  
 Vayalānallūr 184, 185, 186.  
 Varāttūru 178.  
 Vallettāñchēri 140.  
 Vaḷuya(dha?)lammēḍu 201; Veḷudha-  
 lammēṭa(ḍu) 210.  
 Viḍayūr, Viḍayūru 194.  
 Viḷāñkāḍu 224.  
 Venkāṭu 135, 158, 159.  
 Vellātūr 173.  
 Vellāttukōṭa 226.  
 Śittileppāka 181.  
 Śettuppāḍu 217.  
 Śemmenpāka 182.  
 Śērumulla 200.  
 Śōtipperumpēḍu 196.  
 Śōḷṅḡapura 172.  
 Sirupāka 205, 210.  
 Surakulattūru 189.  
 Sōmamaṇḍala 144.  
 Sōmidēvapattū 221.

TEXT.<sup>1</sup>

## First Plate.

- 1 Śrī-Gaṇādhīpatayē namah 1(II) <sup>2</sup>Namas=tuṅga-śiraś-chuṃbi-chāndra-chāmara-  
 2 chāravē | trailōkya-nagar-ārambha-mūlastambhāya Śāmbhavē 1(II) [1\*] Harēr=ī-  
 3 lā-varāhasya daṃshtrā-daṃḍaḥ sa pātu vah | Hēmādri-kalāsā yatra  
 4 dhātrī chchha[t\*]tra-śriyam dadhau 1(II) [2\*] Kalyāṇāy=astu tad=dhāma pratyūha-ti-  
 5 mir-āpaham | yad=Gajō=py=Agaj-ōdbhūtam Hariṇ=āpi cha pūjyate 1(II) [3\*]  
 6 Asti kshīramayād=dai(dē)vair=mathyamānau=mahāmбуддхēh | navanī-  
 7 tam=iv=ōdbhūtam=apanīta-tamō mahah 1(II) [4\*] <sup>3</sup>Tasy=āsīt=tanayas=tapō-  
 8 bhir=atulair=anvartha-nāmā Budhah | <sup>4</sup>pūnyair=asya Purūravā bhuja-ba-  
 9 lair=āyur=dvishām nighnataḥ | tasy=Āyur=Nahushō=sya tasya pu(pa)rushō  
 10 yuddhē Yayāti[h\*] kshitan | <sup>4</sup>khyātas=tasya tu Turvasur=Vasu-nibhah śrī-Dē-  
 11 vayāni-patēh 1(II) [5\*] <sup>5</sup>Tad-vamśē Dēvaki-jānir=didipē Timma-bhūpatih | ya-  
 12 śasvi(svī) Tuluv-ēmdrēshu Yadōh Kṛishṇa iv=ānvayē 1(II) [6\*] Tatō=bhūd=  
 Bukkamā-jānir=ī-  
 13 śvara-kshitipālakah | atrāsam=aguṇabhramśam mauli-ratnam mahābhujām [II 7\*]  
 14 Sarasād=udabhū[t=\*] tasmā[n=\*] Naras-āvanipālakah | Dēvaki-naṃdanāt=Kā-  
 15 mō Dēvaki-naṃdanād=iva 1(II) [8\*] <sup>6</sup>Vividha-sukrit-ōddāmē Rāmēśvara-pramu-  
 16 khē muhur=mudita-hṛidaya sthānē sthānē vyadhatta yathāvidhi [1\*] budha-pari-  
 17 vṛitō nānā-dānāni yō bhuvi shōḍaśa tribhuvana-jan-ōdgītam  
 18 sphitam yaśah punaruktayaktayan<sup>7</sup> 1(II) [9\*] <sup>8</sup>Kāvērim=ā-  
 19 śu ba[d\*]dhvā bahaja-jala-rayām tām vilamghy=aiva śatrum  
 20 jīva-grāham grihitvā samiti bhuja-balāt=Tamcha-  
 21 rājyam tadīyam | kṛitvā Śrīraṅga-pūrvam tad=api ni-  
 22 ja-vasē paṭṭaṇam yō babhāśē | <sup>9</sup>kirtti-stambham nikhāya tribhuva-  
 23 na bhavana-stūyamān-āpadānah 1(II) [10\*] Chēram Chōlam cha Pā[m\*]dyam  
 tam=api cha Madhu-  
 24 rā-vallabham māna-bhūsham | <sup>9</sup>vīry-ōdagram Turushkam Gajapati-nṛipatim  
 ch=āpi jtvā tad-anyān [1\*]

## Second Plate; First Side.

- 25 ā-Gaṅgātīra-Lamkā-prathama-charama-bhūbbṛit-taṭ-āmtam nitāmtam | <sup>9</sup>khyā-  
 26 taḥ kshōṇipatinām srajam=iva śiraśām(sām) śāsanaṃ yō vyatāni-  
 27 t 1(II) [11\*] <sup>10</sup>Tippāji-Nāgalā-dēvyōḥ Kausalyā-śrī-Sumitrayōḥ | dē-  
 28 vyōr=iva Nṛisimhēmdrāt=tasmān(t)=Paṅktirathād=iva 1(II) [12\*] Virau vina-  
 29 yinau Rāma-Lakshmaṇāv=iva naṃdanau | jātau Vira-Nṛisimhē-  
 30 dra-Kṛishṇarāya-mahīpati 1(II) [13\*] <sup>11</sup>Rāṅgakshitiṃdr-Āchyutadēvarāyau ra-  
 31 kshā-dhurīṇāv=iva Rāma-Kṛishṇau | Ōbāmbikāyām Narasa-kshi-  
 32 tiṃdrāt=nbhāv=abhūtānmaragēmdra-sārau<sup>12</sup> 1(II) [14\*] <sup>13</sup>Vira-śrī-Nārasimha-  
 33 s=sa Vijayanagarē ratnasimhāsana-sthah kirttyā nityā nirasya-

<sup>1</sup> From Sir W. Elliot's impressions, supplied to me by Dr. Hultzsch.

<sup>2</sup> Metre of verses 1-4: Ślōka (Anuṣṭubh).

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Metre: Hariṇī.

<sup>5</sup> Metre of verses 10 and 11: Śṛagdhārā.

<sup>6</sup> Metre of verses 12 and 13: Ślōka (Anuṣṭubh).

<sup>7</sup> Read *tām narakēmdra*.

<sup>8</sup> Metre: Śārdūlavikrīḍita.

<sup>9</sup> Metre of verses 6-8: Ślōka (Anuṣṭubh).

<sup>10</sup> Read *punaruktayan*.

<sup>11</sup> These signs of punctuation are superfluous.

<sup>12</sup> Metre: Upajāti.

<sup>13</sup> Metre of verses 15-18: Śṛagdhārā.

34 [n=\*]Nṛiga-Nāḷa-Nahushān=apy=avanyām=ath=ānyān | ā Sētōr=ā Sumē-  
 35 rōr=avanisura-nutaḥ svairam=ā ch=odayādrēr=ā<sup>1</sup> pāschāty-āchal-ām-  
 36 tād=akhila-hṛidayam=āvarīya rājyaṁ śasāsa I(II) [15\*] Nānā-dānāny=akā-  
 37 rshīt=Kānaka-sadaśi(si) yaḥ śrī-Virūpākshadēva-sthānē śrī-Kālahast-i-  
 38 situr=api nagarē Vemkatādrau cha Kāmchyām | Śrīsailē Śōṇasailē ma-  
 39 hati Hariharē=hōbaḷē Sē(sam)gamē cha |<sup>2</sup> Śrīramgē Kumbhaghōṇē hata-ta-  
 40 masi Mahānamdi-tīrthē Nivrittāu I(II) [16\*] Gōkarnē Rāma-sētau jagati  
 41 tad-itarēshv=apy=asēshēshu pūnya-sthānēshv=ārabdhā-nānāvidha-baḥaḷa-  
 42 mahādāna-vāri-pravāhaiḥ | yasy=ōdamchat-turāṅgaḥ-prakara-khura-rajah.<sup>3</sup>  
 43 śusya(shya)d-ambhōdhi-magna-kshmābhrit-paksha-chchhid-ōdyatta(tka)ra-kulīśadhar-ō-  
 44 tkamṭhitā kumṭhit=ābhūt I(II) [17\*] Brahmāmḍam viśva-chakram ghaṭam=udita-ma-  
 45 hābhūtakam ratna-dhēnum |<sup>4</sup> sapt=āmbō(bhō)dhīmś=cha kalpa-kshitiruha-lati-  
 46 kē kāmchanīm kāma-dhēnum | svarṇa-kshmā[m] yō hiraṇy-āsava-ratham=api  
 47 tulā-pūrusham gō-sahasram hēm-āsvam hēma-garbham kānaka-kari-ratham  
 48 pañcha-lāṅgaly=atānīt I(II) [18\*] Prājyaṁ<sup>5</sup> praśāsa nirvighnam rājyaṁ ni-  
 49 rvighnam<sup>6</sup> rājyaṁ dyām=iva śāsītum | tasmin=guṇēna vikhyātē kshi-  
 50 tēr=imdrē divam gatē I(II) [19\*] Tatō=py=avārya-vīrya[h\*] śrī-Kṛishṇarāya-mi(ma)-

*Second Plate ; Second Side.*

51 hīpatih | bibhartti maṇikēyūṛa-nirviśēsham mahim bhujē I(II) [20\*] Kī-  
 52 rtyā yasya samantataḥ praśrī(sri)tyā viśvam ruch-aikyaṁ vrajēd=ity=āsamkya  
 purā Pu-  
 53 rārīr=abhavad=bhāl-ēkshaṇaḥ prāyāsaḥ | Padmākshō=pi chatur-bhujō=ja-  
 54 ni jani<sup>8</sup> chatur-vaktrō=dbha(bha)vat=Padmabbhūḥ |<sup>9</sup> Kālī - khaḍgam=ayā(dhā)d=  
 Rāmā  
 55 cha kamalam vipām cha Vānī karē I(II) [21\*] Śatrūṇām<sup>10</sup> vāsam=ētē dadata  
 56 iti rushā kim nu sapt=āmburāśi(sī)n=nānā-sēnā-ttu(tu)raṅga-tri(tru)ṭita-  
 57 vasumatī-dhūli-kāpālīkābhīḥ | śamsōsya<sup>11</sup> svairam=ētat-prati-  
 58 nidhi-jaladhi-śrēṇikā yō vidhattē |<sup>12</sup> brahmāmḍa-svarṇamēru-  
 59 pramukha-nija-mahādāna-tōyair=amēyamḥ I(II) [22\*] Stuty-andāryaḥ ssudhībhiḥ<sup>13</sup>  
 60 sa Vijayanagarē ratnasimhāsana-sthaḥ |<sup>14</sup> kshmāpālān=Kṛishṇarāya-  
 61 kshitipatir=adharīkritya nityā [Nṛi]g-ādā(dī)n | ā pūrvādrēr=a-  
 62 th=āstakshitidhara-katakād=ā cha Hēmāchal-āmtād=ā<sup>15</sup> Sētōm(r)=arthi-  
 63 sārtha-śriyam=iha bahalīkritya kīrtyā babhāse I(II) [23\*] Kṛitavati<sup>16</sup> su-  
 64 ra-lōkam Kṛishṇarāyē nij-āmsam tad=ann tad=annjanmā puṇya-karm=Ā-  
 65 chyutēndrah | akhilam=avani-lōkam sv-āmsam=ēty=āri-jētā vi-  
 66 lasati Hari-chētā vidvad-ishta-pradātā I(II) [24\*] Ambhōdēna<sup>17</sup> nipiya-

<sup>1</sup> The original has a sign of punctuation between *drē* and *rd*.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> Read *-turāṅga-prakara-*; and compare above, Vol. III. p. 152, notes 7 and 8.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> Metre of verses 19 and 20: Ślōka (Anuṣṭubh).

<sup>6</sup> The words *nirvighnam rājyaṁ* have been erroneously put twice.

<sup>7</sup> Metre: Śārdūlavikṛīḍita.

<sup>8</sup> These two *akṣaras* have been erroneously put twice.

<sup>9</sup> This sign of punctuation is superfluous.

<sup>10</sup> Read *samsōshya*.

<sup>11</sup> Read *sudhībhiḥ*.

<sup>12</sup> The original has a sign of punctuation between *td* and *dā*.

<sup>13</sup> Metre: Mālinī.

<sup>14</sup> Metre of verses 22 and 23: Śragdhārā.

<sup>15</sup> This sign of punctuation is superfluous.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Metre: Śārdūlavikṛīḍita.



- 67 mâna-salilô=gastyêna pît-ô[j\*]jhitas=taptô Râghava-sâya-  
 68 k-âgni-sikhayâ samâtapyamânaḥ sadâ | amasthair=vaḍabâ(vâ)-mukh-âna-  
 69 la-sikhâ-jâlair=viśushkô ddhruvaṁ <sup>1</sup> yad-dân-âmbu-ghan-âmbur=ambudhi-  
 70 r-ayam pūrṇaḥ samu[d\*]dyôtatê <sup>2</sup>l(II) [25\*] Samajani<sup>2</sup> narapâlaḥ satya-dharma-pra-  
 71 tishthô Vijayanagara-râjad-ratnasimbâsana-sthaḥ [<sup>3</sup>] Nrigu-Naḷa-Na-  
 72 [hu]sh-âdim(dîn=)nichayan=râja-nîtyâ nirupama-bhujavîry-audârya-bhûr=A-  
 73 [chyu]têmdraḥ <sup>4</sup>l(II) [26\*] <sup>5</sup>Kshiti-pratishṭhâpita-kîrtti-dêhê prâptê padam  
 Vaishnavam=A-  
 74 [chyu]têmdrê | addhyâsya bhad-râsanam=asya sūnur=virô babhau  
 Vemkaṭadêva-  
 75 râyah <sup>6</sup>l(II) [27\*] Prasâsya<sup>4</sup> râjyam Prasâ(sa)vâstra-rûpê vidvan-nidhau  
 Vemkaṭarâ-  
 76 ya-bhûpê | abhâgadhêyâd=achirât=prajânâm=Ākhamḍal-âvâsam=a-  
 77 th-âdhirûḍhê <sup>7</sup>l(II) [28\*] <sup>8</sup>Timmâmbâ-vara-garbha-mauktikamaṇi Râṅgakshiti-m-

*Third Plate ; First Side.*

- 78 dr-âtmajah <sup>9</sup>l<sup>6</sup> kshatr-âlamkaraṇêna pâlita-mabâ-Karṇâṭa-râjya-sri-  
 79 yâ | śaury-andârya-dayâvatâ sva-bhagini-bharttâ(rtrâ) jaga[t\*]-trâyinâ(ṇâ)  
 80 Râma-kshmâpatin=âpy=amâtya-tilakaiḥ kṛipt-âbhishêka-kramah <sup>10</sup>l(II) [29\*] Śrî-Vi-  
 81 dyânagari-lâlâmani mahâ-sâmrâjya-simbâsanê <sup>11</sup>l<sup>8</sup> samtâna-  
 82 drur=iva sphuran=sura-girau samhritya vidvêshinah | â Sêṭôr=a-  
 83 pi ch=â-Himâdri rachayan=râjñô nij-âjñâ-karân=sarvâm pâlayu-  
 84 tê Sadâśiva-mahârâyaś=chirâya kshamâm <sup>12</sup>l(II) [30\*] <sup>13</sup>Vikhyâta-vikrânti-  
 85 nayasya yasya paṭṭ-âbhishêkê niyatam prajânâm | ânamda-bâshpai-  
 86 r=abhishichyamânâ dēvi-padam darsayatê dharitrî <sup>14</sup>l(II) [31\*] <sup>15</sup>Gôtr-ôddhâra-vi-  
 87 sâradam kuvalayâpîḍ-âpahâr-oddhuram saty-âyatta-mati[m\*] sama-  
 88 sta-sumana-stôm-âvan-aikâyanam [<sup>16</sup>] samjâta-smṛitibhû-ruchim savi-  
 89 jayam samnamdaka-śrîbharam<sup>17</sup> ya[m\*] samsamti yasôdayâṁchita-guṇam  
 90 Krishṇ-âvatâram budhâḥ <sup>18</sup>l(II) [32\*] Vikhyâtam bahu-bhōgaśringa-vibhavair=uddâ-  
 91 ma-dân-ôddhuram dharmêṇa smṛitimâtratô=pi bhuvanê daksham prajā-  
 92 rakshaṇê | prâptâm yasya bhujam bhujamga-mahibhṛid-digdamti-kûrm-  
 ôpamam  
 93 pâativratya-patâkik=êti dharaṇi[m\*] jânamtu sarvê janâḥ <sup>19</sup>l(II) [33\*] <sup>20</sup>Yat-sê-  
 94 nâ-dhûḷi-pâli Śaka-masaka-samuchchâtanê dhûma-rêkhâ rôm-âli

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> Metre: Mâlîni. The Ūnamâjîrî plates of Achyutarâya in verse 38 (above, Vol. III, p. 154), instead of samajani, have sa jayati, which undoubtedly is the original reading.

<sup>3</sup> Metre: Indravajrâ.

<sup>4</sup> Metre: Upajâti.

<sup>5</sup> Metre of verses 29 and 30: Śârdûlavikrîḍita.

<sup>6</sup> This sign of punctuation is superfluous.

<sup>7</sup> Read -sâmrâjya-.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Metre: Indravajrâ.

<sup>10</sup> Metre of verses 32 and 33: Śârdûlavikrîḍita.—‘ Him, who knows how to elevate his family, who strives to alleviate the suffering of the orh of the earth, whose mind is addicted to truth, who is solely intent on fostering the whole multitude of well-disposed people, who has the pleasing appearance of the god of love, who is victorious, whose wealth of fortune gladdens the good, and whose excellent qualities are rendered even more illustrious by his fame and compassion,—him the wise call an incarnation of Krishṇa, who knew how to lift up the earth, who exerted himself to take away (the elephant) Kuvalayâpîḍa (the vehicle of Kârṇa), whose heart is devoted to (his wife) Satyahâmâ, who is solely intent on protecting the whole host of the gods, who takes delight in (his son) the god of love, who has a divine ear (or, who is accompanied by his attendant Vijaya, etc.), who bears (his sword) Nandaka and Lakshmi, and whose excellent qualities were honoured by (his foster-mother) Yasôdâ.’

<sup>11</sup> Read san-namâka-.

<sup>12</sup> Metre: Sragdharâ.

- 95 kīrtti-vadhvā iva bhuvanam-idaṁ sarvaṁ=aṁtar-vahamtyāḥ | vēṇī n=a-  
 96 nīyas=iva prakṛti-vihritēr=vīra-lakṣmīyā raṇ-āgrē |<sup>1</sup> śāmtyē ji-  
 97 mūta-paṇ[k\*]tīḥ kila śa(sa)kala-khala-stōma-dāvānalānām || 34\*<sup>2</sup> Tuṅgām=ē-  
 98 va dayām padāmbuja-yugam Śōṇam cha Kṛishṇā[rū\*] tanu[m\*] raktā[m\*] nīla-  
 99 śi(si)tiā[m\*] Trivēṇim=anaghām vīkshām girām Narmadām [I\*] tīrthān=īti samāva-  
 100 haty=avayavaiḥ Śēśhādri-vāsī vibhūḥ prāyō yasya viśēśhabha-  
 101 kti-muditaḥ paṭṭābhishēka-śriyē I(II) [35\*]<sup>3</sup> Vō(ō)shadhipaty-upamāyita-gaṁ-  
 102 ḍas=Tōshaṇarūpa-jit-Āsamakāṁḍaḥ [I\*] Bhāsha(she)ge-tappuva-rāyara-  
 103 gaṁḍaḥ Pōshaṇa-nirbhara-bhū-navakhaṁḍaḥ I(II) [36\*]<sup>4</sup> Rājādhirāja-birudō

## Third Plate; Second Side.

- 104 Rājārāja-sam-āṁhatīḥ | Svārāja-rājamānaśrī<sup>5</sup> śrī-Rāja-  
 105 paramēśvaraḥ I(II) [37\*] Mūṇarāyagaṁḍ-āṁkō Mēru-laṁghi-yaśōbharaḥ |  
 106 Śaraṇā[ga\*]ta-maṁḍāraḥ Pararāya-bhayaṁkaraḥ I(II) [38\*] Karad-ākṣilabhūpā-  
 107 laḥ Parādāra-sahōdaraḥ | Himḍurāya-suratrāṇa Imḍuvasā-si-  
 108 khāmaṇiḥ I(II) [39\*] Gaj-augha-gaṁḍa-bhērumḍō Haribhakti-sudhānidhiḥ | Va-  
 109 rddhamān-āpadāuaśrīr=<sup>6</sup> Arddhamāri-naṭēśvaraḥ | ityādi-birudai-  
 110 r=vaṁḍi-tatyā nityam=abhishṭutaḥ I(II) [40\*] Kāmbhō(bō)ja-Bhōja-Kāṁga-  
 Karahā-  
 111 ṭ-ādi-pārthivaiḥ | sauvidarlla(IIa)-padam prāptaiḥ saṁdarśita-rṇi(nṇi)pōpadaḥ I(II)  
 [41\*] Sō-<sup>7</sup>  
 112 yaṁ niti-viśāradaḥ surataru-spha(spa)rddhāla-viśrāṇanaḥ sarv-ōrvīśa-  
 113 nataḥ Sadāśivamahārāya-kṣhamānāyakaḥ | bāhāv=aṁgada-nirvi-  
 114 śēśham=akṣilān sarvaṁsabām=udvahan=vidvattrāṇa-parāyaṇō vijaya-<sup>8</sup>  
 115 yatē vīra-pratāp-ōnnataḥ || [42\*]<sup>9</sup> Kramād=vasu-hay-ābḍh-imḍu-gaṇitē Śaka-va-  
 116 tsarē | Naḷa-saṁvatsarē māsi Mārgaśirsha iti śrūtē I(II) [43\*] Sūryōparā-  
 117 gē=māvāsyā-tithā(thau) Mārttāṁḍa-vāsarē | Tuṁgabhadra-nadi-tirē Vi-  
 118 ṭṭhalēśvara-saṁnidhau I(II) [44\*] Prapēdushē vēda-mārga-pratishṭh-āchāryavaryatām |  
 119 tāḍṛig-vēda-sikhā-sāra-Draṁḍāgama-vēdinē I(II) [45\*] Shaḍḍarśan-ārtha-siddhān-  
 120 ta-sthāpan-āchārya-maulayē | māyāvādi-manō-garva-bhēdinē jita-vā-  
 121 dinē I(II) [46\*] Māntravādi-manīśimḍra-vṛiṇḍ-āhaṁt-āpahāriṇē |<sup>10</sup> aṁbhaga-  
 Garu-  
 122 ḍ-āṁkārya(ya) śaraṇāgata-rakṣiṇē I(II) [47\*] Pradakṣiṇaiḥ kṛitavatē  
 pāvaniṇ(ni)m=ava-  
 123 nīm muhūḥ | nānāvidha-mahātīrtha-sthā(snā?)n-ātivimal-ātmanē I(II) [48\*]  
 Sanak-ādi-

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> Metre: Śārdūlavikṛīḍita.— Tuṅgā is 'high, strong,' and 'the river Tuṅgā, one of the two components of the Tuṅgabhadra'; Śōṇa, 'red,' and 'the river Śōṇa'; Kṛishṇā, 'black,' and 'the river Kṛishṇa'; Narmadā, 'giving pleasure,' and 'the river Narmadā.' The eye is black, white, and raktā, 'red' and 'loving,' and is therefore the holy Trivēṇī, 'the place (now called Allahabad) where the Gaṅgā joins with the Yamunā and is supposed to receive underground the Sarasvatī.'<sup>3</sup> Metre: Dōḍhaka.<sup>4</sup> Read °dānaśrīr=.<sup>5</sup> Metre: Śārdūlavikṛīḍita.<sup>6</sup> Metre of verses 43-124: Ślōka (Anushtubh).<sup>7</sup> I am unable to give the meaning of the word aṁbhaga. If the reading is correct, its connection with the word Garuḍa would seem to indicate that it is equivalent to bhujāṅga, in the double sense, conveyed by the word, of 'a snake' and 'a dissolute person.'<sup>8</sup> Metre of verses 37-41: Ślōka (Anushtubh).<sup>9</sup> Read °dānaśrīr=.<sup>10</sup> Read rīja-.

- 124 ma-yôgîndra-samûh-âdrita-janmanê | kâlatraya-gati-jñâna-kârmana-jñâ-  
 125 nachakshushê |(II) [49\*] Prahlâda-Nârada-Vyâsa-Parâsara-Suk-âdishu |  
 Bhagavadbhakta-  
 126 varyêshu prathamâkhyêya-kîrttayê |(II) [50\*] Sadânaînda-samêtâya saty-âya[ta]-  
 sva-<sup>1</sup>  
 127 rê(chê)tasê | sachchakra-namdakâya Śrîsahây-âparamûrttayê |(II) [51\*]  
 Nârâyaṇapada-  
 128 ddhyâna-parâyaṇa-nijâtmanê | pnrê pñya-sthalê śrêsthê Pirumpûmdûru-nâ-  
 129 makê<sup>2</sup> | Âdikêśava-sêv-ârtham=archchâ-rû(rû)pam=upêyushê |(II) [52\*] Śrîmad-  
 Amperumâ-  
 130 ĩ-âkhyâm=aparâm cha prapêdushê | Râmânujâ-mnnîndrâya Râm-ârâdhana-

*Fourth Plate; First Side.*

- 131 chêtasê<sup>3</sup> |(II) [53\*] Jagatkhyâta-Jayamkôṇḍa-Chôla-mamḍala-vâsinam |  
 132 śrî-Chamdragiri-râjyê cha prâjyê vâsam=npâśritam [| 54\*] Śêmkāṭṭu-kôṭak-  
 ânta-  
 133 stham Mâhaḷûr-nâ[ṭa(ḍu)]kê sthitam | [śrî.\*]Kachchipaṭṭu-sim-âmtarbhâvam  
 ch=âpi samâśri-  
 134 tam [| 55\*] Śrî-Pâtichchêri-simâmtât=prâchyam cha Vaṭamaṅgalât |  
 Malêpa-  
 135 ṭṭu-Śrîperumbûdûru-simâmta-dakshinam [| 56\*] Venkāṭṭu-grâma-[bh]ûdêva-  
 136 ta[ṭâ]kâd=api paśchimam [|\*] yukta-Pôḷûr-Irûṅgola-Mâmpâk-avadhibh-ûtta-  
 137 ram [| 57\*] Kachchipaṭṭur=iti khyâta-nâmânâṁ grâmam=utta[ma\*]m |  
 Perumbûdû-  
 138 ru-nâmânâṁ=api grâmam manôharam [| 58\*] Kîḷepaṭṭv(ṭṭv)-âhvayam grâmam=a-  
 139 pi sasy-ôpaśôbhitaṁ [|\*] Kuśapaṭṭu-grâmiakam cha Pûtêri-grâmam=ap[y]=a-  
 140 mum [| 59\*] Valletâmchêri-nâmnô=pi simâmtâd=grâmak[chyâ?]t<sup>4</sup> |  
 Tattanûru-  
 141 viḷâhasya kshêtrât=prâchim diśam śritam [| 60\*] Grâmât=Kuṁḍimperum-  
 pêtî(ḍu)-  
 142 nâmakâd=api dakshinam [|\*] khyât-Ôranêrê[h\*] śrî-Nallânperumtêrêś=cha  
 paśchi-  
 143 maṁ [| 61\*] Perimchipâkakuppâch=cha Maṭamchêri[śchi]<sup>5</sup>t-ôttaram |  
 grâmam=Achchampe-  
 144 rumpêta(ḍu)-nâmânâṁ=api viśrutam |(II) [62\*] Sômamamgalataḥ prâchyam  
 śrî-Mê-  
 145 lahara-dakshinam | Naḍupaṭṭv(ṭṭv)-âhvayam(ya-)grâmam(ma-)simâmtâd=api  
 paśchimam |(II) [63\*]  
 146 Maṇimaṅgal-Koṭṭakâla-simâmtâd=api ch=ôttaram | śrî-Pudra(du?)chchê-  
 147 ri-nâmânâṁ khyâtam cha grâmam=uttamam |(II) [64\*] Koṭṭapâk-âbhidha-  
 grâma-sî-

<sup>1</sup> The *akṣhara* in brackets appears to have been originally *sa* or *sta*; compare line 87 above.

<sup>2</sup> Below, this name is spelt *Perumbûdûru*.

<sup>3</sup> The preceding words in the Dative case and the following words in the Accusative case, up to verse 119, are dependent on the word *dattavân* in line 284.

<sup>4</sup> Originally \**kachyat* was engraved, but the *akṣhara chya* seems to have been altered. Perhaps the intended reading may be *grâmakasya cha*.

<sup>5</sup> Here, too, the *akṣhara* in brackets, which yields no satisfactory meaning, seems to have been altered. One might suggest reading \**rêś-tatâk=ôttaram*.

- 148 māmātāt=prāg-diśi sthitam | grāmāt=Pre(pe?)rumanittāṅgal-nāmakād=a-  
 149 pi dakṣiṇam |(II) [65\*] Peṁna(ne?)lūru-varagrāma-simāntād=api paśchimam |  
 Kile-  
 150 ppaṭṭu-Śrīperumbūdūru-grāmad[v\*]ay-ōttaram | prakhyātam cha bhuvi grā-  
 151 mam Pāṁchālippaṭṭu-nāmakam |(II) [66\*] Koṭkāḍ-Āyakkulattūru-simāntāt=  
 prā-  
 152 g-diśi sthitam | Māmṇūr-Vaṭapura-grāma-simāntād=api dakṣiṇam |(II) [67\*]  
 Pa-  
 153 śchimam Kāranattāṅgal-grām-Ēnumkāṭakōṭayōḥ | uttaram Koṭṭapādāch=cha  
 154 Nelmali-grāmam=uttamam |(II) [68\*] Prāchyam Ma[m\*]pāka-simā[m\*]tān(t)=  
 Kāśchi(chchi)paṭṭōś=cha [da]-  
 155 kṣiṇam | Pullapāk-ābhidha-grāmā[t=\*] paśchimam diśam=āśritam |(II) [69\*]  
 Vatakā-  
 156 l-Pa(?)ḍuḥappaṭṭu-śrī<sup>1</sup>-simāntād=api ch=ōttaram | grāmam Pau(pō?)mḍūru-  
 nāmāna-

*Fourth Plate; Second Side.*

- 157 m=api sasy-ōpaśōbhita |(II) [70\*] Kileppaṭṭōr-varāt=prāchyam Peṁnelūrōś-  
 cha  
 158 dakṣiṇam | Venkāṭu-grāma-simāntāt=paśchimam=āśritam diśam |(II) [71\*]  
 159 Taṭākam(ka-)gāmi-kulyāyā Venkāṭōr=api ch=ōttaram | grāmam cha ghana-sa-  
 160 sy-āḍhyam Nagarikuppa-nāmakam |(II) [72\*] Kānnittāṅgal-Tattanūru-  
 grāmābhyām  
 161 prāg-diśi sthitam | Koṭṭamkāraṇa-simāntād=āśritam dakṣiṇam  
 162 diśam |(II) [73\*] Māṁgānē[h\*] paśchimam ch=Āchchaperumpēḍu-h[r\*]ad-  
 ōttaram | grāmam Ku[m\*]-  
 163 ḍipperumpēḍu-nāmakam cha manōramam |(II) [74\*] Prāchyam Kōṭṭūritah  
 Paṁ-  
 164 dūr-Mummaḍikkuppa-dakṣiṇam | khyāt-Āharittirumani-grāmāt=paśchi-  
 165 mataḥ sthitam |(II) [75\*] Yakkamāṅgal-iti khyātād=grāmād=uttaratām=i-  
 166 tam | grāmam Tirumanikkuppa-nāmānam=api viśrutam |(II) [76\*] Prāchyam  
 Bēlū-  
 167 r-Nāṁdimēḍu-kṣhētrāt=Paṁdūru-ta(da)kṣiṇam | Tirumaṅgala-simāntāt=paśchi-  
 168 mam ch=ōttaram tathā | Muḷasūru-iti khyāta-nāmakam grāmam cha tam  
 |(II) [77\*] Prā-  
 169 chīm Tirumanikkuppa-simāntād=diśam=āśritam | Tirumaṇyahara-grā-  
 170 mām(ma)-simāntād=api dakṣiṇam |(II) [78\*] Saṁprāptam paśchimam=āśām  
 grāmakād=Va-  
 171 ḍamaṅgalāt | Paṁdūru-grāma-simāntād=uttarasyām diśi sthitam | E-  
 172 ttāntāṅgal-iti khyāta-grā(nā)maka[m\*] grāmam=apy=amum |(II) [79\*]  
 Sōḷiṅgapura-sim[ām]-  
 173 tāt=prāchim=āśām=upāśritam | Veḷḷātūr-grāma-simāntād=dakṣiṇ[ām]  
 174 diśam=āśritam |(II) [80\*] Amaṇēri-varagrāma-simāntād=api paśchimam [I\*]  
 175 uttaram Pāṁḍenallūrō[h\*] Paṁdūr[r\*]-grāmam cha viśrutam |(II) [81\*]  
 Śarattur-nāḍukē khy[ā]-  
 176 tam Puliyūr-kōṭakē sthitam | ramy-Āṇekkōṭṭaputtūru-simāntāt=pr[ā]-  
 177 g-diśi sthitam |(II) [82\*] Kuḷachchalūru-simāntād=dakṣiṇam diśam=āśritam |  
 178 Malettani-Varāttūru-simāntād=api paśchimam | Piruṅganallūr-ū-

<sup>1</sup> This *śrī* should have been omitted.

- 179 dīchyam **Pambali-grāmam**=apy=amum 1(II) [83\*] **Prāchyam Kilpāka-simāntāt**=  
Pi-  
180 **chchamśērēs=cha** dakshinam | **Nammamgaḷ-āmtasimā-stha-mahāśailāch=cha**  
paśchi-  
181 **maim** 1(II) [84\*] **Uttarā[m]** **Śittileppāka-simāntād=āśritam** diśam |  
**Arumtanallū-**

*Fifth Plate; First Side.*

- 182 **r=ity**<sup>1</sup>=ākhyātam=aparām śritam | **Śemmenpāk-āhvayam** grāmam=api  
183 **sasyai[h\*]** **sad=ānvitam** 1(II) [85\*] **Vellenalluru-nāḍu-stham** **Po[li]li-kōtakē**  
184 **sthitam** | **prāg-diśam** **Vayalānallūr-Likuta-kshêtrata[h\*]** **śchi(śri)tam** 1(II) [86\*]  
Da-  
185 **kshinam** **Vayalānallūr-nadī-kulā-tatād=api** | **paśchimam** **śrī-Kam-**  
186 **nāpilḷepālayasy=āvadhi-sthalāt** 1(II) [87\*] **Uttarām** **Vayalāna-**  
187 **llūr-simāntād=diśam=āśritam** | **Āyalchêrir=i-**  
188 **ti khyāta-nāmānam** grāmam=apy=amum 1(II) [88\*] **Kākalūr-nāḍuk-āmtastham=**  
**ikkāṭu-kō-**  
189 **ṭakē sthitam** | **Atamchānkuppa-simāntād=āśām** **prāchīm=upāśritam** 1(II) [89\*]  
Du(di)śam  
190 **Surakulattūru-simāntād=dakshinām** śritam | **Pāka-grāma-tatō(tā)kasya** **kulāyā-**  
191 **ś=ch=aiva** **paśchimam** 1(II) [90\*] **Turūru-Kamdamkolla-śrī-simāntād=api** **ch=**  
**ōttaram** | **Āyattū-**  
192 **r-āhvayam** grāmam=api **ch=ōtta[ma]-viśrutam** 1(II) [91\*] **Prāchyam Kilaviḷāh-**  
**ākhyā-grāma-**  
193 **sīm-āvadhi-sthalā[t\*]** | **Pāḍūr-ttāṭāka-gāminyā[h\*]** **kulāyāś=ch=āpi**  
**dakshinam** 1(II) [92\*]  
194 **Viḍayūr-u(ū)ttara-nadī-tīra-kuppāch=cha** **paśchimam** | **uttaram** **Viḍayūrōh**  
**prām(n)-na-**  
195 **dā Rudr-ālayād=api** | **niravadyam=api** grāmam **Nelmalyahara-nāmakam**  
1(II) [93\*] **Pu-**  
196 **ḷili-kkōtak-āmtastham** **sthitam** **Kachchūru-nāḍukam(kē)** | **prāchyam**  
**Śōtipperumpē-**  
197 **ḍu-grāma sīm-āvadhi-sthalāt** 1(II) [94\*] **Kōrasthalēru-saritō** **mahāraṇyāch=cha** **da-**  
198 **kshinam** | **paśchimam** **Nāyeru-grāmāt=Pūḍur-grāmā(ma)var-ōttaram** |  
**prakhyātam** **cha**  
199 **Nāḍuppaṭṭu-nāmānam** grāmam=uttara(ma)m 1(II) [95\*] **Nāyattu-nāḍukē**  
**khyātam** **Puḷali-khyā(kō)-**  
200 **ta(ṭa)kē sthitam** | **prāchyam** **Nāyara-simāntān=Mudiyūrōś=cha** **paśchimam** 1(II)  
[96\*] **Śēru-**  
201 **mulla-varagrāmā(ma)-simāntād=api** **ch=ōttaram** | **khyātam** **Valūya(dha ?)la-**  
**mmēḍu-nā-**  
202 **makam** grāmam=apy=amum 1(II) [97\*] **Śrī-Mālipāka-simāntāt=prāchyē(chya)m=**  
**Āmūrukuppataḥ** |  
203 **Ilavampattū-simāntād=dakshinasyām** diśi **sthitam** 1(II) [98\*] **Vanippāk-**  
**Āchchiru-**  
204 **muha-simāntād=api** **paśchimam** | **Nāyeru-grāma-simāntād=uttarām** diśa-  
205 **m-āśritam** | **grāmam** **cha** **Sirupāk-ākhyam** **grih-ārām-ōpaśōbhitam** 1(II) [99\*]  
**Va-**

<sup>1</sup> The verse is wanting two syllables. The intended reading may possibly be *ity=ākhyām prakhyātam=aparām*

- 206 **nnippāk-ābhidha-grāmā(ma)-sīmāntāt=prāg-diśi** sthitam | **śrī-Nālūr-Mu-**  
 207 **riyaḍichchānpaṭṭu-sīmānta-dakṣiṇam** I(II) [100\*] **Śrī-Panappāka-sīmāntāt=pa-**

*Fifth Plate; Second Side.*

- 208 **śchimām** diśam=āśritam | **Pūdūrvilāha-sīmāntād=uttarasyām** diśi sthitam [\*]  
 209 **prakhyātam=Eluvittāmgal-āhvayam** grāmam=apy=amum I(II) [101\*] **Prāchyam**  
**Nāyaru-sīmāntā-**  
 210 **t=Sirupākāch=cha** dakṣiṇam | **paśchimam** **Veḷudhalammēṭa(ḍu)-sīmānta-**  
**sthala.<sup>1</sup>hradād=api** I(II) [102\*]  
 211 **Prakhyāta-Nāyaru-grāma-sīmāntād=api** ch=ōttaram | **śrī-Pūdērvilāh-ākhyam**  
**grā-**  
 212 **mām** ch=āpi **manōharam** I(II) [103\*] **Amarūr-nāḍuk-āntastham** sthitam  
**Peyyūru-kōṭagam(kē)** | **Ummi-**  
 213 **ppaṭṭōs=cha** sīmāntāt=prāchyam **tasmāch=cha** dakṣiṇam I(II) [104\*] **Āśām**  
**Perumkāli-grāmāt=paśchi-**  
 214 **mām** samupāśritam | **Kōlūra-grāma-sīmāntād=uttaram=āśritam** diśam |  
**Kiraippā-**  
 215 **k-ābhidhānam** cha **grāmakam** khyātam=uttamam I(II) [105\*] **Prāchyam**  
**Kāraṇa-sīmānta-Pāpasēṭṭi-taṭā-**  
 216 **kataḥ** | **tat-taṭāka-samipastha-mahāraṇyāch=cha** dakṣiṇam I(II) [106\*] **Paśchimām**  
**Mādanallūra-mā-**  
 217 **rg[ā\*]d=āśām=upāśritam** | **uttaram** **Kāraṇa-grāma-sīmāntāt=Kottapālayāḥ(t)** |  
**Ṣettu-**  
 218 **ppāḍur=iti** khyāta-nāmānam **grāmam=uttamam** I(II) [107\*] **īkāṭṭu-kkōṭak-**  
**āntastham** khyātam  
 219 **Kachchūru-nāḍukē** | **U[da]ppi-grāma-sīmāntāt=prāchim=āśām=upāśritam** I(II)  
 [108\*] **Prāptam** **Kum[ja]-**  
 220 **ra-Mrai(mai)lāppūru(r)-sīmāntād=dakṣiṇam** diśam | **Payyūru-śrī-Gollakuppa-**  
**sīm[ām]-**  
 221 **tād=api** **paśchimam** [II 109\*] **Kurakkumtaṁḍala-grāma-sīmāntād=api** ch=  
**ōttaram** [\*] **śrī-Sōmidē-**  
 222 **vapaṭv(ttv)-ākhyam** **grāmakam** cha **bhuvi** śrutam I(II) [110\*] **īkāṭṭu-kkōṭakē**  
**khyātam** sthitam  
 223 **Malaya-nāḍukē** | **Allikuḷi-śrī-Malayanāchyā[h\*]<sup>2</sup>** [prāchyam var-ā-  
 224 **layāt** I(II) [111\*] **Dakṣiṇam** cha **Vilāmkāḍu-śrī-taṭākavar-āntarāt** | **śrī-Ne-**  
 225 **lvādi-grāma-sīmānta-Timam-ārāmāch=cha** **paśchimam** I(II) [112\*] **Koṭṭūr-**  
**Ariyapāka-**  
 226 **śrī-sīmāntād=api** ch=ōttaram [\*] **Vellāṭṭukōṭa-nāmānam** khyātam cha  
**grāmakam** **varām** [II 113\*]  
 227 **Allikuḍi-mahāśailāt=prāchim=āśām=upāśritam** | **Pemnelūru-varagrāmā(ma)-ta-**  
 228 **ṭāk-āntapparaśurā(?)** I(II) [114\*] **Samprāptam** **dakṣiṇam=āśā[m\*]**  
**Chamdramaḷi-taṭāka-**  
 229 **taḥ** | **‘Amaṇpākāptemallūru-grāmā(ma)-mārgāch=cha** **paśchimam** I(II) [115\*]  
**Chēlēkāṭu-taṭākām(kā)-**

<sup>1</sup> Read -stha-.

<sup>2</sup> [Nāchyāḥ is the Sanskrit Genitive of the Tamil substantive nāchāḥ (used generally in the honorific plural nāchāḥiyār), ‘a goddess.’—E. H.]

<sup>3</sup> This śrī should have been omitted.

<sup>4</sup> Read Amaṇpākāt=Pemallūru.

- 230 ch=cha samprāptam diśam=uttarām | grāmaṁ Kōlpāka-nāmānam pratītam cha  
ma-  
231 nōharam | (II) [116\*] Sarvamānyam chatus-simā-samyutam cha samantataḥ |  
232 nidhi-nikshēpa-pāshāpa-siddha-sāddhya-jal-ānvitam || [117\*]

## Sixth Plate; First Side.

- 233 Akshiny-āgāmi-samyukta[m\*] dēva-bhōgyam sa-bhūruham | vāpi-kūpa-tatā-  
234 kaiś=cha kaśchchh(chchh)-ārāmaś=cha samyutam | (II) [118\*] Rāmānuja-  
munimdrēpa bhōgyam=ā-chandra-tā-  
235 rakam | (II) [119\*] Dhūpa-dīpa-sudhāhāra-nān-āpūpa-nivēdanaiḥ | nānā-puṣpō-  
236 pāhāraiś=cha naika-dīpa-pradīpanaiḥ | (II) [120\*] Nṛitta-gīta-mahāvādyā-  
chchha[t\*]tra-  
237 chāmara-vaibhavaḥ | nitya-naimittik-Ānamtapūjām karttūm viśēshataḥ | (II) [121\*]  
238 Praty-abdam Tiru-nakshatrē tasya j(ch)=ōtsava-sampadam(dē) | prati-samva-  
239 tsaram ch=āpi rathōtsava-sampriddhayē | (II) [122\*] Amnam<sup>1</sup> nivēditam  
sarvam<sup>2</sup> rasai[sh=sha]-  
240 dbhi(dbbi)s=samanvitam | śrī-Rāmānujakūṭē=smin viśālē parika-  
241 lpitē | (II) [123\*] <sup>3</sup>[Sa-stri]-bālaka-vṛiddhēbhyah kshndhitēbhyō viśēshataḥ |  
Vaishnavēbhyō  
242 dvijātibhyah prā(pra)dātum prati-vāsaram | (II) [124\*] \*Bhū-kalpasākhi prathit-  
Āra-  
243 viṭi-Bukka-kshamāpō=jani puṇya-śīlah | Ballāmbikā tasya babhūva  
244 patnī Purānda[ra\*]sy=ēva Pulōma-kaṁ(ka)nyā | (II) [125\*] Jajñē<sup>5</sup> tataś=śrī-  
vara-[Rāma\*]rā-  
245 jō vijñēya-śīlō vibudh-ādhipānām | Lakshmīr=iv=Āmbhōruha-  
246 lōchanasya Lla(la)kkāmbik=āmushā(shya) mahishy=alāsīt | (II) [126\*] <sup>6</sup>Puṇyair=  
aganyaiḥ Peda-  
247 Kōṁḍarājah purā-kritē(tai)r=asya vibhōs=sutō=bhūt | Kōṁḍāmbikā tasya  
248 mānō-nukūlā <sup>7</sup>gun-ōnnat=āsīt=kula-dharmapatnī | (II) [127\*] Kulādrī-sārō=  
249 sya guru-pratāpah Kōnētīrājah <sup>8</sup>prathitas=sutō=bhūt | dharmēṇa yam Dha-  
250 rmajam=āmanamdi(ti) Manum cha nityā nipuṇā(ṇam) mahatyō(tyā) | (II)  
[128\*] <sup>9</sup>Day-āmbudhē-  
251 r=abhūt=tasya dēvī Tirumalāmbikā | Nalasya Damayant=iva na-  
252 vya-chāritra-bhūshitā<sup>10</sup> | (II) [129\*] <sup>11</sup>Asmānrupād=Au[bha]lārāja-varyō Rabhūdvi.<sup>12</sup>  
253 haḥ Paṇ[k\*]tirathād=iv=āsīt | sthir[ō]daya-śrī-sthagit-ōrupuṇya(nyō ?)  
254 jan-ēsh[t ?]a-darsha(rśa)ḥ sphuritāji-haritaḥ<sup>13</sup> | (II) [130\*] Tasy=ānnjō rājati  
Kōṁḍa-  
255 rājah prakhyāta-sauryō Bharat-ōpamānah | sad=āgrajanma-prathamānu(na)-  
256 bhaktis=sa[t\*]tv-āchitas=Sārasanābha-mūrttiḥ | (II) [131\*] Yasy=ānujanmā vara-  
Tir-

<sup>1</sup> Read *annam*.<sup>2</sup> What is engraved looks like *tsarvam*.<sup>3</sup> The reading of the first *akṣara* (sa) is doubtful; the *akṣara* looks as if the engraver had first engraved *strī*.<sup>4</sup> Metre: Upajāti.<sup>5</sup> Metre: Indravajrā.<sup>6</sup> Metre of verses 127 and 128: Upajāti.<sup>7</sup> Read *gun-ōnnat*=.<sup>8</sup> Originally *prathitō* was engraved.<sup>9</sup> Metre: Ślōka (Anuṣṭubh).<sup>10</sup> Perhaps the word actually engraved is *-bhūshitam*.<sup>11</sup> Metre of verses 130-133: Upajāti. Read *asmān=nrupād*.<sup>12</sup> Read *Rabhūdva*.<sup>13</sup> Read *sphuritāsi-hastah*.

*Sixth Plate; Second Side.*

- 257 marājō yaśōnidhi[r=°]Lakṣmaṇa-chāru-mūrttiḥ | jyāghōsha-dūrīkṛita-mē-  
 258 ghanādaḥ kurvan=suṁitr-āsaya-harṣham=imdhē<sup>1</sup> [|| 132\*] Prakhyāta-  
 Sa(sa)trughna-parākrama-  
 259 śrī[h°] śrī-Raṁgarājō=varājō yadiyaḥ | śu(su)bāhu-shō(sō)bhī madhur-ānnbhavaḥ kn-  
 260 rvan=suṁitr-āsaya-harṣham=imdhē [|| 133\*] Yasya<sup>2</sup> viśrāṇana-guṇaṁ labdhn-kāmā-  
 261 s=sura-drumāḥ [I°] tapasyamti jaśvāntas=suparvatatini-tatē [II] [134\*] Hira-  
 262 űya-kasipu-kshētra-dāna-sām(sam)varddhit-ādarah [I°] Nṛisimha-bhāvam=ayatē  
 263 simha-samhananō hi yah [II] [135\*] Sa-kāmpa-svēda-rōmāmchās=samarē  
 na(ma)karām-  
 264 kitāḥ | <sup>3</sup>yasy=ādhis-snratās=satyam śatravō bhīravō=bhavan [II] [136\*] A-  
 265 kshōbhya-hridayasy=āpi yēna kēn=āpi bhūbhṛitām(tā) | du(dri)shṭam sāmndrikam<sup>4</sup>  
 266 chihnam yasy=āngē sa[t°]tva-sālinah [II] [137\*] Anēna dharma-sīlēna  
 Haribhakt-ā-  
 267 nka[m°]pinā [I] Kamaāvallabh-ās[r°]āmtakai[m°]kary-āsakta-chētasā [II]  
 [138\*] Naktam-  
 268 div-āmma-dānēna<sup>5</sup> Nābhāga-nibha-kirttinā | naraḥlōkanar-ākāra-  
 269 nākānyaka-sākhinā [II] [139\*] Nitisāstra-viśēsh-ārtha-niraj-ōllāsa-bhā-  
 270 nunā | Koṁḍarāja-uripālēna guṇaratna-payōdhinā [II] [140\*] Vijñāpitasya  
 271 vinayād=vimata-ddhvāmta-bhāsvataḥ | prājya-Karṇātarājya-śrī-sthāpanā-  
 272 chārya-viśrutēḥ [II] [141\*] Śrī-Raṁgarāja-bhūpāla-chirapunyaphal-ātmanah |  
 273 sāhitya-rasa-sāmmrājya-bhōga-Bhōjamahibhujaḥ<sup>6</sup> [II] [142\*] Sōmavams-āva-  
 274 tamsasya Sutrāma-sama-tējasah | satyavāg-Rāmachandrasya<sup>7</sup> śaraṇāgata-  
 275 rakshita(na)ḥ [II] [143\*] Ātrēya-gōtr-ālamkāramanēr=Manu-naya-sthitēḥ |  
 anteṁba-  
 276 ra-gaṁḍasya<sup>8</sup> Haribhakt-āgrayāyinaḥ [II] [144\*] <sup>9</sup>Nahnsh-ōpamasya  
 nānāvarṇa-śrī-  
 277 maṁḍalika-gaṁḍasya | ēbirudu-rāya-rāhuta-vēsy(śy)-aikabhujānga-bi-  
 278 ruda-bharitasya [II 145\*] Vikhyātabiruda-mani(nni)ya-vibhāḷa-līlasya vija-  
 279 ya-sīlasya | viśvaṁbharā-bhṛiti-sphuṭa-viśruta-Dharaṇīvarāha-  
 280 birudasya [II] [146\*] <sup>9</sup>Vinay-andārya-gāmbhīrya-vikram-āvāsa-vēśmanah | vira-

*Seventh Plate.*

- 281 śrī-Rāmarājasya vijñaptim=anupālayan [II] [147\*] Parītaḥ prayataih sni-  
 282 gdhaiḥ purōhita-purōgamaiḥ | vividhair=vibudhaiḥ=śrantapathikai-  
 283 r=adhikair=girā [II] [148\*] **Sadāsiva-mahārāyō** mānanīyō mana-

<sup>1</sup> In *Ind. Ant.* Vol. XIII. p. 129, Plate ii, b, line 8, this verse ends with -harṣha-pōsham. The words *mēghanāda* and *suṁitrā* have also to be taken as proper names.

<sup>2</sup> Metre of verses 134-144: Ślōka (Anuṣṭubh). I take *yasya* and the relatives in the following verses to refer to *anēna* in verse 138.

<sup>3</sup> Read = *dvīs-suratās*-. I take the word *makarāmkīḍāḥ* to mean both 'full of love' and 'made to move round by the (makara) array of his troops.'

<sup>4</sup> This word is derived both from *samudra*, 'the sea' (which is *kshōbhya*), and from *sāmudra*, 'a mark on the body, indicative here of good fortune.'

<sup>5</sup> Read -*anna-dānēna*. The following word is perhaps *Nābhōga*- in the original.

<sup>6</sup> Read -*samrājya*-.

<sup>7</sup> This Pāda of the verse, as it stands, contains only seven syllables; the intended reading perhaps is *birud-anteṁbara-gaṁḍasya*.

<sup>8</sup> Metre of verses 145 and 146: Giti.

<sup>9</sup> Metre of verses 147-149: Ślōka (Anuṣṭubh).



- 284 svinām | sahiranya-payôdhârâ-pûrvakam dattavân=mudâ || [149\*]  
 285 <sup>1</sup>Sarasa-Sadâsivarâya-kshitipati-varyasya kîrti-dhuryasya [\*] sâ(śa)-  
 286 sanam=idam sa(śa)rāsana-Dâsa(śa)rathêr=amita-hêna(ma)-dâna-rathê(yê)h | (II) [150\*]  
<sup>2</sup>Mrida(du)-pa-  
 287 dam=iti tâm(tâ)mra-sâsan-ârttram mabita-Sadâsivarâya-sâsanêna [\*]  
 288 abhaṇad=anugunam vachô-mahimnâ sarasatarêṇa Sabhâpati-Sva-  
 289 yariabhûh | (II) [151\*] <sup>3</sup>Sadâsiva-mahârâya-sâsanâd=Vîraṇ-âtmajah | tva-  
 290 shâ śrî-Vîraṇâchâryô vyalikhat=tâm(tâ)mra-sâsanam | (II) [152\*] Dâna-pâla-  
 291 nayôr=madhyê dânach=chhrâyô=nupâlanam | dâna[\*]=svargam=avâpnôti pâ-  
 292 lanâd=achyutam padam | (II) [153\*] Sva-dattâ[d=\*] dvigunam(ṇa-)punyam  
 para-datt-ânupâlanam [\*]  
 293 para-datt-âpahârêṇa sva-dattam nispha(shpha)lam bhavêt | (II) [154\*] Sva-  
 dattam para-  
 294 dattam vâ yô harêta vasumdharam | <sup>4</sup>shashthir=varsha-sahasrâṇi vishthâ-  
 295 yam jâyatê krimih | (II) [155\*] Êk=aiva bhaginî lôkê sarvēshâm=êva  
 bhûbhu-  
 296 jam | na bhôjyâ(gyâ) na kara-grâhyâ dēva-dattâ vasumdhara | (II) [156\*]  
 Sâmanyô=<sup>5</sup>  
 297 yam dharma-sêtur=nripânâm kâlê kâlê pâlanîyô bhavadbhis=(dbhih |) sarvâ-  
 298 n=êtân=bhâvinah pârtthiv-êmdrân=bhûyô bhûyô yâchatê Râmachamdrah || [157\*]  
 Śrî ||  
 299 Śrî-Virûpâksha || [\*]

## No. 2.—SRAVANA-BELGOLA EPITAPH OF PRABHACHANDRA.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

This inscription was first brought to notice in 1874, by the text and translation published by Mr. Rice in the *Indian Antiquary*, Vol. III. p. 153. The translation has also been given by him in his *Mysore Inscriptions*, p. 302, published in 1879. And the text and translation have finally been revised and reproduced by him, with lithographs, as No. 1 in his *Inscriptions at Śravaṇa-Belgola*, published in 1889.<sup>6</sup> From ink-impressions received from Dr. Hultzsch in 1892, I published some remarks on Mr. Rice's treatment of the record, and on its real meaning, in a paper entitled "Bhadrabâhu, Chandragupta, and Śravaṇa-Belgola," in the *Indian Antiquary*, Vol. XXI. p. 156 ff. And I now edit it in full, with a lithograph, from some better ink-impressions more recently sent by him.<sup>7</sup>

<sup>1</sup> Metre : Giti.

<sup>2</sup> Metre : Pushpitâgrâ.

<sup>3</sup> Metre of verses 152-156 : Ślôka (Anushtubh).

<sup>4</sup> Read *shashthir varsha*.

<sup>5</sup> Metre : Śâlinî.

<sup>6</sup> The lithograph attached to the text in Roman characters, is not a purely mechanical one ; and it does not represent the original with fidelity, though it suffices to give a general idea of the palæographic standard of it. To the text in Kanarese characters, there is attached a mechanically produced lithograph ; but it is very indistinct, and is in fact practically useless.

<sup>7</sup> There are many *aksharas*, legible enough in the ink-impressions, which are hardly discernible, if at all, in the lithograph. And this interesting record doubtless deserves a better reproduction than that now offered. But the best that could be done with the ink-impressions, without any tampering with them, has been done. And it is questionable whether any better materials, for purely mechanical reproduction, can be obtained.

**Śravaṇa-Belgola** is a village between two hills in the Channarāyapaṭṇa tālukā of the Hassan district, Mysore. From early times it has been a very important Jain centre; and it abounds with Jain records of various dates. The present inscription is cut in the rock, somewhere on the east side of a Jain temple known as the Pārśvanātha *basti*, on the hill which is now called Chandragiri but is spoken of in the record itself by the ancient name of **Kaṭavapra**.

The writing covers a space of about 15' 6" broad by 4' 8" high. It would seem that it has received but very little damage; and that, where the ink-impressions fail to represent it quite fully and clearly, this is probably attributable to difficulties, due to an uneven surface, in making the impressions. There are only three *akṣaras*, in line 2, which have to be supplied from Mr. Rice's reading, which, I suppose, was primarily based on an examination of the original itself.—The characters belong to the southern class of alphabets. The size of the ordinary letters varies from two to three inches; and the *śrī* of *śrīmad*, line 1, is seven inches high.—The language is Sanskrit. There are verses in lines 1 and 2.—In respect of orthography, the only points calling for special notice are (1) the doubling of *k* before *r* in *kkram-ābhyaḡgata*, line 4, and (2) the doubling of *dh* (by *d*, in the usual manner) before *y* in *avabuddhya*, line 8.

In explaining the substance of the inscription, it is unnecessary to recapitulate the proof that there is no foundation in fact for the meaning allotted to the principal portion of it by Mr. Rice,—evolved, partly from an erroneous reading and translation in line 6; partly from certain local traditions, of the ninth and following centuries, which mention a Jain saint called in them Chandragupta; and partly from his deliberate alteration of a statement in a compilation entitled *Rājāvalī-kathe*, put together in the present century and utterly worthless, even if accepted as it stands, for any purposes of ancient history,<sup>1</sup> which purports to furnish grounds for identifying that Chandragupta with an otherwise quite unknown grandson of the great Maurya king Aśoka,—and standing to the effect that Bhadrabāhu I., the last of the Jain *Śruta-Kēvalins*, died at Śravaṇa-Belgola, tended in his last moments by the great king Chandragupta, the grandfather of Aśoka; for all that, reference may be made to my article in the *Ind. Ant.* Vol. XXI. p. 156 ff.<sup>2</sup> It is sufficient here to say what the contents of the record

<sup>1</sup> It seems likely (see *Inscriptions at Śravaṇa-Belgola*, Introd. p. 5, note 5) that the account in the *Rājāvalī-kathe* may be based on a "well-known" Sanskrit work by Ratnanandin, entitled *Bhadrabāhucharita*, which Mr. Rice thinks may have been written about A.D. 1450 (see also *ibid.* p. 32, note 10). If Mr. Rice rightly represents the *Bhadrabāhucharita* (see *ibid.* p. 10, note 4) as placing the establishment of the Svētāmbara community in Vikrama-Samvat 836 (A.D. 779-80), its nature may be estimated at once. But it seems likely that he has misread *gat'śhānām* instead of *gat'bdānām*; the adoption of this would give V.-S. 136 (A.D. 79-80), as to which date see Dr. Hoernle's remarks in the *Ind. Ant.* Vol. XXI. p. 60. Its apocryphal character, however, may be easily recognised from the fact that it places the event in the time and at the city of a king Lōkapāla of Vallabhī (*sic*) in Surāshṭra.

<sup>2</sup> Some of my remarks, there made, require to be cancelled: because, (1), near the beginning of line 6, the reading is not *ārshēṇ=arva*, as I then thought, but *kramēṇ=arva*; and (2) line 8 does not speak of Prabhāchandra as "much afraid of journeying (any further)," and, therefore, there is nothing in the record tending to place the death of Prabhāchandra during the migration to the South. But these corrections do not in any way affect the main point then at issue, which was that there is nothing, either in this record, or in any genuine local traditions or legends, to connect Chandragupta, the grandfather of Aśoka, with Śravaṇa-Belgola.—In his *Epigraphia Carnataca, Inscriptions in the Mysore District*, Part I. (published in 1894), Introd. p. 5, note, Mr. Rice has attempted a reply to my exposure of the imaginary history published by him, and partially created by him through his deliberate alteration of the distinct statement of relationship which is made in the *Rājāvalī-kathe*.—In this reply, he has called in question, generally, the authority of the Jain *pañṭavālis* or lists of the succession of pontiffs, one of which I quoted in the course of my remarks. On this point, I must leave the answer, that is to be given to him, to any of the scholars who have made a special study of the lists in question. I can only say that it is precisely to such lists that we must chiefly look for any true chronological and historical information that may have been preserved by the Hindūs, otherwise than in epigraphic records and in the *prāśastis* of their doctrinal books, that I am aware of no *prima-facie* reasons for refusing to accept them as at least approximately correct; and that it is a curious mind which can reject them offhand, and yet believe the statements of such a compilation as the *Rājāvalī-kathe*.—As regards the rest of his reply, the lameness of it will be evident to anyone who will contrast

really are. And, in doing so, I will incorporate some notes on it published by Dr. Leumann in the *Vienna Oriental Journal*, Vol. VII. p. 382 ff. The record opens with some verses in praise of Vardhamāna, the last of the Jain *Tīrthamkaras* (died, B. C. 543, or thereabouts),— otherwise called Mahāvira (by which name he is mentioned again in line 3),— whose doctrines, it says, were still flourishing at Viśālā, i.e. Ujjain. The remainder of it is in prose; and, as pointed out by Dr. Leumann, this portion of it is to be divided into two parts. The first part, from the beginning of line 3 to the word *prāptavān* in line 6, forms, as he says, a sort of historical introduction. First it sketches, in outline and imperfectly, the succession of Jain teachers who came after Vardhamāna. It names first his *Gaṇadhara* Gautama, one of the three *Kēvalins*. Naming also the other two *Kēvalins*, it calls them Lōhārya, the “veritable disciple” (of Vardhamāna), and Jambu: the latter is the Jambūsvāmin of the usual list:<sup>1</sup> the former name, Lōhārya, however, appears as a surprise, taking the place of the well-known Sudharma of the usual list; and all that can be said with certainty at present, is, that it is unmistakably given in this record.<sup>2</sup> Next, it names four of the five *Śruta-Kēvalins*,— Vishṇudēva (= Vishṇunandin of the usual nomenclature), Aparājita, Gōvardhana, and Bhadrabāhu I. (died somewhere about B.C. 380). Then it mentions seven of the eleven *Daśapūrvadhārins*,— Viśākha, Prōshthila, Kṛittikārya (the usual name is Kshatriyāchārya), Jayanāman (usually called Jayasēnāchārya), Siddhārtha, Dhṛitishēpa, and Buddhila (= Buddhilingāchārya; died about B.C. 230). And finally it names a person, Bhadrabāhusvāmin, who is evidently intended to stand at some appreciable interval of time after the last of the previously mentioned persons,— for, the record says, there were other teachers, left unnamed, between Buddhila and him,— and who is, in fact, to be identified with the Minor-*Āgini* Bhadrabāhu II., who, according to the *paṭṭāvalis*, became pontiff in B.C. 53. This person, it says, at Ujjain, announced a period of difficulty<sup>3</sup> that should last twelve years. And in consequence of this announcement, it continues, the entire saṃgha or community left Northern India and came to the South, and eventually arrived at a populous, rich, and flourishing country,— meaning, apparently, the

it with my statement of the case in the *Ind. Ant.* Vol. XXI. p. 156 ff., to reproduce which here, would be to occupy a great deal of valuable space unnecessarily. I have not the slightest doubt as to what verdict will be given by anyone who can himself read and understand the present record. As regards Mr. Rice, it is needless to attempt to argue the matter any further with one who can believe, as he does, that the reading in line 6 is *Prabhāchandrēṣa-am=advani*, etc.: not only is that reading one which would have to be amended if it did exist, but it is actually non-existent; it does not exist even in Mr. Rice's lithograph.— He would have us now understand that the true reading had suggested itself to him; for he says that his footnote to his translation is sufficient to shew that he was aware that the reading adopted by him was not free from doubt. The only footnote that I can find, on the point in question, runs (*Inscriptions at Śrāvastī-Belgoja*, p. 115, note 7).— “The construction is stated to be *Prabhāchandrēṣa + am + avanitala* etc., [*amā maha-samipē cha—Amara-Kōśa*.]” And I do not see in this any hint of a recognition of the true reading,— *Prabhāchandrēṣa am=avanitala*, etc. But, if the true reading did suggest itself to him, it becomes utterly incomprehensible that he should reject it in favour of the absurdities that he has written.— Mr. Rice has now suggested that the name of Guṇtigupta— (for this person, see page 26 below)— has not “leaked out” anywhere else than in the *paṭṭāvalis*, and that there is no other trace of it. But, as pointed out by me plainly enough (*Ind. Ant.* Vol. XXI. p. 159, note 8), it actually had come to notice, from Mysore itself, and through Mr. Rice himself, in the Kadah grant, which purports to be dated in A.D. 813 in the reign of the Rāshtrakūṭa king Gōvinda III., and which expressly mentions the “*Guṇtigupta-muni-vrinda* or body of saints (i.e. community) of Guṇtigupta” (*Ind. Ant.* Vol. XII. p. 16, line 1). By one of his other names, Arhadbalin, he is mentioned in a local record of A.D. 1397-98 (*Inscriptions at Śrāvastī-Belgoja*, No. 105), which apparently describes him as establishing a four-fold division of the saṃgha.

<sup>1</sup> See, for instance, Dr. B. G. Bhandarkar's *Report on Sanskrit MSS.* for 1883-84, p. 124 f.; also, the *paṭṭāvalis* published by Dr. Hoernle in the *Ind. Ant.* Vol. XXI. p. 341 ff., and Vol. XXII. p. 57 ff.; also, a list published by Prof. Peterson in his *Second Report on Sanskrit MSS.*, which, however, I have not at hand for reference.

<sup>2</sup> It seems just possible, however, that it is the name, misplaced, of the Minor-*Āgini* Lōhāchārya I., who came next after Bhadrabāhu II. (see, e.g., *Ind. Ant.* Vol. XX. p. 349, and Vol. XXI. pp. 58, 70).

<sup>3</sup> See page 28 below, note 3.

country round Śravaṇa-Belgola. The second part of the inscription, beginning with the word *ataḥ* in line 6, recites, as Dr. Leumann tells us, the fact which caused the record to be engraved; viz. that, "on this mountain named Katavapra," i.e. on the Chandragiri hill at Śravaṇa-Belgola, where the record is, an *Āchārya* named Prabhāchandra committed suicide by starvation, in accordance with a practice that was very frequent among the followers of the religion to which he belonged.

The inscription is not dated. But the period to which it is to be referred, is plain enough on palæographic grounds. As I said when I first dealt with it,— "it is to be allotted to approximately the seventh century A.D.: it may possibly be a trifle earlier; and equally, it may possibly be somewhat later." And Dr. Leumann considers that the palæographic evidence places it clearly in that century. Any more precise location of it depends upon the identification of the *Āchārya* Prabhāchandra, whose epitaph it contains. As to this point Dr. Leumann considers that the person "whose death required this very elaborate and almost unique commemoration, was certainly no common ascetic." He would identify him with the well-known Digambara writer Prabhāchandra,—author of the *Pramēyakamalamārtanḍa* and *Nyāyakumudachandrodāya*,—whose merits are praised by, among others, Jinasēna, the preceptor of the Rāshtrakūṭa king Amoghavarsha I. (A.D. 814-15 to about 877). And in this, I should say, he is correct; though the identification entails fixing an earlier date for Prabhāchandra than has been proposed for him. On this last point, we have to consider the following facts, which I take from a paper by Mr. K. B. Pathak, entitled "Bhartṛihari and Kumārila," in the *Jour. Bo. Br. E. As. Soc.* Vol. XVIII. pp. 213-238. From a passage in the writings of the Chinese pilgrim I-tsing, we learn that the Sanskrit author Bhartṛihari died in A.D. 650 (*loc. cit.* p. 213). Kumārila quotes Bhartṛihari (pp. 214, 216), and therefore came after him; and so he can hardly be placed much before A.D. 700.<sup>1</sup> Prabhāchandra quotes Bhartṛihari, and mentions Kumārila (pp. 221, 229); and so, following both of them, he can hardly be placed before the first quarter of the eighth century A.D. On the other hand, Jinasēna mentions Prabhāchandra in his *Ādi-Purāṇa* (pp. 221, 222). The difference of style shews that, when he wrote the Jain *Harivaṃśa*, finished in A.D. 783-84, Jinasēna must have been very young (p. 224). He himself shews that he lived on into the reign of Amoghavarsha I., by mentioning that king with the paramonnt title of *Paramēśvara* in the colophon of his *Pārśvabhyaṇḍaya*, the composition of which Mr. Pathak refers to the early part of Amoghavarsha's reign (pp. 224, 225). And he did not live to finish his *Ādi-Purāṇa* (p. 225), which, for that reason, as well as because it "admittedly ranks very high as a piece of literary workmanship," is doubtless correctly stamped by Mr. Pathak as his last work. As Jinasēna is mentioned in the *Jayadhavalatikā*, which gives A.D. 837-38 as the date of its own completion (p. 226), and as he must then [if still alive] have been very old, A.D. 838-39 may be safely accepted as the latest date<sup>2</sup> of the *Ādi-Purāṇa*, and as the latest admissible date for Prabhāchandra who is mentioned in it (p. 227). Mr. Pathak further tells us (pp. 220-22) that Prabhāchandra names, as his teacher, the well-known Akalaṅka, Akalaṅkadēva, or Akalaṅkachandra, who also is mentioned in the *Ādi-Purāṇa*; and that the extreme limits for these two persons enable us to accept, as correct, the opinion of Brahmanēmidatta, "though a modern writer," that Akalaṅka was a contemporary of the Rāshtrakūṭa king Kṛishṇa I. who reigned between A.D. 754 and 782. And he finally arrives at the conclusion that Prabhāchandra must have lived on into the first half of the ninth century (p. 227). This would be irreconcilable with the period of the Śravaṇa-Belgola epitaph, which

<sup>1</sup> Mr. Pathak concludes that "Kumārila must have flourished in the first half of the eighth century" (p. 216).

<sup>2</sup> Mr. Pathak considers that we thus obtain "the date" of the *Ādi-Purāṇa*. This, however, is a *non-sequitur*. We doubtless thus obtain the latest possible date for it; but certainly not conclusively the actual date of it.

certainly cannot be placed so late. But all that Mr. Pathak discloses about the opinion of Brahmanēmidatta, is by reference to a verse in the *Kaṭhāñḍa*, which, with a correction, stated by him, of *Bharati* for *bharati*, simply says (see *Ind. Ant.* Vol. XII. p. 215) — “Here, indeed, in the land of Bharata, at the excellent city named Mānyakhēṭa, there was a king named Śubhatunga; his councillor was Purushōttama.” Here, at least, there is no mention of Akalanika. Further researches point distinctly to the fact that the foundation of Mānyakhēṭa was commenced in the time of Govinda III. (about A.D. 783-84 to 814-15), and consequently to the conclusion that the Śubhatunga of the verse in question is at any rate not Kṛiṣṇa I. And, plainly, even if Brahmanēmidatta says anything more explicit, the opinion of this “modern writer” must be rejected in favour of the palaeographic evidence. The Śrāvana-Belgola epitaph, and the death of Prabhāchandra which it records, may be placed in the early part of the eighth century A.D.; possibly even as late as A.D. 750; but, I should say, certainly no later than that.

The migration to the South, mentioned in this record, is, Dr. Leumann tells us, “the initial fact of the Digambara tradition.”<sup>1</sup> It established the separate existence of the Digambara and the Śvētāmbara communities. It must, under any circumstances, be placed before A.D. 600; for, the Jain inscription at Aihole in the Bijāpur District, of A.D. 634-35 (*Ind. Ant.* Vol. VIII. p. 237), and the copper-plate charters of the somewhat earlier Kadamba kings (*ib.* Vol. VI. p. 22 ff., and Vol. VII. p. 33 ff.), establish the fact that the Jains were a flourishing community in Southern India by the end of the sixth century. And, if the present record is correct, it must be placed just after the time when the Minor-*Āṅgin* Bhadrabāhu II. became pontiff, which was in B.C. 53 according to the *pañjāra*s themselves, or in B.C. 61 according to an adjustment proposed by Dr. Hoernle.<sup>2</sup> As a matter of fact, the statement of the present record is in accordance with an opinion arrived at by Dr. Hoernle, from independent sources, that the migration to the South, due to a severe famine in Behār, the original home of the undivided Jain community, took place under Bhadrabāhu II. himself. And, if this is the case,—if Bhadrabāhu II. did come in person to Southern India,—we have at once a substantial basis for the traditional assertion, appearing first in records of about the ninth century A.D., that the summit of the hill at Śrāvana-Belgola was marked by the impress of the feet of Bhadrabāhu (see *Ind. Ant.* Vol. XXI. p. 156); and ample corroboration of my conclusions (*ibid.* p. 159), that the Bhadrabāhu in question is, not the *Śrūta-Kēvalin* Bhadrabāhu I, who died about B.C. 380, though later amplifications of the tradition represent him as such, but the Minor-*Āṅgin* Bhadrabāhu II., and that the Chandragupta whom the same traditions connect with him, is in reality Guptigupta, otherwise called Arhadbalin and Viśākha-charya,<sup>3</sup> the disciple, and in B.C. 39 or 31 the successor, of Bhadrabāhu II.

#### TEXT.<sup>5</sup>

1 Ōm Ōm Siddham Ōm Ōm Svasti<sup>6</sup> [||\*] Jitam<sup>7</sup>=bhagavatā śrīmad-  
dharmma-ti[r]ṭha-[vi]dhāyinā Varddhamānēna samprāpta-siddhi-saukhy-āmrīt-

<sup>1</sup> A literary mention of it is to be found in the *Upasargakēvalga-kathe*, — “the whole assemblage of the saints having come by the region of the south, and having arrived at the tomb of the venerable one” (*Ind. Ant.* Vol. XII. p. 99).

<sup>2</sup> See *Ind. Ant.* Vol. XX. pp. 359, 360.

<sup>3</sup> See *Ind. Ant.* Vol. XXI. p. 60. He refers, in a footnote, to his edition of the *Trisagadasāo* (published in 1885), Vol. II. Introd. p. viii., which I have not the opportunity of consulting.

<sup>4</sup> See *Ind. Ant.* Vol. XXI. p. 350.—For local references to him, in Mysore, see page 23 above, note 2.

<sup>5</sup> From the ink-impressions.

<sup>6</sup> In each case, the *ōm* is represented by a plain symbol: two of them stand before line 3; and two before, and slightly above, line 9. The *siddham* stands before, and slightly below, line 6; and the *svasti* before line 1. In my text, I have placed these expletives in the order in which, I think, they were intended to be read over.

<sup>7</sup> Metre. *Śloka* (Anushtubb); and in the following three verses.







- âtmanâ [||\*] Lôk-âlôka-day<sup>1</sup>-âdhâr[â] vastu sthâsnu charishnu cha [||\*] sach-  
[ch\*]id<sup>2</sup>-âlôka-âkati<sup>3</sup> svâ vyaśnutê yasya kēvalâ [||\*]
- 2 Jagaty=achintya-mâhâtmya[m] pûj-âtisaya[m=iyusha]h<sup>3</sup> [||\*] tîrthakṛin-nâma-puṇy-augha-  
mah-ârhantya(ttya)m=upêyushah [||\*] Tad=anu śrī-Viśāl[ā]y[ā]m(m) jayaty=adya  
jagad-dhitam [||\*] tasya śāsanam=avyâjam pravâdi-mata-śāsanam [||\*]
- 3 Atha khalu sakala-jagad-udaya-karaṇ-ôdit[ê nira]tisaya<sup>4</sup>-guṇ-âspadîbhûta-parama-Jina-  
śāsaṇa-saras-samabhivarddhitā-bhavya-jana-kamala-vikasana-vitimira-guṇa-kiraṇa-  
sahasra-mahâ(ha)ti Mahāvira-savitari parinirvritê
- 4 bhagavat-paramarshi-Gautama-ganadhara-sâkshâchchishya<sup>5</sup>-Lôhâryya-Jambu-Vishṇu-  
dêv-Âparâjita-Gôvard[dh]ana-Bhadrabâhu-Viśâkha-Prôshṭhila-Kṛittikâryya<sup>6</sup>-Jā-  
yanâma-Siddhârththa-Dhritishêṇa-Buddhil-âdi-guru-paramarîṇa-kkram-âbhyâgata-
- 5 mahâpurusha-santati-samavadyôtit-ânvay[ê]<sup>7</sup> Bhadrabâhusvâminâ Ujjayanyâm-  
ashtâṅga-mahâ-n[i]mitta-tat[t\*]va-jñêṇa traikâlyā-darśinâ nimittêṇa dvâdaśa-  
samvatsara-kâla-vaishamyam=upalabhya kathitê sarvas-saṅgha uttarâpathâd-  
dakshinâ-
- 6 patham-prasthitah kramêṇ<sup>8</sup>=aiva janapadam=anêka-grâma-śata-saṁkhyā[m]  
mudita-jana-dhana-kanaka-sasya-gô-mahish-âj-âvi-kula-samâkīrṇam=prâptavân=A t a h  
âchâryyah Prabhâchandrô nâm=âvanitala<sup>9</sup>-lalâma-bhûtê=th=âsmin=Kaṭavapra-nâma-
- 7 k-ôpalakshîtê vividha-taruvara-kusuma-phal-[âva]li-virachanâ-śabala-vipula-sajala-  
jalada-nivaha-[n]il-ôpala-talê varâha-dvîpi-vyâghra-rksha-tarakshu-vyâla-mṛiga-kul-  
ôpachit-ôpatyak[ê] kandara-darî-mahâguhâ-
- 8 gahan-[â]bhôgavati samuttuṅga-śringê śikha[r]iṇi jivita-sêsham=alpata-ka[â]lam=  
ava[b]uddhy-â[tma]nah<sup>10</sup> sucharita-tapas-samâdhim=ârâdhayitum=âprichchhya nir-  
avaśêṣhêṇa saṅgham visṛijya śishyêṇ=aikêṇa prithulatar-âstirṇa-
- 9 talâsu śilâsu śitalâsu sva-dêham samnyasy=ârâdhitavân [||\*] Kramêṇa sapta-  
śatam=ṛishinâm=ârâdhitam=iti [||\*] Jayatu Jina-śāsanam=iti Ôm<sup>11</sup> [||\*]

## TRANSLATION.

Ôm! Ôm! Perfection has been attained! Ôm! Ôm! Hail! Victory has been achieved by the divine Vardhamâna, the establisher of the sacred objects of the holy religion, who

<sup>1</sup> Mr. Rice read 'day'; and has shewn the *v* in his lithograph. But I think that the marks below the *d* are not intentional.

<sup>2</sup> Mr. Rice has shewn the second *ch* in his lithograph. But there is no indication of it in any of the ink-impressions.

<sup>3</sup> The *aksharas* between *ya* and *h* are hopelessly illegible in the ink-impressions. I take them from Mr. Rice's text. They are also shewn in his lithograph.

<sup>4</sup> The *aksharas nira* are not shewn at all in Mr. Rice's lithograph or text; in both, the reading is 'ôdit-âtisaya'. But there is a distinct space, which requires to be filled up, between the *ta* and the *ti*. There is certainly something there in the original. And I give what stands there, as well as I can decipher it.

<sup>5</sup> The reading here is perfectly distinct.

<sup>6</sup> Here, again, the reading is perfectly distinct.

<sup>7</sup> I follow here a suggestion made by Dr. Leumann. It would be quite justifiable to read 'ânvaya, and to take it in composition with the following word. But there seems to be a plain indication that 'ânvayê was written.

<sup>8</sup> The impressions last received make the real reading here quite clear.—A comparison of *kramêṇa*, line 9, will shew pretty well how, in the preparation of Mr. Rice's lithograph, [*kramêṇa*=*aiva*] came to be turned into *ârshêṇa*=*aiva*,—or, to be exact, into *ashêṇa*=*aiva*.

<sup>9</sup> The reading is perfectly unmistakable here; even in Mr. Rice's lithograph. His proposed reading—*Prabhâchandrêṇa*=*am=âvanitala*,—is one which is not supported by any use of *amâ* that has been traced in Sanskrit literature, and would have to be amended if it existed. But it is actually non-existent.

<sup>10</sup> The word which follows this in the original, is *sucharita*; not *suchakita*, as read by Mr. Rice and shewn in his lithograph, and as adopted from him by me when I first dealt with this record. This being so, his reading of *âdhvânah* here,—shewn also in his lithograph,—is unsuitable and meaningless. The *d* and the *nah* are distinct. The middle syllable, where he shews *dhva* as if it were perfectly preserved, is in reality so damaged that it may be anything whatsoever. In supplying it as *tma*, I make a word which at any rate gives good sense.

<sup>11</sup> Here, again, the *ôm* is expressed by a plain symbol.



(*was*) the very essence of the nectar of happiness (*effected*) by the perfection that he attained ; (*and*) whose innate power, full of compassion for both the visible and the invisible world, of discerning existence and thought,—he having attained inconceivable greatness in the world, surpassing (*all recognition by*) worship, (*and*) having attained the great position of an *Arhat* by the abundance of (*his*) religious merit as a *Tirthankara*,—pervades both inanimate and animate nature ! And further, victorious even to-day, at the famous (*city of*) *Viśālā*, is his doctrine, beneficial to the world, guileless, (*and*) refuting the tenets of (*opposing*) disputants !

(Line 3)— Now, indeed, after the complete setting of the sun, *Mahāvira*, who had risen in order to effect the elevation of the whole world, (*and*) who had been distinguished by<sup>1</sup> a thousand brilliant rays, (*his*) virtues, which caused the blooming of the waterlilies that were the fortunate people nourished in the lake of the most supreme doctrine of Jina which had become the abode of unsurpassed virtues,—in a lineage that had been made illustrious by a succession of great personages who came in continuous order from the divine *Paramarshi*, the *Gaṇadhara* *Gautama*, and the veritable disciple *Lohārya*, and *Jambu*, *Vishṇudēva*, *Aparājita*, *Gōvardhana*, *Bhadrabāhu*, *Viśākha*, *Prōshṭhila*, *Kṛittikārya*, *Jayanāman*, *Siddhārtha*, *Dhṛitishēṇa*, *Buddhila*, and other teachers,—by *Bhadrabāhusvāmin*, who was acquainted with the truth of the great omens of eight kinds, (*and thus was*) a seer of the past, the present, and the future, it was recognised from an omen, and declared, at *Ujjayani*,<sup>2</sup> (*that there was to be*) difficulty,<sup>3</sup> lasting for the time of twelve years ; and, thereupon, the entire community set out from the North to the South, and reached, by (*slow*) degrees indeed, a country, numbering many hundreds of villages, (*and*) densely filled with happy people, wealth, gold, and grain, and herds of cows, buffaloes, goats, and sheep.

(L. 6)— Afterwards, on this mountain, the very forehead-ornament of the earth, which is designated by the name of *Kaṭavapra*,—the surfaces of the rocks of which, dark as a mass of great water-laden clouds, are variegated with the embellishment of masses of the flowers and fruits of various choice trees ; the lowlands of which are filled with herds of boars, panthers, tigers, bears, hyenas, snakes, and deer ; which abounds all round with valleys, glens, great caverns, and impenetrable places ; (*and*) which has a very lofty summit,—an *Āchārya*, *Prabhāchandra* by name,—having perceived that the remainder of his life would be of but very short duration,—with the object of accomplishing abstraction of the mind by (*the completion of*) religious austerity (*which already had been*) well practised, bade farewell to, and dismissed, the community in all (*its*) entirety, and engaged in worship, mortifying his body on the cold rocks, the surfaces of which were plenteously bestrewn (*for him*) by a solitary disciple ; (*and*), one after another, the seven hundred saints were worshipped (*by him*).

(L. 9)— Victorious be the doctrine of Jina ! Ōm !

<sup>1</sup> *Mahati* ; line 3. For analogous instances of the use of *mahat* in this way, at the end of a compound, Dr. Hultzsch has given me, from the St. Petersburg Dictionary, *māna-mahat*, 'very proud,' and *śruti-mahat*, 'great in sacred learning.'

<sup>2</sup> *Ujjayanyām*, line 5, seems to construe best in connection with *upalabhya kathitē*. If it is preferred to take it in connection with '*jñāna*', the text would mean that he acquired the knowledge of omens, and became a seer, at Ujjain,—leaving unspecified the place where he pronounced the prediction, but without any essential difference.—Ujjain is in Mālwa. And the more general consensus of tradition locates the pontiffship of Bhadrabāhu in Mālwa,—at a place named Bhādalpur, Bhaddalpūri, or Bhādalpur, which has not been identified (see Dr. Hoernle in the *Ind. Ant.* Vol. XXI. pp. 60, 61).

<sup>3</sup> *Vaiśāmya*, line 5. Mr. Rice has translated it by "dire calamity (or famine)." It seems better to render it by a word which, like the original, is ambiguous, and leaves it open to us to understand either religious difficulties (dissensions), or physical difficulty (a time of distress or famine). At the same time, the tradition appears to be that the migration to the South, as a result of which the Digambara separation occurred, took place in consequence of a severe famine in Behār (see Dr. Hoernle, *Ind. Ant.* Vol. XXI. p. 60).

## No. 3.— UDAYPUR INSCRIPTION OF APARAJITA ;

[VIKRAMA-]SAMVAT 718.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

The stone which contains this short inscription, appears to have been found somewhere in the native state of Mēwād in Rājputāna, and is now in the Victoria Hall of the city of Udaypur. I edit the inscription from good rubbings which have been kindly prepared for me at my request by Mr. Gaurishankar Hirachand Ojha.

The inscription consists of 12 lines of well engraved writing which covers a space of about 1' 6½" broad by 10½" high, and is in a perfect state of preservation. The size of the letters is between ⅙" and ⅜". The characters belong to the northern class of alphabets. They are similar to those of the Jhālrapātan inscription<sup>1</sup> of Durgagana of the [Vikrama] year 746, but some of the letters show rather earlier forms. This may be seen from a comparison *e.g.* of the signs for *ka*, *ja*, *ṭa*, *na* and *va* of both records ; and the more antique style of writing of the present inscription is apparent also *e.g.* from the almost square form of the sign for *b* (*e.g.* in *baddha*, l. 3, and *bāla*, l. 7), from the shape of the sign for *ñ* (in *anurañjita*, l. 5, and *pañchami*, l. 12), and from the way in which the final *t* is written in *-krit*, l. 4, and the final *m* in *barhiṇānām* and *sainvivishṭam*, l. 9.<sup>2</sup> But more important and of greater general interest is the manner in which the writer of our inscription has written the letter *y*, where it is not combined with other consonants. Dr. Hoernle, in the *Indian Antiquary*, Vol. XXI. p. 31 ff., has subjected the signs which in ancient inscriptions are employed to denote this letter, to a most searching examination. After showing that there are two principal forms of *y*, the old tridented form and the modern cursive form, he gives it as the result of his careful study of the published photographs of inscriptions, that he is 'not aware of the existence of a single dated inscription in North-India, written in the North-Western alphabet, which indubitably proves any use, still less the exclusive, or almost exclusive, use of the old form of *ya*, after 600 A.D.' And, on the strength of the material which has been hitherto available, he feels justified in maintaining 'that any inscription in the North-Western Indian alphabet which shows the more or less exclusive use of the old form of *ya* must date from before 600 A.D.' Now the present inscription does come from the North-West of India and is written in the North-Western alphabet, and it is dated in the [Vikrama] year 718, *i.e.* some time in A.D. 660 or 661 ; and yet it undoubtedly shows the exclusive use of the tridented form of *y*, wherever this letter does not form part of a conjunct consonant. It therefore proves—and this I consider to be the most valuable point in the whole inscription—that the old form of *y* continued to be used in one part of Northern India when, according to Dr. Hoernle, it had entirely gone out of general use. The letter *y* occurs in this inscription, not combined with other consonants, altogether 31 times. Once (in *svachchhatayaiva*, l. 4) it is denoted by the well-known old sign which is used *e.g.* in the Nāgārjuni hill cave inscriptions of Anantavarman ;<sup>3</sup> and 30 times its form resembles the sign for *y* which we find *e.g.* in line 3 and towards the end of line 9 of the Jaunpur

<sup>1</sup> See the Plate in *Ind. Ant.* Vol. V. p. 180.

<sup>2</sup> Compare the final *t* on the one hand *e.g.* with the final *t* in lines 13 and 17 of the Mandasor inscription of Mālava-Samvat 589 (*Gupta Inscr.* Plate xxii.), and on the other hand with the final *t* in line 6 of the Kanawar inscription of Mālava-Samvat 795 (*Ind. Ant.* Vol. XIX. p. 53, Plate); and the final *m* *e.g.* with the final *m* towards the end of line 1 of the same Mandasor inscription, and that in line 13 of the Jhālrapātan inscription of Durgagana

<sup>3</sup> *Gupta Inscr.* Plate xxxi.

inscription of *Īśvaravarman*,<sup>1</sup> but differs from it inasmuch as the curved line of the left-hand prong is open below and not drawn into a loop. That the later cursive form of *y* also was not unknown to the writer of our inscription, is shown by the sign for *ry* in the word *dhuryaḥ* in line 5, where we have the modern form of *y*, with the sign for *r* placed above it. On the other hand, in *uchchair-yattra* in line 9 the sign for *r* is written on the line, and has the same sign for *y* attached to it which is employed after other consonants.<sup>2</sup>—As regards the representation of the medial vowels, it may be noted that *ā*, *i*, *ī*, and the four diphthongs are far more frequently written by superscript signs than by signs which wholly or partly are attached sideways to the signs of the consonants to which the vowels belong. Thus the medial *ā*, which occurs 129 times, is written by a superscript sign 104 times; *i*, which occurs 80 times, 54 times; *ī*, which occurs 26 times, 20 times; *ō*, which occurs 36 times, 25 times; *au*, which occurs 8 times, 4 times; and *e* and *ai*, which together occur 40 times, are, with a single exception<sup>3</sup> in the case of *ē*, always written above the sign of the consonant.—The language of the inscription is Sanskrit, and, excepting the words *ōm namaḥ* at the beginning, and the date and the words *namaḥ Puruṣōtamāyaḥ* at the end, the text is in verse. As regards orthography, the letter *b* is mostly denoted by a sign of its own (as in *baddha*, l. 3, *bāla*, ll. 7 and 11, *abdhī*, l. 8, and *barhiṇa*, l. 9), but twice by the sign for *v* (in *vvandhakī*, l. 6, and *vrahmachārīnaḥ*, l. 11); the sign of *visarga* is six times wrongly omitted; the palatal sibilant is employed instead of the lingual in *-ādihikēṣu* and *Puruṣōtamāyaḥ*, l. 12; *th* instead of *ṭh* in *kuthārāḥ*, l. 2; *ri* instead of *ṛi* in *ṭṛilōkyām*, l. 7 (but not in *tribhuvana*, l. 3); and *gr* instead of *rg* in *Māgrasīrsha*, l. 12; and *t* is doubled before *r* in *yattra*, l. 9, and in *pauttrēṇa*, twice in l. 11. The language is not always correct. Here it may suffice to note that our author in verse 9 has omitted the word *kālē* which is quite indispensable.

The contents of the inscription are very simple. After two verses which invoke the protection of the god Viṣṇu-Kṛiṣṇa, under the names of Hari and Śauri, verses 3 and 4 relate that in the glorious Guhila family there was a king (*rājā*), named Aparājita,<sup>4</sup> who chose for his chief leader (*i.e.*, apparently, the commander of his troops) the son of Śiva, the Mahārāja Varāhasimha, 'whose strength was never broken and who assailed the vile adversaries, as Indra had chosen for his general Śiva's son Skanda, whose spear is never broken and who rides on a peacock.' The inscription then, after glorifying Varāhasimha, in verses 6-8 records that his wife, Yaśōmatī, seeing the vanity of fortune, youth and wealth, in order to cross the troubled sea of this worldly existence, built a temple of Viṣṇu, 'the enemy of Kaitabha.' And verses 9 and 10 add that this temple of 'the enemy of Pura and Naraka' was founded in the rainy season, and contain the usual prayer for its everlasting preservation. According to verses 11 and 12 this 'mockery of a poem' was composed by Dāmōdara, the son of Brahmachārīn and grandson of Dāmōdara, and engraved by Yaśōbhata, the son of Vatsa and grandson of Ajita. The prose passage in line 12 states that the statue of Vāsudēva (Viṣṇu-Kṛiṣṇa) was set up, or his temple inaugurated, on the fifth of the bright half of Mārgasīrsha in the year seven hundred and eighteen; and the inscription closes with the words 'adoration to Puruṣōttama.'

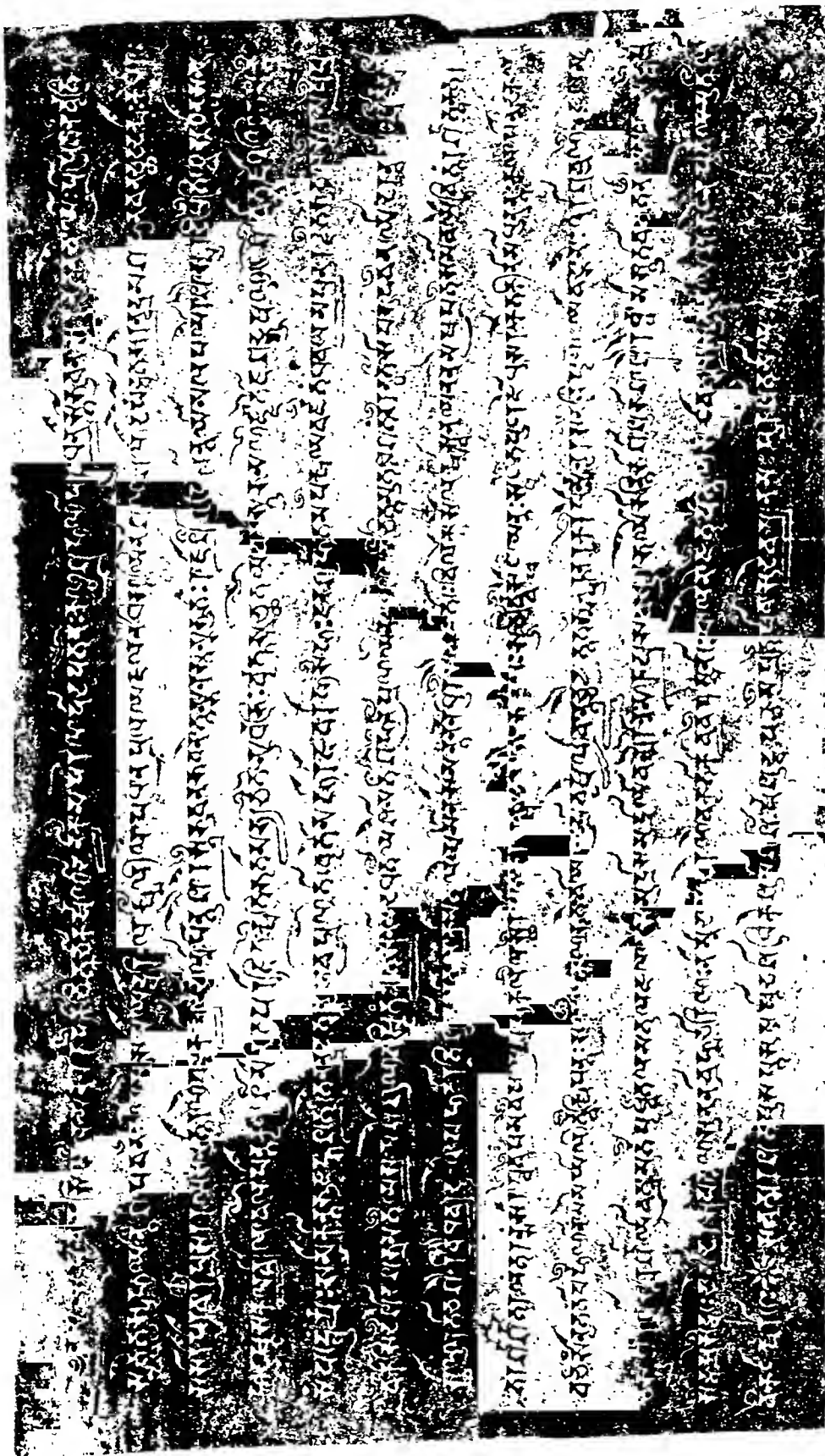
The date of the inscription does not admit of verification. It must be referred to the Mālava-Vikrama era, and would correspond, for Vikrama Samvat 718 expired, to the 2nd November, A.D. 661.

<sup>1</sup> *ibid.* Plate xxxi. A.

<sup>2</sup> In the conjunct *ny* the sign for *n* is everywhere, except in the word *bhujāṅga* in line 5, written above the line, *e.g.* in *tarāṅgāṅga*, l. 8.

<sup>3</sup> In *namēṣu* in line 10, where, owing to the *akṣara ntyu* immediately above *mē*, and to the superscript signs of the two *akṣaras* which precede *mē*, there was no room for the superscript sign of *ē*.

<sup>4</sup> The name of Aparājita does not occur in the list of the Guhila princes of Māwād, given in *Ind. Ant.* Vol. XVI. p. 346.



2

4

6

8

10

12

F. KIELHORN.

SCALE '45.

FROM A RUBBING BY MR. GAURISHANKAR HIRACHAND OJHA

W. GRIGGS, PHOTO-LITH.



TEXT.<sup>1</sup>

- 1 ॐ<sup>2</sup> namaḥ [||\*] Sprishtë<sup>3</sup> vakṣhasi īlayā karāmaḥai[h\*] kāchit=kach-  
ākarṣhapād=anyā kāma-parēṇa pāda-patanaiḥ kaṇṭha-grahēṇ=āparā | dhanyās=tā  
bhuvanē surēndra tanavō<sup>4</sup> yāḥ prāpitā nirvṛitim
- 2 smṛitv=ēttham sprihayanti gōpa-vanitā yasmai sa pāyād=Dhariḥ [|| 1 ||\*]  
<sup>5</sup> Lakṣmī-līl-ōpadbhānam pralayajalanidhi-sthāyinō gaṇḍa-sailā | <sup>6</sup> darpōdvṛitt-  
āsūrēndra-drumagahanavana-chchhēda-dakṣhāḥ kuthā(thā)rāḥ [I\*]
- 3 saṁsār-āparāvāri-prasara-ṛaya-samuttāraṇē baddha-kakṣyā<sup>7</sup> | <sup>8</sup> dōrddandāḥ pāntu  
Śaurēs-tribhuvanabhavan-ōttambhana-stambha-bhūtāḥ [|| 2 ||\*] Rājā<sup>9</sup> śrī-Guṇil-  
ānvay-āmala-payōrāsau sphurād-dīdhiti- | <sup>10</sup> dhvasta-dhvānta-samū-<sup>11</sup>
- 4 ha-dushta-sakala-vyāl-āvalēp-āntakṛit | śrīmān=ity=Aparājitaḥ kṣhitibhṛitām=  
abhyarchitō mūrdhabhir=<sup>12</sup> vṛitta-svachchhatay=aiva kaustubha-manir=jjātō  
jagad-bhūṣhaṇam || [3 ||\*] <sup>13</sup> Śiv-ātmaṇō=khaṇḍita-śakti-
- 5 saṁpa- | <sup>14</sup> d=dhuryaḥ samākṛānta-bhujāṅgaśatru[h\*] | tēn=Ēndravat=Skanda  
iva praṇētā | <sup>15</sup> vṛitō mahārāja-Varāhasimhaḥ [|| 4 ||\*] <sup>16</sup> Jana-grihitam=  
api kṣhaya-varjitam dhavalam=apy=annrañjita-bhūtalam [I\*] sthiram=api pra-
- 6 vikāsi diśō daśa bhramati yasya yaśō guṇa-vēṣṭitam<sup>17</sup> || [5 ||\*] <sup>18</sup> Tasya<sup>19</sup>  
nāma dadhatī yaśō-matī | <sup>20</sup> gēhinī prapayinī Yaśōmatī [I\*] chittam=utpatha-  
gataṁ nirundhatī sā babhūva vinayād=Arundhatī || <sup>21</sup> [6 ||\*] Śrīr=vvandhaki<sup>22</sup>
- 7 Sthānu-ratā cha Gaurī vaidhavya-duḥkh-ōpahatā Ratiś=cha [I\*] bālā  
tṛi(tri)lōkyām=atul-ōpamānā simantiniṣām dhuri s=aiva jātā || <sup>23</sup> [7 ||\*] <sup>24</sup> Vilōky=  
āsau lakṣmīm svanayana-nimēsha-pratisamām vayō-vittam raṅgat-tanutara-
- 8 tarāṅ-āṅga-taralam [I\*] <sup>25</sup> taran=samsār-ābdhim viśhama-vishaya-grāha-kalilam  
sthiram pōt-ākāram bhavanam<sup>26</sup>=akarōt=Kaṭabharipō[h\*]<sup>27</sup> || [8 ||\*] <sup>28</sup> Sūchir=  
vvisphōṭayantah sphuṭita-puta-rajō-dhūsarāḥ kētakīnām=ādhunvantah kalāpān=  
madakala-
- 9 vachasām<sup>29</sup> nṛityatām barhiṇānām<sup>30</sup> [I\*] mēgh-ālir=vvikshipantah salilakapa-  
bhṛitō vāyavaḥ prāvṛishēpyā vānty=uchchair=yattra<sup>31</sup> tasmin=Puru(ra)-Naraka-  
ripōr=mmandiram saṁnivisṭam || [9 ||\*] Yāvad=bhānōḥ khurāgra-vraṇita-jalamu-

<sup>1</sup> From rubbings supplied to me by Mr. Gaurishankar Hirachand Ojha.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre : Śārdūlavikṛidita.<sup>4</sup> Tanu appears to be used here in the sense of *tanu*, 'a slender or graceful woman.'<sup>5</sup> Metre : Sragdharā.<sup>6</sup> These signs of punctuation are superfluous.<sup>7</sup> Metre : Śārdūlavikṛidita.<sup>8</sup> This sign of punctuation is superfluous.<sup>9</sup> What the author wishes to say is, I believe, -dhvasta-dushta-dhvānta-samūha-.<sup>10</sup> The rubbings have 'bhīrreṣṭita', but the sign of *visarga* appears to have been struck out.<sup>11</sup> Metre : Upajāti.<sup>12</sup> These signs of punctuation are superfluous.<sup>13</sup> Metre : Drutavilambita.<sup>14</sup> Originally -vēṣṭitaḥ was engraved.<sup>15</sup> Metre : Rathōddhatā.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> This sign of punctuation is followed by two dots like the sign of *visarga*.<sup>18</sup> Metre : Indravajrā.— Read Śrīr=bba°.<sup>19</sup> This sign of punctuation is denoted by a vertical line, followed by two dots like the sign of *visarga*. The same sign is used at the end of verses 8, 9, 10 and 11.<sup>20</sup> Metre : Sikharinī.<sup>21</sup> Taran either stands for *tārayat* (referring to *bhavanam*), or the masculine form is used instead of the feminine *taranti*, or rather *tarishyanti*.<sup>22</sup> The *akshara na* was originally omitted and is engraved below the line.<sup>23</sup> [Compare *bhav-ābdhi-taranē yad=yānopdītram mahat . . . . . Viśhōr=idam mandiram*; *Ep. Ind.* Vol. I. p. 156 f.— E.H.]<sup>24</sup> Metre of verses 9 and 10 : Sragdharā.<sup>25</sup> Read °adm.<sup>26</sup> Originally *vachāsām* was engraved.<sup>27</sup> Supply *kālā*; compare *Ind. Ant.* Vol. V. p. 181, verse 10; Vol. XIX. p. 58, line 12.

- 10 chas=tuṅga-raṅgās=turaṅgā yāvat=krāmānti(ṇi) prithvī-talam=atula-jalā nō<sup>1</sup> sa-  
mudrā[h\*] samudrā[h\*] yāvan=Mêrôr=nnamêruprasava-surabhayō bhānti bhāgāh  
śubh-āgā[h\*] Śaurêr=[ddh]ām=āstu tāvat=kṛitaniyama-namad-vipra-  
11 siddham prasiddha[m\*] || [10 ||\*] Dāmōdarasya<sup>2</sup> paṭtrēṇa sūnūnā  
Vra(bra)hmachāriṇaḥ [1\*] nāmā Dāmōdārēṇ=aiva kṛitā kāvya-vidāmbanā || [11 ||\*]  
<sup>3</sup> Bālēn=Ājita-paṭtrēṇa sphuṭā Vatsasya sūnūnā [1\*] Yaśōbhaṭēna <sup>4</sup>pūrv=ēyam=  
utkīrṇā  
12 vikaṭ-ākṣharā ||<sup>5</sup> [12 ||\*] ✽ Samvatsara-śatēshu saptasu(sv=) aṣṭādaś-  
ādhikēśu(shu) Māgra(rga)śirsha-suddha-pañchami<sup>6</sup> pratishṭhā Vāsudēvasya  
[||\*] Namaḥ Puruṣōtamāyah<sup>7</sup> ||

No. 4.—PITHAPURAM PILLAR INSCRIPTION OF PRITHVISVARA;

SAKA-SAMVAT 1108.

By E. HULTZSCH, PH.D.

Pithāpuram, the residence of a Zamindār in the Gôdāvarī district, contains a Vaishṇava temple, named **Kuntī-Mādhava**. At the eastern entrance of this temple, in front of the shrine itself, stands a quadrangular stone pillar which bears four inscriptions of different dates. The three first of these are specially interesting on account of their references to the Eastern Chālnkya dynasty. In his *Lists of Antiquities* (Vol. I. p. 24), Mr. Sewell has briefly noticed these three inscriptions; and Dr. Fleet has given occasional extracts from them according to a written copy which had been prepared for the late Sir Walter Elliot.<sup>8</sup>

The earliest of the four inscriptions is engraved on the whole of the west face and on the upper portion of the south face of the Pithāpuram pillar. It is in a state of fair preservation almost throughout. The alphabet is Telugu. As in other inscriptions from the Telugu country, no perceptible difference is maintained between the secondary forms of *i* and *ī*; *ih* is rarely distinguished from *dh*; and consonants are frequently doubled after an *anusvāra*. The languages of the inscription are Sanskrit and Telugu. It opens with 66 Sanskrit verses, interrupted by two short clauses in Sanskrit prose (lines 18 f. and 30 f.). Lines 139 ff. are in Telugu prose; lines 145 ff. in Sanskrit prose; lines 155 ff. in a mixture of Sanskrit and Telugu prose; and lines 159 ff. again in Telugu prose. The Sanskrit verses 67 to 70 are interrupted by two short sentences in Sanskrit prose (ll. 164 f. and 166 f.) The whole ends with a short sentence in a mixture of Telugu and Sanskrit prose (l. 168 f.) and a three-fold repetition of the auspicious monosyllable *śrī*.

<sup>1</sup> This reading is quite clear in the original. I would translate: 'So long as the enclosed seas with their unequalled water do not sweep over the surface of the earth.'

<sup>2</sup> Metre of verses 11 and 12: Ślōka (Anushtubh).

<sup>3</sup> Originally *bālēnājita* was engraved; but in the third *akshara* (*nō*) the superscript line, which turns into *ō*, appears to have been struck out again.

<sup>4</sup> Compare Dr. Fleet's *Gupta Inscriptions*, p. 84, line 2; the last line of the Jbālrapātan inscription, *Ind. Ant.* Vol. V. p. 180, where the original also has *pūrvā*; *Ind. Ant.* Vol. IX. p. 180, v. 33; and Vol. XV. p. 203, v. 23.

<sup>5</sup> Here, again, this sign of punctuation is followed by two dots like the sign of *visarga*.

<sup>6</sup> Read *pañchamē* or *pañchamyim*.

<sup>7</sup> Read *Puruṣōttamāya*.

<sup>8</sup> *Ind. Ant.* Vol. XIX. p. 427, and Vol. XX. *passim*.

The purpose for which the inscription was engraved, is to record that, at the vernal equinox (*Mēsha-saṃkrānti*) of Śaka-Saṃvat 1108 (in numerical words, l. 136, and in figures, l. 139), the village of Navakhaṇḍavāḍa in the district (*viśaya*, ll. 148 and 151, or *dēśa*, l. 135) of Prōlunāṇḍu was granted to the temple which contains the inscription, by Jāyāmbikā (v. 53), Jāyamāmbā (v. 66), Jāyamadēvi (l. 143), or Jāyama-mahādēvi (l. 150), the queen of Goṅka III. and mother of Prithviśvara. This grant was communicated to the inhabitants of the district by her son Prithviśvara (l. 147), who accordingly appears to have been the ruling prince at the time of the inscription.

The date of the inscription does not admit of verification. The current Śaka year 1108 corresponds to A.D. 1185-86, and the expired Śaka year 1108 to A.D. 1186-87.

The boundaries of the village of Navakhaṇḍavāḍa are specified in lines 154 to 159. Mr. H. Krishna Sastri was informed at Piṭhāpuram that Navakhaṇḍavāḍa is close to Piṭhāpuram itself and is still in the possession of the Kuntī-Mādhava temple. That the district of Prōlunāṇḍu included the country on the southern side of Piṭhāpuram, is proved by the inscriptions of the Bhāvanārāyaṇa temple at Sarpavaram, according to which Sarpavaram belonged to Prōlunāṇḍu, a subdivision of Gaṅgagoṇḍa-Chōḍa-valanāṇḍu.<sup>1</sup> The *Madras Survey Map* of the Piṭhāpuram Division shows, about 1½ mile E.S.E. of Piṭhāpuram, a village named "Narakhandravada." This is probably a mistake or misprint for Navakhandavada and identical with the village granted by the subjoined inscription, the names of whose boundaries, however, cannot be traced on the map.

The remainder of the inscription contains the usual imprecations (l. 159 ff.) and the names of the composer, Ayyapillārya (l. 168), and of the writer, Kaṇṭāchāri of Śrīpiṭhāpuram (l. 169).

The grant proper is preceded by a long account, in Sanskrit verse, of the dynasty from which Prithviśvara traced his descent, and which it may be convenient to call the chiefs of Velanāṇḍu; for, the Telugu genitive *Velanāṇṭi* is prefixed to the name of Prithviśvara's grandfather in line 141, and occurs in many unpublished inscriptions from the Telugu country in connection with the names of Prithviśvara's predecessors. Velanāṇḍu is twice mentioned in the Gaṇapēśvaram inscription of Gaṇapati.<sup>2</sup> According to Mr. Gordon Mackenzie's *Manual of the Kistna District*, p. 214, it is 'an old name for all the Tsandavōlu country.' This statement is confirmed by the Elavarṇu plates of the Eastern Chālnkya king Amma II., according to which Elavarṇu, a village north of Tsandavōlu in the Rēpalle tālnkā of the Kistna district, belonged to the district (*viśaya*) of Velanāṇḍu.<sup>3</sup> In an inscription at Drākshārāma,<sup>4</sup> the 17th chief of the Table on page 35, Goṅka III., is stated to have resided at Sanadavōlu in Velanāṇḍu. This enables us to fix the modern Tsandavōlu, a name which closely resembles Sanadavōlu; as the former capital of the chiefs of Velanāṇḍu.

Like the Redḍis of Koṇḍavīḍu,<sup>5</sup> the chiefs of Velanāṇḍu trace their descent from the Chaturthānvaya, i.e. the fourth or Śūdra caste (verse 2). The earlier portion of their genealogy is perfectly fictitious. Thus we are told that the first ancestor who is mentioned by name, Indrasēna, was adopted by, and received the emblems of a sovereign from, the mythical king Yndhiasthira and ruled at Kirtipura in Madhyadēśa (vv. 2 to 5); that, after an interval of unspecified duration, there ruled Kirtivarman I. (v. 6); and that, after another interval, he was

<sup>1</sup> Sarpavaram is 4 miles north of Cocanada and 7½ miles south of Piṭhāpuram. The Bhāvanārāyaṇa temple is in its inscriptions called Virā-Chōḍa-Vinnagara, i.e. 'the Vishnu temple of Virā-Chōḍa,' to whom it probably owes its foundation; see my *Annual Report* for 1893-94, p. 5.

<sup>2</sup> Above, Vol. III. No. 15, verses 17 and 24.

<sup>3</sup> *Ind. Ant.* Vol. XII. p. 91.

<sup>4</sup> No. 268 of 1893 in my *Annual Report* for 1893-94.

<sup>5</sup> See above, Vol. III. pp. 59 and 286.



followed by Mallavarman; his son, Raṇadurjaya I.; his son, Kirtivarman II.; his son, Raṇadurjaya II.; and his son, Kirtivarman III. Regarding these statements it may be sufficient to say that the town of Kirtipura is not known from other sources; that the name Kirtivarman was probably taken over from the Western Chālukyas; that Raṇadurjaya sounds rather like a *biruda* than an actual name; and that the name Mallavarman appears to be developed out of Malla and Mallaya, the names of later chiefs.

The son of Kirtivarman III. is said to have been Malla I., who entered into an alliance with Triṇētra Pallava, started for the conquest of the Dekhan, obtained possession of the Shatsahasra country,<sup>1</sup> and took up his residence at Dhanadapura (vv. 9 to 13). The alleged conquest of the Dekhan is evidently based on similar legends as the conquest of the Dekhan which is ascribed to Vijayāditya in the latest inscriptions of the Eastern Chālukya dynasty, with this difference that, while Vijayāditya is said to have been defeated and killed in a battle with Trilōchana-Pallava,<sup>2</sup> Malla I. is supposed to have been on friendly terms with the same mythical king, here named Triṇētra Pallava. The same form of the legend appears to have been adopted by the chiefs of Amarāvati, who bore the title of 'the lord of the Shatsahasra country on the southern (bank) of the river Kṛishṇavernā, obtained through the favour of the glorious Triṇayana-Pallava.'<sup>3</sup> The Yenamadala inscription further shows that the Shatsahasra country,<sup>4</sup> i.e. 'the country (containing) Six-thousand (villages),' is identical with the district (*vishaya*) of Konnātavāḍi, and that the capital of the latter was Dhānyāṅkapura, i.e. Amarāvati in the Sattenapalle tālukā of the Kistna district. This close agreement between the Yenamadala and Piṭhāpuram inscriptions further suggests that the Dhanadapura of the latter is meant for, and a corruption of, Dhānyāṅkapura, the old name of Amarāvati.

The names of the descendants of Malla I. and their relation to each other are given in the Table on page 35. The 5th king of the Table, Kuḍyavarman II., was a contemporary of the (Eastern) Chālukya king Vimalāditya (A.D. 1015 to 1022), who conferred on him 'the pair of (districts called) Guḍravāra' (v. 18). On a former occasion,<sup>5</sup> I suggested that the name of this district may be connected with the modern Guḍivāḍa, the head-quarters of a tālukā of the Kistna district. This is now made very probable by a Kākatīya inscription on the right door-pillar of the Bhīmēśvara temple at Guḍivāḍa,<sup>6</sup> where Guḍivāḍa itself is stated to have belonged to (the district of) Guḍrāra.

<sup>1</sup> In an inscription at Drākabārāma (No. 274 of 1893), the 15th king of the Table, Gonka II., bears the title Trisatōttarasatsahasrāvaninātha, i.e. 'the lord of the country of six-thousand and three-hundred (villages).'

<sup>2</sup> See the quotations, above, Vol. III. p. 286, note 2.

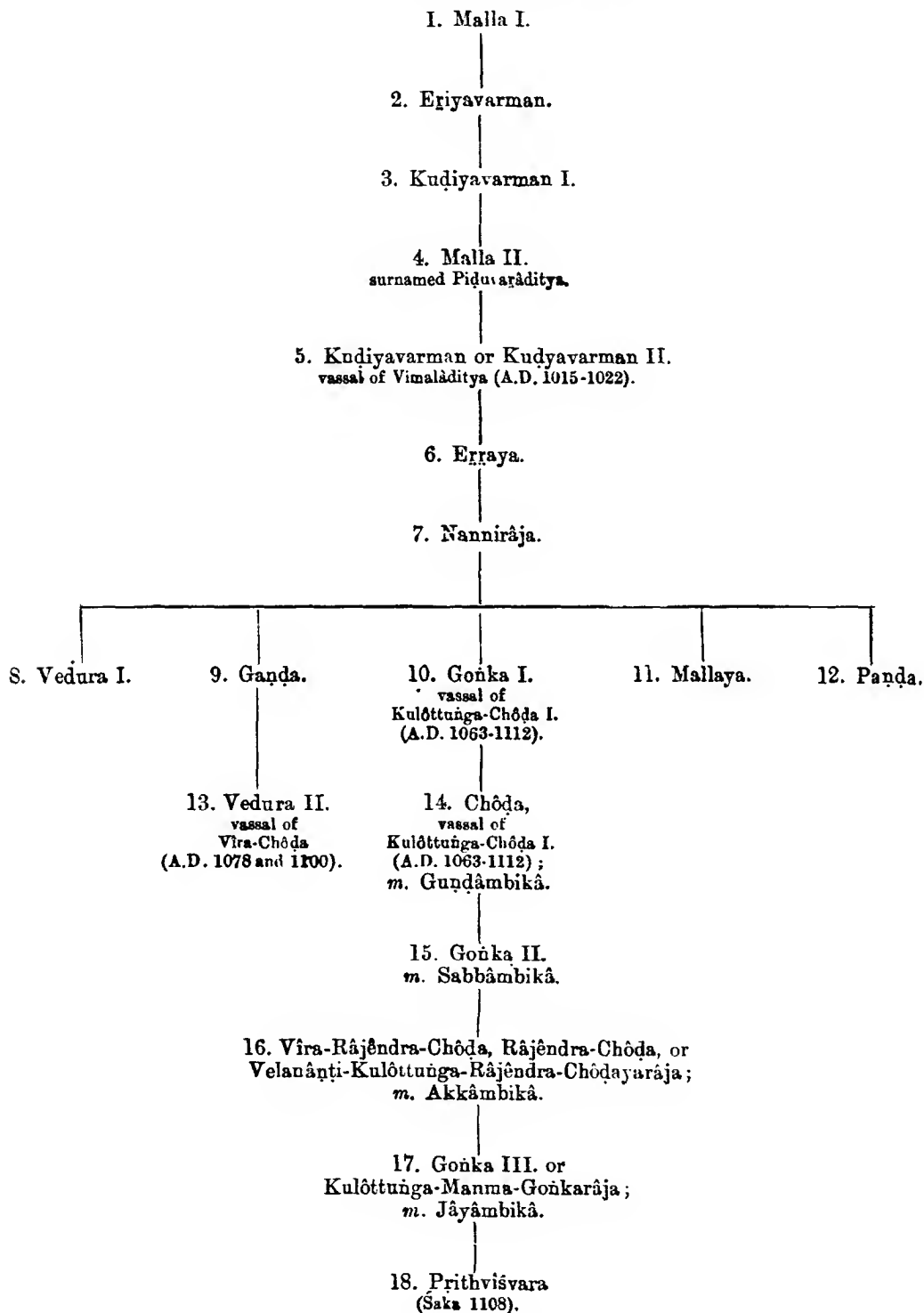
<sup>3</sup> See above, Vol. III. p. 95.

<sup>4</sup> Mr. H. Krishna Sastri contributes the following note:— "A certain class of Brāhmanas in the Telugu country are called Āravēlu-Niyōgius. According to the popular opinion, these Brāhmanas entered the Government service in the time of the Muhammadan rule and called themselves Āravēlu-Niyōgius, i.e. 'the six-thousand officials,' because their community then consisted of six-thousand families. Other classes of Telugu Brāhmanas, as Mulikīnāḍuvāru (see above, Vol. III. p. 24), Śirīnāḍuvāru, Kāsānāḍuvāru, Velīnāḍuvāru, etc., are called after the name of the respective country from which they first emigrated. It is therefore not unlikely that the Āravēlu-Niyōgius also were named after their native land, and that the traditional explanation of the name is fictitious. The country of Āravēlu, i.e. 'the Six-thousand,' would be identical with the Shatsahasra country of the inscriptions."

<sup>5</sup> *South-Indian Inscriptions*, Vol. I. p. 52, note 1. See also Dr. Fleet's remark in the *Ind. Ant.* Vol. XX. p. 97, note 13.

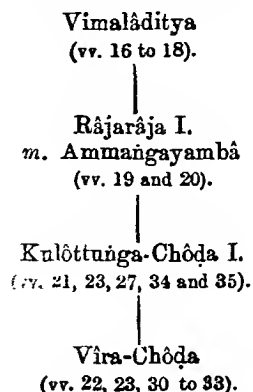
<sup>6</sup> No. 539 of 1893 in my *Annual Report for 1893-94*. According to No. 540, the ancient name of the Bhīmēśvara temple at Guḍivāḍa was Kundēśvara; see *ibid* p. 5.

## THE CHIEFS OF VELANANDU.



Before considering the descendants of Kudyavarman II., it may be convenient to arrange in tabular form the names of those Eastern Chālukya kings who are mentioned in this inscription.

#### EASTERN CHALUKYAS.



Ammaṅgayambā, the wife of Rājarāja I., is here called the daughter of Rājendra of the race of the Sun (*Sūrya-kula*, v. 20). But we know from the Chellūr plates of Vira-Chōḍa<sup>1</sup> that the full name of her father was Rājendra-Chōḍa, i.e. the Chōḍa king Parakēsarivarman, alias Rājendra-Chōḍadēva I.<sup>2</sup> The Pīṭhāpuram inscription (v. 23) agrees with the Chellūr plates (v. 18) in stating that Kulōttuṅga-Chōḍa I. bestowed the country of Vēṅgi on his son Vira-Chōḍa.

As stated above, Kudyavarman II. had been a vassal of the Eastern Chālukya king Vimalāditya. His great-grandson, Goṅka I., occupied the same position during the reign of Vimalāditya's grandson, Kulōttuṅga-Chōḍa I., under whose orders he is said to have ruled the Andhra-maṇḍala (v. 27), i.e. the Telugu country, or perhaps rather a portion of the latter.

The nephew of Goṅka I., Vedula II., is stated to have won a battle against an unnamed Pāṇḍya king under orders of Vira-Chōḍa, who conferred on him as a reward "one half of his throne" and the Sindhuyugmāntara-dēśa, i.e. 'the country between the pair of rivers' (vv. 31 to 33). The two rivers intended are probably the Kṛishṇā and the Gōḍāvarī, and the country between them must have formed a portion of the country of Vēṅgi or Vēṅgi, which Vira-Chōḍa held from his father Kulōttuṅga-Chōḍa I. (vv. 23 and 30).

Immediately after we learn that Kulōttuṅga-Chōḍa I. adopted as son the cousin of Vedula II. and son of Goṅka I., named Chōḍa, and bestowed on him the country of Vēṅgi, which contained sixteen-thousand (villages) (vv. 34 and 35). This change in the governorship of Vēṅgi can only have taken place between A.D. 1100, the latest available date of Vira-Chōḍa,<sup>3</sup> and A.D. 1112, the year of the death of Kulōttuṅga-Chōḍa I.

Hereafter the inscription refers no more to the Eastern Chālukya kings. Chōḍa's son Goṅka II. is said to have placed a golden pinnacle on the temple of Bhimanātha (at Drāk-shārāma) and to have ruled over all kings between Kālahasti (in the North Arcot district) and the Mahendra mountain (in the Gañjām district),<sup>4</sup> i.e. over the whole Telugu country (vv. 41 and 42).

The next king, Vira-Rājendra-Chōḍa (v. 44), Rājendra-Chōḍa (v. 51), or (in Telugu) Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja (l. 141 f.), is reported to have killed a certain

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. No. 39, verse 7.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. II. p. 232.

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284..

<sup>4</sup> See above, Vol. III. p. 20, note 5.

**Bhima**, who had taken refuge on an island in the middle of a lake (v. 45). By this lake we have perhaps to understand the **Kolleru** lake, which is mentioned in a copper-plate grant of **Kulottunga-Chôda II.**<sup>1</sup> A certain **Bhima of Kulam**, which is probably identical with the modern **Ellore** on the bank of the **Kollern** lake, was put to flight by **Vikrama-Chôla.**<sup>2</sup> This **Bhima** may have been a predecessor of the other **Bhima** who is mentioned in the present inscription. **Râjendra-Chôda** is further stated to have made valuable presents of gold and jewels to the temple of **Bhimêśvara** or **Bhimanâtha** at **Dâkshârâma**<sup>3</sup> (vv. 47 and 48).

The next king, **Goṅka III.** (vv. 50 and 66, and l. 146), or (in Telugu) **Kulottunga-Manma-Goṅkarâja** (l. 142 f.), took to wife **Jâyâmbikâ**, who belonged to the family of the chiefs of the **Parvatâpara-mahi**, i.e. 'the country to the west of the hill' (v. 53). A number of inscriptions of these chiefs are engraved on the two temples of **Siva** and **Vishṇu** at **Nâdeṇḍla** in the **Narasarâvupêṭa** tâlukâ of the **Kistna** district.<sup>4</sup> Like the chiefs of **Velanânḍu**, they belonged to the **Chaturthakula**, i.e. the **Śûdra** caste, and were **Mahâmaṇḍalêśvaras**. Their ancestor **Buddhavarman** was an officer of the first Eastern **Châlnkya** king, **Kubja-Vishṇu**, and received from the latter 'the country of seventy-three villages to the west of the hill.'<sup>5</sup> **Buddhavarman's** descendants hence bore the surname **Giripaśchimaśāsana**,<sup>6</sup> i.e. 'rulers (of the country) to the west of the hill,' and prefixed to their names the Telugu term **Koṇḍapaḍumaṭi**<sup>7</sup> or **Koṇḍapaḍumaṭi**,<sup>8</sup> i.e. 'ruler of the country to the west of the hill.' In inscriptions of **Śaka-Saṁvat 1052** (No. 227 of 1892) and **1069** (No. 241 of 1892), two of these chiefs call themselves 'worshippers of the feet of **Kulottunga-Chôda**deva.'<sup>9</sup> Accordingly they appear to have been dependents of the Eastern **Châlnkya** king **Kulottunga-Chôda II.** In **Śaka-Saṁvat 1087**, **Koṇḍapaḍumaṭi-Buddharâja** was a vassal of a king **Râjarâja**,<sup>10</sup> to whom, as will be shown below, also **Prithviśvara** of **Velanânḍu** was subject.

To return to **Jâyâmbikâ**, the wife of **Goṅka III.**,—she is proved to have been the daughter of one of the chiefs of **Nâdeṇḍla**, who, like the chiefs of **Velanânḍu**, belonged to the **Śûdra** caste and were tributary to the Eastern **Châlukyas**. She built or rebuilt the temple of **Kuntî-Mâdhava** at **Śrîpîṭhapura**<sup>11</sup> (vv. 54 and 55) and covered with gold the image of **Vishṇu** at **Śrîsîmhagiri** (v. 56), i.e. at **Śrîsîmhâchalam** in the **Vizagapatam** tâlukâ.

The last name in the list is **Prithviśvara** (v. 58) or **Prithviśvara** (v. 64, l. 147, and v. 70), during whose reign his mother made the grant which is recorded in the subjoined inscription.

A number of inscriptions which were copied in the **Kistna** and **Gôḍâvarî** districts in 1892 and 1893, furnish **Śaka** dates for the last five chiefs of **Velanânḍu** whose names are given in the Table on page 35. To the 14th king, **Chôda**, has to be assigned an inscription of **Velanânḍi-Râjendra-Chôda** at **Drâkshârâma**,<sup>12</sup> which is dated in **Śaka-Saṁvat 1042** and in the **Châlukya-Vikrama** year 45, and which suggests that, after the death of **Kulottunga-Chôda I.** (**Śaka-Saṁvat**

<sup>1</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>2</sup> *South-Indian Inscriptions*, Vol. II. p. 308.

<sup>3</sup> From the numerous inscriptions in the **Bhimêśvara** temple at **Drâkshârâma** in the **Râmachandrapuram** tâlukâ of the **Gôḍâvarî** district, it appears that the ancient form of the name **Drâkshârâma** was **Dâkshârâma**, **Dakshatâpôvana**, **Dakshavâṭika**, i.e. 'the garden of **Daksha**,' a saint whom local legends connect with the place, and that it belonged to **Gundavâdiuṇḍu**, a subdivision of **Gaṅgaṅḍa-Chôda-velanânḍu**. See my *Annual Report* for 1893-94, p. 5.

<sup>4</sup> See my *Annual Report* for 1892-93, p. 3.

<sup>5</sup> *Giripratihî trisaptatigrâmaṇḍi mahî*; Nos. 214, 233 and 239 of 1892.

<sup>6</sup> Nos. 227, 228 and 241 of 1892.

<sup>7</sup> No. 241 of 1892, and No. 216 of 1893.

<sup>8</sup> Nos. 228, 234 and 237 of 1892.

<sup>9</sup> *Kulottunga-Chôda-deva-djyâśrîpâda-drôdhaka*.

<sup>10</sup> See No. 216 of 1893 in my *Annual Report* for 1893-94.

<sup>11</sup> This form of the name occurs in verses 54 and 66, while the prose portion (ll. 132, 152 and 168 f.) employs the form **Śrîpîṭhapuram**, which agrees with the present name **Piṭṭhapuram**.

<sup>12</sup> No. 345 of 1893 in my *Annual Report* for 1893-94.

1034), the chiefs of Velanāṇḍu became tributary to the Western Chālukya king Vikramāditya VI.

Two inscriptions of Śaka-Saṃvat 1055 belong to the reign of the 15th king, Goṅka II. These are a Drākshārāma inscription of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, the son of Guṇḍāmbikā (No. 274 of 1893), and an inscription at Nādeṇḍa of Sabbāmbikā or Sabbama, the queen of the *Mahāmaṇḍalēśvara* Velanāṇṭi-Goṅkaya, who was the son of Chōḍa.<sup>1</sup> In the first of these two inscriptions, Goṅka II. receives the *biruda* 'Chālukya-rājya-bhavana-mūla-stambha,' which shows that, like his predecessors, he was tributary to one of the two branches of the Chālukya dynasty.

The 16th king is represented by an inscription at Pālakōl (No. 524 of 1893), which is dated in Śaka-Saṃvat 1058 and belongs to the time of Velanāṇṭi-Chōḍa, the son of Goṅka and Sabbāmbikā.

The 17th king was a dependent of Kulōttuṅga-Chōḍadēva, by whom we have probably to understand Kulōttuṅga-Chōḍa II. of the Eastern Chālukya dynasty. The inscriptions of Goṅka III. extend from Śaka-Saṃvat 1060 to 1079, as may be seen from the subjoined Table.

Name of chief.	Śaka date.	Number of copy.
Velanāṇṭi-Goṅka son of Rājendra-Chōḍa . . . . .	1060	216 of 1892.
Kulōttuṅga-Chōḍa-Gāṅgēya-Goṅkarāja . . . . .	1060	275 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1061	227, 265 and 384 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1062	223 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja, son of Rājendra-Chōḍa.	1065	231 of 1892.
Velanāṇṭi-Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1072	224 of 1892.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1073	264 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1075	228 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1077	270 of 1893.
Kulōttuṅga-Chōḍa-Goṅkarāja . . . . .	1079	268 of 1893.

The inscriptions of Goṅka III. are followed by records of a king who calls himself Rājendra-Chōḍarāja, the son of Kulōttuṅga-Chōḍa-Goṅkarāja, and whose queen was Paṇḍāmbikā. Considering the fact that the names of the preceding chiefs of Velanāṇḍu appear under different forms, I do not hesitate to identify this king, whose inscriptions range from Śaka-Saṃvat 1085 to 1102, with Prithviśvara, during whose reign the Piṭhāpuram inscription was engraved. He was a tributary of a king Rājarāja, who ascended the throne in

<sup>1</sup> No. 344 of 1892 in my *Annual Report* for 1892-93.

Śaka-Samvat 1066-67.<sup>1</sup> A tabular list of the inscriptions of Prithviśvara is subjoined.

Name of chief.	Śaka date.	Number of copy.
Kulōttunga-Velaṅṭi-Rājendra-Chōdayarāja . . . . .	1085	238 of 1893.
Kulōttunga-Rājendra-Chōdayarāja . . . . .	1085	256 of 1893.
Paṇḍamāmbā or Paṇḍāmbikā, queen of Rājendra-Chōdayarāja, son of Kulōttunga-Chōḍa-Goṅkarāja . . . . .	1085	257 of 1893.
Kulōttunga-Rājendra-Chōdayarāja . . . . .	1087	225 and 236 of 1893.
Velaṅṭi-Kulōttunga-Rājendra-Chōdayarāja . . . . .	1102	413 of 1893.

TEXT.<sup>2</sup>

A.— West Face.

- 1 श्रीकांतस्य निजीदरात्तरचरद्वद्धांडषंडावनव्यापाराभिरतस्य
- 2 वेद[श्रि]साम्बावासभूमिर्हरः । नाभ्यंभीरुहगङ्गरापवरकादाविर्ब-
- 3 भूवात्मभूर्भुतादिप्रकटप्रपञ्चरच[ना]दक्षः पुराणीव्ययः । [१\*] तत्पादां-
- 4 बुरुहाभङ्गिद्विषिताज्जने<sup>3</sup> चतुर्थान्वयस्त्रैलोक्यैकगुरोर्हरः
- 5 पदतलान्नेमाप्रवाहो यथा<sup>4</sup> [१\*] तस्मिन्विस्मितसूरिसंहतिनुतोभूदि-
- 6 द्रसेनो नृपो राज्ञा धर्मसुतेन संग्रहविधि(ः)प्रीतेन पुत्रीकृतः<sup>5</sup> । [२\*]  
प्रीतः[१\*] श्वेता-
- 7 तपत्रं क्तकविरचितं दण्डमाखंडलाभो व्योम्नि क्षीमं वितानं सकलनृपज-
- 8 नप्राप्त्यर्थं सिंहासनार्हं [१\*] नानावादित्रयखंडध्वनिभिरभिनुता<sup>6</sup> मंगलालत्ति-
- 9 काञ्च प्रादक्षिणात्मजीस्मात्तुहिनचर्यसिते<sup>7</sup> चामरे चारुरूपे । [३\*] अ-
- 10 शेषसुखसंभोगभागधैर्यैकभा[ज]नं [१\*] मध्यदेशेभवत्तस्य स्थानं की-
- 11 र्त्तिपुरं महत् । [४\*] सीयं धर्मनृपा[लद]क्षनिखिलक्ष्मापालचिह्नाच्चिरं<sup>8</sup> राज्यं
- 12 प्राज्य[य]श्रीवितानरुचिभिर्भूमंडलं मडयन्<sup>9</sup> [१\*] कुर्वन्सर्वसुधीधि-
- 13 यः प्रमुदितास्तरागणैर्व्याजितो<sup>10</sup> राजा राजितचातुरंगपृतनासंवेष्टितो-
- 14 स्मिन्पुरं । [५\*] यातषु केषुचिदशेषधराधिपेषु तदंशजेषु विजितारिपरा-

<sup>1</sup> See my *Annal Report* for 1893-94, p. 5 f.

<sup>2</sup> From ink-estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read विजुता.

<sup>4</sup> Read यथा.

<sup>5</sup> Read कृतः.

<sup>6</sup> Read उत.

<sup>7</sup> Read जीष्मेतुहिन.

<sup>8</sup> Read चिह्नं राजप्राज्यं; the *anusvara* of राज stands at the beginning of the next line.

<sup>9</sup> Read मण्डलं.

<sup>10</sup> Read गणैर्वाजितो राजाराजत.

- 15 क्रमेषु [1\*] जज्ञे नयज्ञजनसंसदि कीर्त्तनीयशास्ता समस्तजगतामध<sup>1</sup>  
कीर्त्ति-
- 16 वर्मा । [६\*] तदंशो मल्लवर्माभूत्तत्सुतो रणदुर्जयः [1\*] वै[रि]णो रण-  
17 रंगस्थमोक्षितुं यन्त्र<sup>2</sup> सेहरे । [७\*] ततो निखिलभूपालमौलिला-  
18 लितशासनः [1\*] कीर्त्तिवर्माभ[व]त्तस्य पुत्रीभूदणदुर्जयः । [८\*] त-  
19 त्युचः कीर्त्तिवर्मा । अनेकहस्त्यश्वपदातिवर्माविनिर्जिताराति-  
20 कुलः कलावान् [1\*] शशास पृथ्वी<sup>3</sup> प्रधित(:)प्रतापस्तदात्मजो मल्लनृ-  
21 पोत्तिवीरः । [९\*] अध<sup>4</sup> त्रिणेत्रेण स पल्लवेन विधाय मैत्रीं विधिवद्विधि-  
22 ज्ञः [1\*] जिगीषया दक्षिणदेशमुच्चकैः प्रतस्थिवानास्थितसिंहवि-  
23 क्रम[ः] । [१०\*] सोयं गंगकलिं गवंगमगधानं धान्पुलिंदा[न\*] नृपान्वीरः  
24 कुत्तलकेरलक्षितिपतीन्गोडान्मपांद्याधिपान् [1\*] जित्वा भोजमराट-  
25 लाटकटकादैत्यान्निवाखंडलो<sup>5</sup> राजा<sup>6</sup> भाजितषट्सहस्र-  
26 जगतीमासाय सत्यव्रतः । [११\*] विविधविभवराजद्राजसंघाभिरा-  
27 [मं नि]धिनिचयसमेतं सिद्धविद्याधराद्य<sup>7</sup> [1\*] पुरमिव धनदस्य श्रीनि-  
28 [व]सैकभूमिर्जनदपुरसमाख्यं तस्य राज्ञो बभूव । [१२\*] तत्रायं  
29 धन[द]पुरे मुरारितुल्यः कल्याणै[ः] स्वकुलपरंपरानुयातैः [1\*] कौत्तेया-  
30 त्स[म]धिगतेर्महीपचिह्नैस्संयुक्तोऽशिषदवनीं स मल्लभूपः । [१३\*] तत ए-  
31 ष्ठीयवर्मा ततः कुडियवर्मा । तस्मान्मल्लमहीपतिः प्रतिबल[ध्वा]-  
32 त्तौघघर्मद्युतिर्जातोभून्निजखड्गखंडितमहाचंडाशनिशाश्वतः<sup>8</sup> [1\*]  
33 यो लोके गुणयोगतः पिडुवष्ठादित्याभिधानं ययौ दुःप्रापं<sup>9</sup>  
34 त्रिदशैरशेषजगतामीशैस्समस्तैरपि । [१४\*] तस्मादभूत्कुडियवर्मनृपः  
35 प्रमाथी<sup>10</sup> वैरिद्वितीयमदमानमनोरधानी<sup>11</sup> । यद्युद्धभूमिषु मनी-  
36 धितपूरुषाख्ये<sup>12</sup> गोवर्णवा[र]वनिता मुदिताश्चरन्ति । [१५\*] तत्राखिलमहीचा-  
37 [र]पद्माकरसदृशदः<sup>13</sup> [1\*] विमलादित्यदेवीभूषालुक्खान्वयभूषणं<sup>14</sup> । [१६\*] त-  
38 स्थाखिलक्षितिपमौलिकिरीटकोटिरत्नप्रभानिकरकांतपदद्वयस्य [1\*] सं-  
39 ग्रा[म]भूमिषु चकार चिरं [जि]गीषोस्साहाय्यकं कुडियवर्मनृपोति-

<sup>1</sup> Read °मय.<sup>2</sup> Read यं न.<sup>3</sup> Read पृथ्वीं प्रधित°.<sup>4</sup> Read अथ.<sup>5</sup> Read °कान्देन्यानिवा°.<sup>6</sup> Read राजाभाजत.<sup>7</sup> Read °राख्यम्.<sup>8</sup> Instead of *śūdr* the original has the impossible group *śūdr*.<sup>9</sup> Read दुःप्रापं.<sup>10</sup> Read प्रमाथी.<sup>11</sup> Read °रथानाम्.<sup>12</sup> Read °षाख्यै गोवर्ण°.<sup>13</sup> Read समृद्धिदः.<sup>14</sup> मृषण appears to be corrected from भूषणः.

- 40 [वी]र । [१७\*] ततस्साहाय्यसंतुष्टः <sup>१</sup>कुडियवर्ममहीभृते ।  
विमलादित्यभूपाली
- 41 गुद्रवारद्वयं ददौ । [१८\*] राजराजस्तु तत्पुत्रो राजराज इव स्वयं ।  
निखिलैश्च-
- 42 र्यदृष्टात्मा राजशेखरसंश्रयः । [१९\*] सोयं <sup>२</sup>सूर्यकुलामृताण्व-<sup>३</sup>  
भवामम्भ-
- 43 [ग]यंभां सतीं राजेंद्रप्रियपुत्रिकां नृपवर[ः\*] श्रीराजराजस्तदा ।  
नानाभू-
- 44 तसमस्तलोकविभवप्राप्तिप्रधानास्वदां<sup>४</sup> त्रैलोक्यैकगुरुर्यथा<sup>५</sup> सरसिजां त-  
45 चोपयेमे हरि[ः\*] । [२०\*] अजनि निजभुजोद्यद्विक्रमाक्रान्तविश्व-  
चित्तिभरणस-
- 46 मत्य[रि]<sup>६</sup> श्रीकुलोत्तुंगचोडः [१\*] दिनकरमिव ताभ्यां यं कराक्षयमा-  
47 णा प्रथित[व]हलभासं राजलक्ष्मीस्त्रिषेवे । [२१\*] तस्मादाविरभूद्भीरो  
वीर[चो]-
- 48 डः प्रतापव[र]न् । कुमारः कुपितारातिराजन्यमदभंजनः । [२२\*] श्रीकुलोत्तुं-<sup>७</sup>  
49 ग्ग[चो]डोपि पालयन्सकलामिलां [१\*] वीरचोडकुमाराय प्रददौ वेंगिमं-<sup>८</sup>  
50 डलं । [२३\*] कुडवर्ममहीपालः परिपाल्य वसुंधरां [१\*] स्वराज्यभ[र]-  
51 मखिलं स्वपुत्रे स्म नियुक्तव[र]न् । [२४\*] ए०००योभू[न्\*]नृपस्तस्मा-  
द्वित्रशत्रुपरा-<sup>९</sup>
- 52 क्रमः [१\*] ततोभवन्निराजसंहतारातिसंहतिः । [२५\*] तस्य  
प्रपञ्चितसमञ्चित-
- 53 पुण्यकीर्तिः पञ्चाभवन्निराजसंहताराज्यभाजः [१\*] पुत्राः पवित्रचरिता  
[वे]दुरा-
- 54 स्थगंडगोक्कचमाधिपतिमलयपंडसंज्ञाः । [२६\*] तेषां गोकमहीपालः  
पालय-
- 55 वंभ्रमंडलं [१\*] श्रीकुलोत्तुंगचोडाज्ञां दधानोप्यधिक<sup>१०</sup> बभौ । [२७\*]  
पुत्रस्तस्य

<sup>१</sup> Read कुड्य.<sup>२</sup> The s of सूर्य is expressed by d and u.<sup>३</sup> Read °तारण्व.<sup>४</sup> Read °स्वद.<sup>५</sup> Read °र्यथा.<sup>६</sup> Read समर्थः.<sup>७</sup> The *anusvara* stands at the beginning of the next line.<sup>८</sup> The *anusvara* stands at the beginning of the next line.<sup>९</sup> Read °दृक्.<sup>१०</sup> The *akshara* नी appears to be corrected from some other *akshara*, the second part of which was य.



- 56 समस्तराजनिकरप्रोद्यत्किरोटद्युतिश्रेणिशोणपदस्य<sup>1</sup> गौकनृपते[:\*] श्रीः  
 57 चोडभूपोजनि [1\*] यद्वाहायुगपालिता वसुमती स्वास्थ्यं परं व्यानशे रा-  
 58 [मे] राजनि राजलोकविनते<sup>2</sup> यावत्सुखं मेदिनी । [२८\*] तस्य  
 गौकक्षितीसस्य<sup>3</sup> आ-  
 59 [तु]र्ग[ड]स्य धीमतः [1\*] बभूव [वे]दुरो नाम तनयो विनयान्वितः ।  
 [२९\*] अध<sup>4</sup> म-  
 60 [धि]तवैरियूधे<sup>5</sup> प्रधित[गु]णे [वी]रचोडनरपाले । शामति राज्यं वेम्मीमं-  
 61 डलमाखण्डलोपमे रेजे । [३०\*] तस्याखिलारिनरपालसमूहराजलक्ष्मी-  
 62 कचग्रहणल[प]टदक्षहस्तः । श्रीवीरचोडनृपतेर्वंदुरक्षितीशस्मा-  
 63 चिव्यमाचरदयं चतुरप्रतापः । [३१\*] वे[दु]रो वीरचोडस्य शसनानुचर-  
 64 श्विरं । पांड्यदेवं जिगायाजौ सामं[त]गणसंयुतं । [३२\*] तस्मै श्रीवीरचो-  
 65 डक्षितिपतिरखिलस्माभ्यु[त]ां विस्मितानामग्रे सिंहासनाई सकलनृपज-  
 66 नप्रार्थितं संदिदेश<sup>6</sup> । देशं चाशेषसस्यप्रचुरफलयुतं सिंधुयुग्मां-  
 67 तरास्थं प्रादात्प्रोतस्म भूयो वेदुरनृपतये पातितारातिराजे । [३३\*] अ-  
 68 ध<sup>7</sup> पृथुतरकीर्त्ति[:\*] श्रीकुलीतुंगचोडः परनृपकुलमाध<sup>8</sup> गौकभूप[1]-  
 69 [ल]पुत्रं । सुतमिव प[रि]गृह्यागर्हणीयस्वभावं स्वत[नय]जन-  
 70 चिह्नैश्चोडभूप युयोज । [३४\*] ततश्चोडमहो[प]ाय सूनवे स नृपोत्त-  
 71 मः । [प्रो]त[ष्मो]डशसाहस्रं प्रद[दौ] वेम्मीमंडलं । [३५\*] सोयंश्चोडक्षि-  
 तीशः प्रति-  
 72 नृपतिकु[लो]न्मूलनाभीलभीम[:\*] श्रीमहेंमोधरिचोमभिमतफलदां<sup>9</sup>  
 73 [पा]लयं च्छैलधीरः<sup>10</sup> । रेजे राजीवराजमिजनयन[यु]गो योगगम्ये  
 74 पुराणे पुष्पान्विष्णावभीक्ष्णंमिखिलनृपजनाभ्यर्चितो भक्तियुक्तिं । [३६\*] त-  
 75 स्य <sup>11</sup>तिवर्गसहचर्य्यतिमात्रपूर्णतारापतिप्रतिमवक्त्ररुचिः<sup>12</sup> प्रिया-  
 76 भूत् । लक्ष्मीरिवाक्षयगु[णा] पतिदेवतानांगुण्डांबिका मरि<sup>13</sup> सदा परिकी-  
 77 र्त्तनीया । [३७\*] ताभ्याः<sup>14</sup> शचीवासवसन्निभाभ्यामशेषलोकस्थितिहेतुभू[त]:  
 78 । श्रीगौ[क]भू[पो]जनि राजलोककिरोटकोटीविलसन्निदेशः । [३८\*] यद्यु[हि]-  
 79 भिमुखा हताः कि[ल] पु[र]ा देवत्वमाप्ता द्विष[:\*] श्रुत्वा वारिधरध्वनी[न]

<sup>1</sup> श्रेणि appears to be corrected by the engraver from श्रीणि ; read श्रेणीश्रीणि.

<sup>2</sup> Read विनते.

<sup>3</sup> Read क्षितीशस्य.

<sup>4</sup> Read अध.

<sup>5</sup> Read मधितवैरियूधे प्रधित<sup>0</sup>.

<sup>6</sup> Read संदिदेश.

<sup>7</sup> Read अध पृथुतर<sup>0</sup>.

<sup>8</sup> Read माध.

<sup>9</sup> The *anusvara* stands at the beginning of the next line.

<sup>10</sup> Read 'यं'श्चैल<sup>0</sup>.

<sup>11</sup> Read तिवर्ग.

<sup>12</sup> Read पूर्ण.

<sup>13</sup> Read धरि.

<sup>14</sup> Read ताभ्यां.

- 80 [घ]नपघे<sup>1</sup> लोकांतरस्था [अ]पि । तद्युद्धोद्यमभूरिभैरववृ[ह]ङ्गेरी-  
 81 [र]वाशंक्या कार्थ्ये[ष्वी]प्सितसिद्धिमस्य नितरामाशीर्भिर्राशासत । [३८\*]  
 ये[ना\*]-  
 82 खिलचितितलत्रिदशालयानां कूटेषु हाटकमया घटिता वि[र\*]-  
 83 जुः । कुंभा[ः\*] स्वकीयजय[घो]षणसंप्रयुक्तस्तंभां इवाभ्रचर[सं]-  
 84 <sup>२</sup>[सं]स्तुतकीर्त्तिनैव । [४०\*] ये[न] श्रीमङ्गीमनाधस्य<sup>३</sup> च[क्रे] शाकं धाम  
 प्रस्थिता[य][ः\*]  
 85 स्वकीर्त्तः [ः\*] हेम्ना<sup>४</sup> भूम्ना पादविन्यासहेतोः प्रासादाश्रं [व्यो\*]-  
 86 [म]निश्रेणि[के]व । [४१\*] यस्य श्रीकाळहस्त्यद्रिमहेंद्राचल[म]ध्य[गा\*]-  
 87 : । [भू]पाः पुष्यप्रवीणस्य किंकरा गोकभूपतेः । [४२\*] तस्य त्रि[लो]-  
 88 कगणनी[यगु]णाभिरामा रामाज[ने]षु रमणीयविशेष[मूर्त्ति]-  
 89 : [ः\*] सम्बाविका तनुमती व[सु]धैव साक्षादक्षीणपुष्यनिचया खलु  
 90 धर्मपत्नी । [४३\*] [ज]ातस्ताभ्यां प[र]पुरजयी शूलपाणे[रि]वांशो विह[त्सं]-<sup>५</sup>  
 91 घस्तु[तशु]भगुणे<sup>६</sup> जन्म[भू]मिः कलानां । यन्नामैवाखिलरिपुकु-  
 92 लोत्सादकुम्भं<sup>७</sup> उक्तो दातार्थिभ्योर्थितगुरुतरं वीरराजेंद्रचोडः । [४४\*] [ये]-  
 93 [न]ाभोराशिभीमभ्रमितजलमिलद्वाहपाठीनसंगघप्रेंखल[लो]ल[मा]-  
 94 लाकलुषमनिमिषेः<sup>८</sup> खातमादा<sup>९</sup> सरस्तत् । निशेषं शोषयित्वा[व]धि ज[ल]-  
 95 धिजलं कुंभयोनिर्त्यधाद्यो<sup>१०</sup> [भी]मो भीतिं वितन्वन् द्रुतमिव जगतां राव[त्तो]  
 96 राघ[वे]ण । [४५\*] यस्याविश्वंङितविजृम्भितपुंडरीकण्डप्रभापटलपांडु[त]-  
 97 [रे]ण नित्यं [ः\*] सच्छादिता<sup>११</sup> वसुमती यशसा जभास<sup>१२</sup> च्छ[त्रे]ण मौक्ति-  
 कमयेन [वि]भू[षि]-  
 98 तेव । [४६\*] [ये]नारा[ध]नसाधनानि विदधे<sup>१३</sup> भीमेश्वरस्याल[ये] <sup>१४</sup>सौवर्चा-  
 न्यतिदी[प्र]र[त्न]निकरै-  
 99 हेंमप्रभा च[ः]र्पिता [ः\*] <sup>१५</sup>येस्वक्षीणसुवर्णभारघटि[तं]<sup>१६</sup> सद्रुक्कपीठस्थितं  
 क[त्वे]द्रादि-  
 100 गणान्गुणैरतिययौ श्रीभीमना[य]म्मुदा । [४७\*] कनकनकसंदोहकृतम्भकरतीर-  
 शं [ः\*]

<sup>१</sup> Read पघे.<sup>२</sup> Cancel the bracketed letter.<sup>३</sup> Read नाधस्य.<sup>४</sup> Read हेम्ना.<sup>५</sup> The *anuvāsa* stands at the beginning of the next line.<sup>६</sup> Read गुष्ठी.<sup>७</sup> The group *śā* looks like *śā*.<sup>८</sup> Read <sup>०</sup>मनिमिषेः.<sup>९</sup> Read <sup>०</sup>मादौ.<sup>१०</sup> Read <sup>०</sup>र्ययाद्यो.<sup>११</sup> Read सच्छादिता.<sup>१२</sup> Read वभास.<sup>१३</sup> विदधे is a genuine mistake for विदधरे which is precluded by the metre.<sup>१४</sup> Read सौवर्चा.<sup>१५</sup> Read यस्त्व.<sup>१६</sup> Read सुवर्च.

- 101 [योदाह]लेंदुचू[ड]ाय दाचारामनिव[र\*]सिने । [४८\*] वि[द्यु]ल्लतेव जगती-  
तलसंचरिणु-
- 102 रानंददा श[शि]कलेव सतान्नितांतं । <sup>१</sup>अक्कांभिकेति तरुणीजनरत्नभूता जाया-
- 103 स तस्य जगतीपतिसत्तमस्य । [४९\*] जातस्ताभ्यां शिवाभ्यामि[व] सकल-  
जगद्रक्षणेकांत-
- 104 <sup>२</sup>दक्षेस्माच्चादेवः कुमारसकलनृपकलाकीविदो गोंकभू[प]: । यद्दैरिच्छीष्टिपा-
- 105 लाः क्षणमपि निखिले क्षातले नासवंतः पादंन्यासावकाशं वियति विदधिरे  
धाम
- 106 [त]द्योग्यरूपाः । [५०\*] यमर्त्थिसार्थाभिमताख्यंदं क्षितौ [क्षी]णारिभूपालम-  
[वे]क्ष्य नू-
- 107 नं । स्वस्थोभवत्कल्प[क]भूरुहश्चिरं राजेंद्रचोडप्रि[य]पुत्रमुच्चैः । [५१\*] संजीव-  
[नीव] सक-
- 108 लस्य जनस्य नित्यं [र]क्षाविधानचतुराभ[वद]स्य पत्नी । [ली]केषु यच्चरितमेव  
वदंति सं-
- 109 त[शा]स्त्रनि[य]ामकमशेषसतीजनस्य<sup>३</sup> । [५२\*] [य]ा पर्वताप[र]महीनृपवंशदुग्ध-  
रत्नाकरा-
- 110 दुदभ[व]ज्जग[तां] भवाय । प[द्म]ालयेव हरिपा[द]स[रो]जसक्ता जायांभिका<sup>४</sup>  
निखिलसंप-
- 111 [द]वाप्तिहेतुः । [५३\*] आस्थानमण्डपम[खं]डितभोगभो[ग्यं] स्तंभे स्फुरत्यरि-  
करैर्हरिनी-
- 112 लकां[तैः] । श्रीपो[ठ]नामनि पुरे 'वसताकरोद्या कुंती[म]नोरधपधाप्तिकरस्य'<sup>५</sup>  
विष्णोः । [५४\*] प्रा-
- 113 [क]ारगोपुरमनोहर[मे]तदीयन्निर्भाय देवनिलयं कमलालयां या [र\*] सुखाप्य  
तत्सहित-
- 114 [म]च्युतमर्हणाभिराराधयंत्यभिमतानि फला[न्य]व[र\*]प्रोत् । [५५\*] श्रीसिं-  
हगि[र्य]धिपते[ः]
- 115 परमस्य पुंसो भक्तात्तिकर्तनविपानगृहीतमूर्तेः<sup>६</sup> [१] हेमांगनाम निखिल[श्रुति]-  
सार[वे]-
- 116 द्यं प्र[त्य]क्षमक्रियत चारु यया जनस्य । [५६\*] भास्वत्स्फाटि[क]शैलशृंगार-  
चिषु प्रोद्यत्प्रभाम-

<sup>१</sup> Read 'अक्कांभि'.<sup>२</sup> Read दक्षः.<sup>३</sup> The *id* of 'श्रीष' appears to be corrected from *ma*.<sup>४</sup> Read जायाभिका.<sup>५</sup> Read वसती.<sup>६</sup> Read 'रथपदा'.<sup>७</sup> Read विधान.

- 117 [खला डिंडीरयु]तिदेवधाम[शिख]रेष्वास्थापिता भूरिशः । [सौ]वर्णः<sup>1</sup> कल[धौ]-  
तभूद्गुशिखरासीन-
- 118 स्व भानो[द्वं वभु]र्विभ्रममभ[च]रिविनुताः कुं[भा] गुणाद्या<sup>2</sup> यया [॥ ५७\*]  
ताभ्यां श्रीशृधि-<sup>3</sup>
- 119 [वीश्व]र[\*] स्वयमिवाशेषस्थितेः [कारण] देव[\*] 'श्रीशृधिवीश्वरोज[नि] जनप्रस्तू-  
यमानोदयः । य-
- 120 [स्मिन्नाज]नि रक्षति चितित[लं] चीण[रि]वर्मे ज[नी] व्युत्पत्तिं रिपु[चो]र[वा-  
दि]षु न च प्राप्नोति शब्देष्वपि [॥ ५८\*]
- 121 य[स्व]रतिनिर्मलतरेण परीतमेतद्गङ्गाड[माशु यश]सा [नि]तरां विभाति  
। [धू]मांकधौत-
- 122 [क]ल[धौ]तकरंडभांडमध्यप्रविष्टमिव विष्टपवत्त[भ]स्व । [५९\*] यं[मंध]सिधु-  
रसमं<sup>4</sup> सततप्रवृत्त-
- 123 दाना[द्वंद्व]च्चिक्करं किल वीक्षु<sup>5</sup> नूनं [।\*] दिक्कुंभिनी निखिल[भू]भर[सै]कदक्षं  
ब्रीळावि[व]ाप्य<sup>6</sup> खलु
- 124 पां[डुरत]ि भ[जं]ते । [६०\*] ग्रामा विद्वज्जनेभ्यो विविधफलभरानम्रकमे-  
हसस्यास्तीर्णस्तूर्ण<sup>7</sup>
- 125 तटाकास्तटवनकुसुमामोदिताणः<sup>8</sup> प्रपूर्णः<sup>9</sup> [।\*] देशे 'देशैस्त्रि[तुल्य]ाः 'पृथुत[र]-  
यशसा खानिता
- 126 येन [शस्व]इत्ताद्यैवात्यसंधाः प्रियवचनसमं सूरिसंधेभ्य [ए]व । [६१\*] य[।]-  
त्राप्रारंभ[शु]-<sup>12</sup>
- 127 [भत्य]टहपटुतरध्व[।]नमाकण्य<sup>13</sup> तूर्णं हित्वा देशादिगंतान् <sup>14</sup>भयभकित[टृ]शो  
व्याप्य
- 128 यस्मारिसंधाः । किं <sup>15</sup>स्वित्संवर्त्तमेघध्वनिदत्त विकटप्रस्पृटत्कांडघोषः<sup>16</sup> किं वा  
[कल्या]त[वा]-
- 129 युक्तु[भि]तमिति मुहुर्धितयंतो भ्रमंति । [६२\*] धर्मं धर्मजसन्निभेन जलधि-  
स्तुत्योपि गां[भीर्य]-

<sup>1</sup> Read सौवर्णाः.<sup>2</sup> Read गुणाद्या.<sup>3</sup> Read पृथि<sup>०</sup>.<sup>4</sup> Read पृथिवी<sup>०</sup>.<sup>5</sup> Read सिन्धुर.<sup>6</sup> Read वीक्ष्य.<sup>7</sup> Read ब्रीडामवाप्य.<sup>8</sup> Read 'स्तीर्णस्तूर्ण'. The *anusvara* stands at the beginning of the next line.<sup>9</sup> Read 'तार्णःप्रपूर्णः'.<sup>10</sup> Read देशे.<sup>11</sup> Read पृथ<sup>०</sup>.<sup>12</sup> The *anusvara* stands at the beginning of the next line.<sup>13</sup> Read 'कण्यं तूर्णं'.<sup>14</sup> Read भयचकित.<sup>15</sup> Read स्वित्संवर्त्त<sup>०</sup>.<sup>16</sup> Read प्रस्पृट<sup>०</sup>.

- 130 [त]स्म[न्]र्यादतया 'महत्त्वगुणतो रत्नाकरत्वादपि । क्षुभ्यत्पंककलंककल्पापतनुः  
क्ष[र]-  
131 [र]स्वभावस्तुलान्नाग्रीह[र]सुरमूर्तिनाखिलजगत्सेव्येन येनान्वहं । [६३\*] नित्या-  
लंकृतसत्प[धी]<sup>३</sup>  
132 [बुध]जनप्रात्थ्योदयोभीष्टदो भक्तानामतुलप्रतापमहिमव्योमाखिलस्मातलः<sup>३</sup> । विश्वं  
133 लो[क]मनश्चरैर्निजकरैः पद्माकरचंदयन्<sup>४</sup> श्रीपृथ्वीश्वरभूपतिर्विजयते भूमंड-  
134 ले स्र[र्य]वत् । [६४\*] माता तस्य महीयसस्सुरतरुच्छायेव संसेविनामिष्टा-  
र्याददती सती भग-  
135 [वते वे]दांतवेद्यात्मने । श्रीधाम्ने नवखंडवा[ड]विदितं 'प्रोत्सांष्टिदेशे मुदा  
विश्वस्य क्षितिमंड-  
136 लस्य तिल[कं] शा[ले]यसंशोभितं । [६५\*] नागव्योमैंदुरूपप्रमितशकशरन्धष-  
संक्रांतिकाले  
137 पु[ण्ये] पु[ण्य]प्रवीणा विविधफलकुलालंकृतं ग्रामवर्यं [१\*] श्रीपीठस्थाय शश्वच्छु-  
138 [ति]निकरशिरोवर्तिने माधवाय प्रादाद्गोक्षक्षितीशप्रियतरमहिषी विष्णवे जायमां-  
139 वा । [६६\*] शकवषंबुलु<sup>५</sup> ११०८ गुर्नेटि मेषसंक्रांतिनिमित्तमुन श्रीपिठापुर-  
मुन  
140 श्रीकुं[ती]माधवदेवरकुं ब्रोलुनांटिलोनि नवखंडवाड अनियेडि ऊरु गृह-  
141 जेन्नारामसहितमुगानखंड[ड]मुनु श्रीमन्महामंडलेश्वरवेलनांटिकुलो-

## B.— South Face.

- 142 तुंगराजेंद्रचोडयराजुल कोडकुलु श्रीमन्महामंडलेश्वरकुलो-  
143 तुंगमन्मगांकराजुल महादेवुलु जायमदेवुलु हविर्बल्यर्चना-  
144 र्थमुन्नित्यनैमित्तिकमासीत्सवसंवत्सरोत्सवार्थमुनु गीतनृत्तवाद्यादिवि-  
145 'विधबोगार्थमुंगानाचंद्रार्कमुगानिच्चिरि । तत्र स राजराजप-  
146 रमेश्वरो राजपुरंदरः परममाहेश्वरः श्रीगोक्षभूपप्रिय-  
147 तनयस्त्वमधिगतसकलशासनयः<sup>६</sup> पृथ्वीश्वरदेवमहोपालः खंडितवि-  
148 रोधिमंडलः प्रोलुनांटिविषयवासिनो राष्ट्रकूटप्रमुखान्सकुटुं-<sup>७</sup>  
149 विनस्सर्व[१\*]न् समाह्वय मंत्रिपुरोहितसेनापतियुवराजदौवारि-  
150 कादिसमक्षमित्यमाज्ञापयति [१\*] अस्मन्मात्रा जायममहादेव्या प्रो-

<sup>१</sup> Read महत्त्व.<sup>२</sup> Read सत्पथी.<sup>३</sup> Read व्याप्तं.<sup>४</sup> Read 'यन्मैपृथ्वीश्वर'.<sup>५</sup> Read प्रोलुनांटि.<sup>६</sup> Read वर्षंबुलु.<sup>७</sup> Read भोगां.<sup>८</sup> Read 'शासनयः पृथ्वीश्वर'.<sup>९</sup> The *anusvāra* stands at the beginning of the next line.

- 151 लुनांटिविषये नवखंडवाडनामा अ[१\*]मो गृहचेन्नारामसहितो-  
 152 खंड[\*] श्रीपिरापुरवासिने<sup>१</sup> भगवते श्रीकुंतीमाधवदेवाय हविर्ब-  
 153 ल्यर्चनार्थं त्रित्यनैमित्तिकमासोत्सवसंवत्सरोत्सवा[द्य]र्थं गीतनृत्त-  
 154 वाद्यादिविविधभोगोर्त्यञ्च<sup>२</sup> दत्त इति विदितमस्तु वः । अस्य ग्रामस्य सी-  
 155 मानः । पूर्वतः<sup>३</sup> (i) . पेरावगट्ट सीमा । आग्नेयतः इंदुरावसु सीमा  
 156 । दक्षिणतः (ii) सूरुगुण्डगट्ट सीमा । नैऋततः डोंकिसूडियालु सीमा  
 157 । पश्चिमतः 'कोष्मिनायकुचे'तु 'तूपुगट्ट सीमा । वायव्यतः  
 158 वड्डविगरु सीमा । उत्तरतः पुट्टलचीव एम्माट्ट सीमा । ऐशतः  
 159 सम्बालरावि सीमा । ई 'धम्मवुनकुनेव्वरु विघ्नसु सेसिरेनि वारु पञ्च-  
 160 महापातकसु सेसिन पापमुनं बोदुरु गं[ग]क'त वेयि गोवुलनु वे-  
 161 वुरु ब्राह्मलनु वधिञ्चिन पापमुनं बोदुरु । बहुभिर्बसुधा  
 162 दत्ता [ब]हुभिन्नानुपालिता [१\*] यस्य यस्य यदा भूमिस्तस्य त-  
 163 स्य तदा पल<sup>४</sup> । [६७\*] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां  
 [१\*] षष्टिं<sup>५</sup>  
 164 वर्षसहस्राणि विष्टायां जायते कृमिः । [६८\*] इति व्यासवचनाच्चा-  
 165 यं धर्मः परिपालनीयः । शत्रुणापि कृतो धर्मः पालनीयः प्रय-  
 166 ततः [१\*] शत्रुरेव हि तनुः[\*]<sup>६</sup> स्याद्धर्मशत्रुर्व कस्यचित् । [६९\*] तस्मादयं  
 धर्मः(-)  
 167 स्वर्त्वे<sup>१०</sup> परिपालनीयः । <sup>११</sup>श्रीपृथ्वीश्वरभूपालनिदेशवशवर्त्तिना ।  
 168 अय्यपिल्लार्थवर्थ्येण कृता शासनपद्धतिः । [७०\*] श्रीपिठापु-  
 169 रमुन कंटाचारिलि[खितं] [१\*] श्री श्री श्री [१\*]

## TRANSLATION.

(Verse 1.) The self-born, ancient, imperishable (**Brahmā**), who was able to produce the living beings and the remainder of the visible world, appeared from the spacious apartment (*which was*) the lotus on the navel of Hari (**Vishṇu**), who is the husband of Śrī, who is the dwelling-place of the Vēdaśīras,<sup>10</sup> (*and*) who is engaged in protecting the multitude of worlds which moves within his own belly.

(V. 2.) As the current of the Gaṅgā from the sole of the foot of Hari, the only lord of the three worlds,—the **Chaturthānvaya**<sup>11</sup> was produced from the lotus-foot of him (*viz* **Brahmā**), which is praised by (*the god*) Mahēndra. In this (*race*) was born prince **Indrasēna**,

<sup>1</sup> Read पिठापुर.<sup>4</sup> Read कोष्मि.<sup>7</sup> Read फलम्.<sup>9</sup> Read ब्रह्मः.<sup>12</sup> i.e. the Vēdāntas or Upanishads.<sup>2</sup> Read भोगार्थ.<sup>5</sup> Read तनुः.<sup>8</sup> The *anuvāda* stands at the beginning of the next line.<sup>10</sup> Read सर्वः.<sup>13</sup> i.e. 'the race of the fourth (caste).'<sup>3</sup> Read पूर्वतः.<sup>6</sup> Read वसुंधरा.<sup>11</sup> Read पृथ्वीश्वर.

who was praised by a wondering crowd of sages (*and*) who was adopted as son by king (Yudhishtira), the son of (*the god*) Dharma, who was pleased with (*his*) conduct in battle.

(V. 3.) Pleased (*with him*), the son of Dharma, who resembled Âkhaṇḍala (Indra), bestowed on him a white parasol, a staff made of gold, a silken canopy overhead, one half of (*his own*) throne which was coveted by all kings, an auspicious lamp<sup>1</sup> which was praised by (*i.e.* the waving of which was accompanied by) the sounds of various musical instruments and conches, (*and*) two *chauris* of beautiful shape, which were as white as the moon.

(V. 4.) His mighty capital was Kirtipura in Madhyadēśa, (*a city*) which was the only receptacle of the bliss of the enjoyment of all pleasures.

(V. 5.) This king, to whom king Dharma (Yudhishtira) had given all the emblems of a sovereign, ruled for a long time in that city,—adorning the circle of the earth with the splendour of the glittering canopy of (*his*) great fame, making the minds of all learned men rejoice, (*and*) surrounded by an army of four members,<sup>2</sup> as<sup>3</sup> the moon<sup>4</sup> by hosts of stars.

(V. 6.) After some lords of the whole earth, born in his race, who subdued the valour of enemies, had passed away, there was born Kirtivarman (I.), a ruler of all men, who was worthy to be praised in the circle of politicians.

(V. 7.) A descendant of his was Mallavarman. His (*viz.* Mallavarman's) son (*was*) Raṇadurjaya (I.), at whom, when he stood on the battle-field, enemies could not endure to look.

(V. 8.) To him was born Kirtivarman (II.), whose commands were cherished by the heads of all kings. His son was Raṇadurjaya (II.).

(Line 18.) His son (*was*) Kirtivarman (III.).

(V. 9.) His son, the learned, heroic (*and*) brave prince Malla (I.), who subdued crowds of enemies by many troops of elephants, horses and foot-soldiers, ruled the earth.

(V. 10.) Then, having formally contracted friendship with Triṇētra Pallava, this exalted (*prince*), who knew the rules (*of politics*, *and*) who exhibited the prowess of a lion, started for the Southern country (*Dakṣiṇa-dēśa*) with the desire of conquering (*it*).

(V. 11.) Having subdued the kings (*of*) the Gaṅgas, Kaliṅgas, Vaṅgas, Magadhas, Andhras (*and*) Pulindas, the lords of the Kuntala and the Kērala countries, the Gaudas together with the Pāṇḍya king, the (*kings of*) Bhōja, Marāṭa, Lāṭa and Kāṭaka, (*and*) having obtained the Shaṭsahasra-jagati,<sup>5</sup> this heroic (*and*) truthful king shone like Âkhaṇḍala (Indra) (*after the conquest*) of the Daityas.

(V. 12.) (*The capital*) of this king, called Dhanadapura, was the only dwelling-place of prosperity. It was adorned with an assembly of kings resplendent with wealth of all descriptions, contained heaps of treasures, was filled with pious and learned men, (*and therefore*) resembled (Alakâ) the city of Dhanada (Kubêra), which is adorned with an assembly of Yakshas, contains the (*nine*) treasures, (*and*) is filled with Siddhas and Vidyâdharas.

(V. 13.) In that Dhanadapura, this prince Malla (I.), who resembled Murâri (Vishṇu), (*and*) who possessed the auspicious emblems of a sovereign, which had been received from Kuntî's son (Yudhishtira),<sup>6</sup> (*and*) which had been handed down by the succession of his race, ruled the earth.

<sup>1</sup> *Mangalâlattikâ* is the same as *âlâtî* or *maṅgaḷa-kârâtî*, which, according to Brown's *Telugu Dictionary*, means 'a lamp used in waving before an idol.' All these words are derived from the Sanskrit *ârâtrika*; compare *Ep. Ind.* Vol. I. p. 371, note 70.

<sup>2</sup> *i.e.* of infantry, cavalry, elephants and chariots.

<sup>3</sup> The particle *vā* is used for *iva*.

<sup>4</sup> The word *rajan* has to be taken in the double sense of 'king' and 'moon,' as in verses 19 and 21.

<sup>5</sup> *i.e.* 'the country of Six-thousand (villages).'

<sup>6</sup> See verses 3 and 5 above.

(L. 30.) From him (*was born*) Eriyavarman, (*and*) from him Kuḍiyavarman (I.).

(V. 14.) From him was born prince Malla (II.), a perpetual sun to the mass of darkness—hostile armies, who broke by his own sword very fierce thunderbolts (or arrow-points), (*and*) who obtained in the world on account of (*his*) virtues the surname Piḍuvarāditya,<sup>1</sup> which is difficult to be acquired even by all the gods (*who are*) the lords of all the worlds.

(V. 15.) From him was born prince Kuḍiyavarman (II.), who crushed the insolence, pride and ambition of hostile kings, (*and*) on whose battle-fields the heavenly nymphs joyfully roamed about in order to obtain the desired husband.

(V. 16.) At that (*time*), the ornament of the Chālukya race was Vimalādityadēva, who conferred prosperity on the whole earth, (*as the sun causes to unfold the blossoms of*) a fine lotus-pond.

(V. 17.) The brave prince Kuḍiyavarman (II.) rendered assistance for a long time on battle-fields to this conqueror, whose pair of feet was adorned by the great lustre of the jewels in the crores of diadems on the heads of all kings.

(V. 18.) Then, pleased by (*his*) assistance, king Vimalāditya bestowed on prince Kuḍyavarman (II.) the Gudravāra-dvaya.<sup>2</sup>

(V. 19.) His (*viz.* Vimalāditya's) son Rājarāja could boast of the sovereignty over the whole (*world and*) was the refuge of the chiefs among kings, (*and therefore*) resembled (*the god*) Rājarāja (Kubēra) himself, who can boast of all treasures (*and*) who is the friend of the moon-crested (Śiva).

(V. 20.) Then, this glorious Rājarāja, the best of princes, married the beloved daughter of Rājendra, the virtuous Ammaṅgayambā, who was born from the race of the Sun (*and*) who was the chief means of (*his*) obtaining the power over the various parts of the whole world,—just as Hari (Viṣṇu), the only lord of the three worlds, (*married*) Sarasijā (Lakshmi), who was born from the milk-ocean (*and*) who is the chief means of obtaining the various kinds of wealth to all men.

(V. 21.) To this couple was born the glorious Kulōttuṅga-Chōḍa, who was able to bear the whole earth that had been conquered by the power emanating from his own arm, (*and*) to whom the Fortune of kings, forcibly seized by the hand,<sup>3</sup> became attached, just as the light of the moon is absorbed by the rays of the brilliant sun.

(V. 22.) From him was produced the wise (*and*) brave prince Vira-Chōḍa, who broke the pride of angry hostile kings.

(V. 23.) Ruling the whole earth, the glorious Kulōttuṅga-Chōḍa gave to prince Vira-Chōḍa the Vēṅgi-maṇḍala.

(V. 24.) Having ruled the earth, prince Kuḍyavarman (II.) transferred the whole burden of his kingdom to his son.

(V. 25.) From him (*viz.* Kuḍyavarman II.) was born prince Erraya, who resembled (Indra) the enemy of Vṛitra in power; (*and*) from him came Nannirāja, who destroyed the crowd of enemies.

(V. 26.) From him whose great and pure fame was diffused (*everywhere, and*) who possessed a kingdom acquired by his own arm, were born five sons whose conduct was pure—named Vedura (I.), Gaṇḍa, prince Goṅka (I.), Mallaya and Paṇḍa.

<sup>1</sup> The second member of this compound is *āditya*, 'the sun.' The first member is probably connected with the Kanarese-Telugu *piḍaga*, 'a thunderbolt,' from which the Kanarese *piḍaga*, 'a dauntless, bold man,' is derived. In alluding to the sun and to thunderbolts, the first half of the verse appears to convey an etymological explanation of the surname Piḍuvarāditya.

<sup>2</sup> i.e. 'the pair of (districts called) Gudravāra.'

<sup>3</sup> Or: 'the wealth of kings, extracted (in the shape of) tribute.'



(V. 27.) The most distinguished of these was prince **Goṅka (I.)**, who ruled the **Andhra-maṇḍala**, though he received orders from (*i.e.* was tributary to) the glorious **Kulōttunga-Chōḍa**.

(V. 28.) The son of this prince **Goṅka (I.)**, whose feet were reddened by the great splendour proceeding from the diadems<sup>1</sup> of the crowd of all kings, was the glorious prince **Chōḍa**, protected by the pair of whose arms, the earth experienced as great comfort as during (*the rule of*) king **Rāma**, who was praised by all kings.<sup>2</sup>

(V. 29.) The virtuous son of the wise **Gaṇḍa**, the brother of that prince **Goṅka (I.)**, was named **Vedura (II.)**.

(V. 30.) Now, the **Vēṅgi-maṇḍala** prospered while the virtuous prince **Vira-Chōḍa**, who crushed troops of enemies (*and*) resembled **Ākhaṇḍala** (**Indra**), was ruling the kingdom.

(V. 31.) That brave prince **Vedura (II.)**, whose right hand was fond of seizing the hair of the royal Fortune of the multitude of all hostile kings, rendered assistance to this glorious king **Vira-Chōḍa**.

(V. 32.) Following for a long time the commands of **Vira-Chōḍa**, **Vedura (II.)** defeated in battle the **Pāṇḍya** king together with a troop of vassals.

(V. 33.) Being pleased (*with him*), that glorious king **Vira-Chōḍa** assigned before all the astonished kings to this prince **Vedura (II.)** who overthrew hostile kings, one half of (*his*) throne which was coveted by all princes, and moreover gave (*to him*) the country (*dēśa*) called **Sindhuyugmāntara**, which possessed all (*kinds of*) grain and an abundance of fruit.

(V. 34.) Then the glorious **Kulōttunga-Chōḍa**, whose fame was very great, adopted as son the son of prince **Goṅka (I.)**, prince **Chōḍa**, who destroyed the crowd of hostile kings (*and*) whose character was blameless, and furnished (*him*) with the emblems of his own sons.

(V. 35.) Thereon, being pleased (*with him*), this best of kings gave to (*his adopted*) son, prince **Chōḍa**, the **Vēṅgi-maṇḍala** of **Sixteen-thousand** (*villages*).

(V. 36.) This prince **Chōḍa**, who resembled the terrible **Bhīma**<sup>3</sup> in uprooting crowds of hostile kings, who was as firm as a mountain, whose pair of eyes glittered like lotuses, (*and*) who was worshipped by all kings, was resplendent,—ruling the prosperous country (*dharitṛi*) of **Vēṅgi**, which yielded the desired fruit, (*and*) constantly displaying devotion to the ancient **Vishṇu**, who can be reached by meditation.

(V. 37.) His beloved companion (*in the enjoyment*) of the three objects (*of life*) was **Guṇḍāmbikā**, the beauty of whose face resembled the full-moon, who equalled **Lakshmi** by countless virtues, (*and*) who deserves ever to be praised at the head of faithful wives.

(V. 38.) To this couple, which resembled **Śachi** and **Vāsava** (**Indra**), was born the glorious prince **Goṅka (II.)**, who was the means of the safety of all men, (*and*) whose commands glittered on crores of diadems of kings.

(V. 39.) Verily, when the enemies who had been formerly killed face to face in his battles (*and*) had reached the state of gods, heard the thunder of the clouds in the sky, they mistook it—though they resided in the other world—for the sound of the numerous, terrible and great drums of his warlike expeditions, (*and*) wished him the desired success in (*his*) undertakings by fervent blessings.

(V. 40.) As though they were pillars containing proclamations of his victories, golden pinacles (*kumbha*), established by him whose fame was praised by the gods, shone on the tops of all temples on earth.

<sup>1</sup> *Prōdyat-kirtā* seems to be meant for *kirtā-prōdyat*.

<sup>2</sup> The two words 'earth' and 'comfort' are repeated in a very inelegant and unusual manner (*vasumatī* and *śāntīyam* in line 57, and *mēdini* and *sukham* in line 58).

<sup>3</sup> The second of the five **Pāṇḍavas**.

(V. 41.) He made of a large quantity of gold a pinnacle for the temple of the god Bhimanātha, which resembled a ladder in the sky, to support the feet of his fame which had started for the abode of Śakra (Indra).

(V. 42.) The kings between the holy mountain of Kālahasti and the Mahēndrāchala (mountain) (were) the servants of this virtuous prince Goṅka (II.).

(V. 43.) His lawful wife (was) Sabbāmbikā, who was adorned by virtues which deserved to be praised by the three worlds, whose form (made her appear) specially<sup>1</sup> beautiful among women, who was a very embodiment of the earth herself (in patience, and) the number of whose good deeds was countless.

(V. 44.) To this couple was born Vira-Rājendra-Chōḍa, who resembled a partial incarnation of Śūlapāṇi (Śiva) in conquering the cities of enemies, whose pure virtues were praised by the assembly of scholars, who was the birth-place of sciences, whose mere name (was) a charm which, (if) pronounced, destroyed the crowd of all enemies, (and) who granted to supplicants much more than (their) requests.

(V. 45.) Just as the first pitcher-born<sup>2</sup> (Agastya) (had dried up) the water of the ocean,—he dried up the whole of that lake<sup>3</sup> (saras) which had been formerly dug by the gods (and) which was full of rows of waves, shaken by shoals of crocodiles and pāṭhina (fishes) which collided with the water that was whirled round as terribly as the ocean, and quickly killed Bhima, just as Rāghava (Rāma) (had killed) Rāvaṇa who terrified the worlds.

(V. 46.) Being always covered by his fame which was as white as the intense splendour of a cluster of full-blown water-lilies, the Earth appeared to be adorned by a parasol of pearls.

(V. 47.) He made golden utensils for the worship in the temple of Bhimēśvara, gave a golden anreola (prabhā) (set) with masses of splendid gems, and surpassed the attendants of Indra and the other (gods) in merit by joyfully covering the god Bhimanātha with a huge mass of gold (and) placing him on a pedestal (pīṭha) of pure gold.

(V. 48.) To the crescent-crested (Śiva) who resides at Dāksharāma, he gave an ornamental arch (makara-tōraṇa), made of a mass of splendid gold.

(V. 49.) The wife of this best of princes was Akkāmbikā, who resembled a flash of lightning walking on earth, who greatly delighted good men, as the sickle of the moon, (and) who was the gem of womankind.

(V. 50.) As the god Kumāra himself to Śiva and Śivā, there was born to this couple prince Goṅka (III.), who was thoroughly qualified for the protection of the whole world, who was skilled in all royal sciences, (and) the kings of whose enemies, not finding on the whole earth room for placing (their) feet even for an instant, took up (their) abode in the sky under forms suitable for this (purpose).<sup>4</sup>

(V. 51.) The Kalpaka tree remained a long time in heaven, evidently because it perceived that on earth the noble beloved son of Rājendra-Chōḍa, who destroyed hostile kings, was granting the objects of (their) desires to the crowd of supplicants.

(V. 52 and 53.) His wife was Jāyāmbikā, who, as the elixir of life, was always ready to afford protection to all men; whose conduct on earth good men pronounce (to be) the only standard code for all virtuous women; who was born, for the welfare of the worlds, from the race of the kings of the Parvatāpara-mahī;<sup>5</sup> who was devoted to the lotus-feet of Hari (Vishṇu); who was the means of obtaining every prosperity; (and who therefore) resembled Padmālayā

<sup>1</sup> *Ramaṇṭya-viśēṣha* appears to be meant for *viśēṣhēṇa ramaṇṭya*.

<sup>2</sup> The words *Kumbhayōnir ādyah* ought to stand in the instrumental instead of the nominative case.

<sup>3</sup> i.e. he built a dam or bridge across the water in order to reach Bhīma who had evidently taken refuge in an island fortress.

<sup>4</sup> i.e. he killed all his enemies.

<sup>5</sup> i.e. 'the country to the west of the hill.'

(Lakshmi), who was born from the milk-ocean, is the wife of Vishṇu, (and) the goddess of prosperity.

(V. 54.) To Vishṇu who fulfilled the desires of Kuntī,<sup>1</sup> (and) who dwelt in the town called Śrīpīṭha (i.e. at Śrīpīṭhapura), she built an assembly-hall (*āsthāna-maṇḍapa*), which was to enjoy (?) a permanent income (*bhōga*), (and which was adorned) with pillars which bore splendid ornaments<sup>2</sup> (and) were as lovely as sapphires.<sup>3</sup>

(V. 55.) Having built to him a temple which was adorned with an enclosure (*prākāra*) and gate-ways (*gōpura*), (and) having duly set up (an image of) Kamalālayā (Lakshmi), she obtained the desired rewards by propitiating Achyuta (Vishṇu) together with her (viz. Lakshmi) by worship.

(V. 56.) She made manifest to men the beautiful name Hēmaṅga<sup>4</sup>— which may be learnt from the essence of all Vēdas (*Śruti*)— of the highest being which has assumed the shape of the lord of Śrīsimhagiri in order to remove the distress of (his) devotees.

(V. 57.) The many precious golden pinnacles (*kumbha*) which she placed on the tops— that resembled the peaks of mountains of shining crystal— of foam-white temples, from which issued a halo of light (and) which were praised by gods, verily produced the semblance of the sun resting on the top of the silver mountain (Kailāsa).

(V. 58.) To this couple was born the glorious Prithivīśvara, who,— as the god (Vishṇu) himself who is the husband of Śrī and of the Earth,— causes the preservation of the world, (and) whose rise is being praised by men. While this king, who has destroyed all enemies, rules the earth, men are unable to understand even the etymology of words meaning 'enemy' and 'thief.'

(V. 59.) Quickly enveloped by the very pure fame of this king, this universe looks exactly as though it were placed in a case<sup>5</sup> of silver purified by fire.<sup>6</sup>

(V. 60.) It is surely through shame on perceiving him who is alone able to bear the whole earth, whose right hand is moistened (by the water poured out) at gifts which are continually being performed, (and who therefore) resembles a mast elephant whose agile trunk is moistened by the ichor which is continually oozing out,— that the elephants of the quarters have become white.

(V. 61.) He whose fame was widely spread, eagerly granted<sup>7</sup> to learned men villages in which beautiful and splendid corn was bent by the burden of various fruits;<sup>8</sup> caused to be dug, in every country, tanks resembling oceans (and) filled with water which was perfumed by the flowers of groves on (their) banks; and continually gave heaps of wealth, with kind words, to crowds of scholars alone.

(V. 62.) Having heard the loud roar of the drums proclaiming (his) start for war, the crowds of his enemies quickly leave (their) countries, flee in (all) directions with eyes trembling with fear, and roam about, thinking constantly:— "(Is this) the thunder of the cloud of destruction, or the sound of huge piercing arrows, or the howling of the wind at the end of the Kalpa?"

(V. 63.) Though equal (to him) in depth, in keeping within bounds, in greatness, and in wealth of gems, the ocean whose surface is begrimed with floating stains of mud (and) whose

<sup>1</sup> This epithet alludes to the name of the Kuntī-Mādhava temple. Kuntī was the paternal aunt of Kṛṣṇa, an incarnation of Vishṇu.

<sup>2</sup> *Parikara* is used in the sense of *parishkara*.

<sup>3</sup> *Haritla* is the same as *indrantla*.

<sup>4</sup> i.e. 'the golden-bodied.' The meaning of the verse is that she covered with gold the image of Vishṇu in the temple at Śrīsimhagiri, i.e. Śrīsimhachalam in the Vizagapatam tālukā.

<sup>5</sup> *Karanda* and *bhāṇḍa* both mean the same.

<sup>6</sup> *Dhūmāṅka* is synonymous with *dhūmakēṭana*.

<sup>7</sup> *Tirṇa* is here used in the sense of *ritrṇa*.

<sup>8</sup> The composer has evidently forgotten a word meaning 'tree' between *śamra* and *kanra*.

nature is brackish, did not reach the standard of him who equaled (Yudhishtira) the son of Dharma in justice, whose appearance was brilliant, (and) who was daily worshipped by all men.

(V. 64.) Victorious, like the sun, is on the circle of the earth the glorious prince **Prithvisvara**, who always adorns the path of the good, whose rise is prayed for by the gods, who grants the desires of devoted servants, who fills the whole earth with the unequalled splendour of his majesty, (and) who delights the whole world by the endless (gifts of) his hands, (as the sun by his rays causes to unfold the flowers of) a lotus-pond.

(V. 65 and 66.) At the auspicious time of the **Mēsha-samkrānti** in the **Śaka** year measured by the elephants (8), the sky (0), the moon (1) and the unit (1), (i.e. 1108),—the mother of this great (king and) the beloved queen of prince **Goṅka** (III.), the virtuous (and) charitable **Jāyamāmbā**, who, as the shade of the celestial tree, granted the objects of the desires of applicants, joyfully gave to the god **Vishṇu**, whose nature may be known from the **Vēdānta**, who is the abode of Prosperity, (and) who always resides in the heads (*śiras*) of all **Vēdas** (*Śruti*),<sup>1</sup> (viz. to the god) **Mādhava** who abides at **Śripitha**[pura], an excellent village in the country (*dēśa*) of **Prōlu**[nāṇḍu], called **Navakhaṇḍavāḍa**, the ornament of the whole circle of the earth, resplendent with paddy-fields, (and) adorned with masses of various fruits.

(Line 139.) In the **Śaka** year 1108, at the time of the **Mēsha-samkrānti**,—**Jāyamadēvi**, the great queen of the glorious **Mahāmaṇḍalēśvara Kulōttuṅga-Manma-Goṅkarāja**, the son of the glorious **Mahāmaṇḍalēśvara Velanāṇṭi-Kulōttuṅga-Rājendra-Chōḍayarāja**, gave to the god **Kuntī-Mādhavadēva** at **Śripithāpuram** the whole village called **Navakhaṇḍavāḍa** in **Prōlunāṇḍu**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, for various expenses (*bhōga*) on account of singing, dancing, music, etc., (to last) as long as the moon and the sun.

(L. 145.) With reference to this, the **Rājarājaparamēśvara**, the **Purāṇḍara** (Indra) among kings, the devout worshipper of **Mahēśvara**, the beloved son of the glorious prince **Goṅka** (III.), who has studied the principles of all sciences, prince **Prithvisvaradēva**, who has destroyed all enemies,—having called together all inhabitants of the district (*vishaya*) of **Prōlunāṇḍu**, the **Rāshṭrakūṭas** and others, together with the ryots (*kuṭumbin*),—commands as follows, in the presence of the ministers, the family priest, the commander of the forces, the heir-apparent, the door-keepers and so forth :—

(L. 150.) “Be it known to you that our mother **Jāyama-mahādēvi** has given the whole village called **Navakhaṇḍavāḍa** in the district (*vishaya*) of **Prōlunāṇḍu**, together with houses, fields and gardens, to the holy god **Kuntī-Mādhavadēva** who resides at **Śripithāpura**, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals, annual festivals, etc., and for various expenses on account of singing, dancing, music, etc.

(L. 154.) “The boundaries of this village (are):—In the east, the boundary (is) the embankment (*gaṭṭu*) of **Pērāva**; in the south-east, the boundary (is) **Indurāvamu**; in the south, the boundary (is) the embankment of **Sūreguṇḍa**; in the south-west, the boundary (is) **Doṅkisūḍiyālu**; in the west, the boundary (is) the eastern embankment of the **Kommināyaku** tank (*cheruvu*); in the north-west, the boundary (is) the embankment (*karuru*) of **Vaḍḍavi**; in the north, the boundaries (are) the five embankments of **Putṭalatrōva**; (and) in the north-east, the boundary (is) **Sabbālarāvi**.

(L. 159.) “If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (and) shall incur the sin of those who have killed one thousand cows (and) one thousand **Brāhmaṇas** on the bank of the **Gaṅgā**.”

[Verses 67 and 68 are two of the usual imprecatory verses.]

<sup>1</sup> The **Vēdaśiras** are the **Vēdāntas** or **Upanishads**. See above, page 47, note 12.

(L. 164.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

(V. 69.) "A charity founded even by an enemy has to be assiduously protected; for, the enemy alone is an enemy, (*but*) the charity (*is*) nobody's enemy."

(L. 166.) "Therefore this charity has to be protected by all."

(V. 70.) The text of the (*above*) edict (*sāsana*) was composed by the excellent Ayyapillārya, who obeyed the commands of the glorious prince Prithviśvara.

(L. 168.) (*This edict was*) written by Kaṇṭāchāri at Śrīpīṭhāpuram. Hail! Hail! Hail!

#### No. 5.—TAXILA PLATE OF PATIKA.

By G. BÜHLER, Ph.D., LL.D., C.I.E.

I here re-edit the so-called Taxila copper-plate, published first by Professor Dowson,<sup>1</sup> and again in Mr. Rapson's edition of Dr. Bhagvanlal's paper on the Northern Kshatrapas,<sup>2</sup> according to a photograph, taken by Mr. Griggs for Dr. Fleet, which I have carefully compared with the original.

The plate, which, according to Sir A. Cunningham,<sup>3</sup> was found in the village of Thupkia in the middle of the ruins of Sir-Sukh, north-east of Shāh-Dhēri or Taxila, is preserved in the library of the Royal Asiatic Society. It measures fourteen inches by three, and weighs 3½ ounces. It is broken into three pieces, two large ones, right and left, and a small one fitting in between them. Some portions of the central piece, which is half eaten by verdigris, have been lost. Besides, the left-hand upper and lower corners of the plate are broken off, as well as a small bit of the lower portion of the large right-hand piece.

The letters, the outlines of which are represented by rows of small dots, are in the first four lines on the obverse mostly half an inch long, and in line 5 about one-third of the size of the others. They show the type of the Kharōṣṭhī of the Śāka period and closely resemble those on the Mathurā lion capital. The only differences are that *ta* and *sa* occasionally have small loops to the left of the tops instead of curves, and that the *i*-stroke of *mi* in *Rohinimitreṇa*, l. 5, has been joined to the right end of the consonant, whereby the sign gains the appearance of a stunted *ga*.

The language is the North-Western or Gandhārian Prākṛit, described in my introduction to Dr. Bhagvanlal's interpretation of the Mathurā lion capital inscriptions.<sup>4</sup> Peculiar are, however, the distinction between the dental and lingual nasals and the use of the *anustāra*, which both are absent in the Mathurā inscription, as well as the substitution of *u* for *o* in the termination of the nominative singular of the masculine, of *prachu*, i.e. \**prāchu* for *prāchō*, l. 2, and *jau* for *jao*, i.e. *jayō*. The syntactic construction is very primitive and occasionally faulty; see the remarks on the translation.

The object of the inscription is to record the solemn deposition of a relic of Śākyamuni and the erection of a *saṅghārāma* or monastery at a place called Chhēma (Kshēma) to the north-east of Takhaśila, i.e. Takkhaśila or Taxila, which Sir A. Cunningham (*loc. cit.*) has shown to be identical with the modern Sir-Sukh, a site covered with Buddhist ruins. Dr. Bhagvanlal has been the first to recognise that the donor is not, as Professor Dowson thought,

<sup>1</sup> *Journ. R. As. Soc.* Vol. XX. p. 221 ff.; see also *Journ. Bengal As. Soc.* Vol. XXXII. p. 421.

<sup>2</sup> *Journ. R. As. Soc.* 1894, p. 551 ff.

<sup>3</sup> *Reports*, Vol. II. p. 134, note 1; Vol. V. p. 67.

<sup>4</sup> *Journ. R. As. Soc.* 1894, p. 525 ff.

Liaka Kusuluka, but Patika, the son of Liaka Kusuluka, and he has correctly identified this person with the Great Satrap Patika Kusulaa of the inscription G. on the Mathurā lion capital. The identity of the two persons seems certain on account of the second name which is given on the plate to Liaka and in the Mathurā inscription to Patika, and which can only be a tribal name.<sup>1</sup> This identification shows that Śudasa or Śodāsa of Mathurā and Patika, as well as their fathers Rāṃjubula or Rājuvula and Liaka, were contemporaries. And it further becomes probable that the date of the Taxila plate, the year 78, and that of Śodāsa's inscription from the Kaṅkāli Tila,<sup>2</sup> the year 72, refer to the same era, whatever it may be. Finally, it seems probable that, as both Sir A. Cunningham<sup>3</sup> and Dr. Bhagvanlal maintain, Liaka and his son were Śakas. As Liaka governed two provinces, Chhahara and Chukhsa, he must have been a person of some consequence. The country around Taxila (Shāh-Dhērī), of course belonged to his province, and if the explanation of Chukhsa, proposed in remark 3 to the translation, is correct, his territory extended as far as the Indus.

With respect to his overlord, the great king Mōga, it may suffice to point out that Sir A. Cunningham (*loc. cit.*) has long ago identified him with the Moa or Maos of the coins, and that Director von Sallet<sup>4</sup> places him, on numismatic evidence, together with Rāṃjubula-Rājuvula, at the head of the series of barbaric rulers of India and long before the beginning of our era, even before 100 B.C.

The new reading of the end of line 5 shows that the Hindū overseer of the works in Patika's *saṃghārāma* was the author of the inscription, which, however, on account of the endorsement on the reverse of the plate, must be considered an official document.

### TEXT.

#### A.—Obverse.

- 1 [Saṃvatsa]raye<sup>5</sup> aṭhasatatimae 20 20 20 10 4 4 maharayasa mahamṭasa  
[Mo]gasa Pa[ emasa]<sup>6</sup> masasa divase paṃchame 4 1 etaye purvaye  
Chhahara .7
- 2 Chukhsasa cha Chhatrapasa [I\*] Liako Kusuluko nama [I\*] tasa putro  
Pa[ti] <sup>8</sup> [II\*] Takhaṣilaye nagare ntareṇa prachn deṣo Chhema nama atra
- 3 se<sup>9</sup> Patiko apratiṭhaviṭa bhagavata-Śakamunisa ; sarirām [ti]tha[veti]<sup>10</sup>  
saṃ]gharamam cha sarva-Budhana pnyae<sup>11</sup> matapitaram pnyaya[mto]

<sup>1</sup> Dr. Bhagvanlal's identification of *Kusuluka* and *Kusulaa* with *Kozoulo* or *Kujula*, the epithet of Kadphises (*Journ. R. As. Soc.* 1894, p. 530), is highly improbable on account of the *js* which the Prākṛit legends of the coins invariably show in the second syllable.

<sup>2</sup> *Ep. Ind.* Vol. II. p. 199, where I would now remove the alternative reading 42, which I thought admissible at first.

<sup>3</sup> *Coins of the Śakas*, p. 21 ff.

<sup>4</sup> *Die Nachfolger Alexanders des Grossen*, pp. 47 f. and 65; compare Dr. Gardner's *Coins of the Greek and Scythic Kings*, p. xl.

<sup>5</sup> The first three letters are somewhat indistinct, but recognisable in the original.

<sup>6</sup> Restore *Panemasa* with Professor Dowson; only part of the vowel and of the head of the consonant has been preserved.

<sup>7</sup> Dr. Bhagvanlal's restoration *Chhaharatasa* is not absolutely impossible, as the half-destroyed sign at the end may have been *ta* and as lines 2-3 have each one letter more. But the reading *Chhahara[sa]* is also possible.

<sup>8</sup> Restore *Patiko* with Dr. Bhagvanlal.

<sup>9</sup> Restore *deṣe*, the first letter of which has been omitted by mistake, like the *pa* of *patithaveti* and the corrected *e* of *pnyae*.

<sup>10</sup> Restore *patithaveti* with Professor Dowson.

The *e* has been added as a correction and stands above the line.

- 4 Chhatrapasa saputradarasa ayubalavardhie bhratara sarva [cha natiga] dhavasa<sup>1</sup>  
 cha puyayanto [||\*] mahadanapati-Patikasa jau va[n̄ae]<sup>2</sup>  
 5 Rohinimitrena ya ima[hi] saṅgharame navakamika [||\*]

*B.—Reverse.*

- 6 Patikasa Chhatrapa Liaka<sup>3</sup> [||\*]

TRANSLATION.

In the seventy-eighth year—78— of the great king, great Mōga [1],<sup>4</sup> on the fifth—5— day of the month Panēma[2],—on the (*lunar day, specified as*) above,—of the Chhahara and Chukhsa Satrap [3]—Liaka Kusuluka (*is his*) name—of him the son (*is*) Patika [4]. To the north of the town of Takhasila [5], the eastern region (*bears*) the name Chhēma—in this place Patika establishes a (*formerly*) not established [6] relic of divine Śakamuni (Śākyamuni) and a monastery, for the worship of all Buddhas,—worshipping his mother and father,—for the increase of the length of the life and of the power of the Satrap, who is associated with his sons and wives,—worshipping both all his brothers and his blood-relations and connexions [7] The victory of the great gift-lord Patika is described by Rōhinimitra, who is the overseer of the works in this monastery [8].

Of Patika, the Satrap Liaka [9].

REMARKS.

1. The year 78 is, of course, not that of the reign of Mōga, but of the era which he used; compare the Rudradāman inscription, l. 4: *Rudradāmnō varshē dvīsaptatīṣamē. Saṃvatsaraye aṭhasatutimae* stands for \**saṃvatsarakē aṣṭasaptatimakē*, the affix *ka* (here represented by *a*) being added in accordance with the usage of the Prākṛit.

2. The cases in which names of Macedonian months, as here *Panēmos*, are found in Prākṛit inscriptions, have been collected by Sir A. Cunningham, *Book of Indian Eras*, p. 41. It may be noted that they occur only in Kharōshthī documents from Afghanistan and the extreme North-West of India.

3. The words *Chhahara Chukhsasa cha Chhatrapasa* no doubt mean that Liaka ruled as Satrap over the districts of Chhahara and Chukhsa. Sir A. Cunningham (*Reports*, Vol. V. p. 68) would identify both names with that of the modern Sir-Sukh or Shahr-Sukh, the place where the inscription has been found. This will hardly do, as according to our text the place was called Chhēma. But with respect to *Chukhsa*, which possibly might be read *Chuska*,<sup>5</sup> I would point out its close resemblance to the curious Sanskrit *choska*, which according to the *Trikāṇḍasēsha*<sup>6</sup> means 'a horse from the districts on the Indus.' Might not *choska*, like

<sup>1</sup> The left top-stroke of the *cha* has been destroyed. *Nati* is somewhat indistinct, and only the left side of the top of *ga* remains. There are also a few dots belonging to the top of the next letter. The reading was no doubt *natiga[bam]dharasa*.

<sup>2</sup> The last two syllables of *va[n̄ae]* are distinctly recognisable on the plate. The *e* stands just at the edge of the break. The *n̄a* consists of a long straight line on the right and a wavy limb on the left.

<sup>3</sup> These three words stand on the back of the plate to the right of line 5. The photograph shows only the last two, running from the left to the right, because the plate has not been turned round in order to photograph them separately.

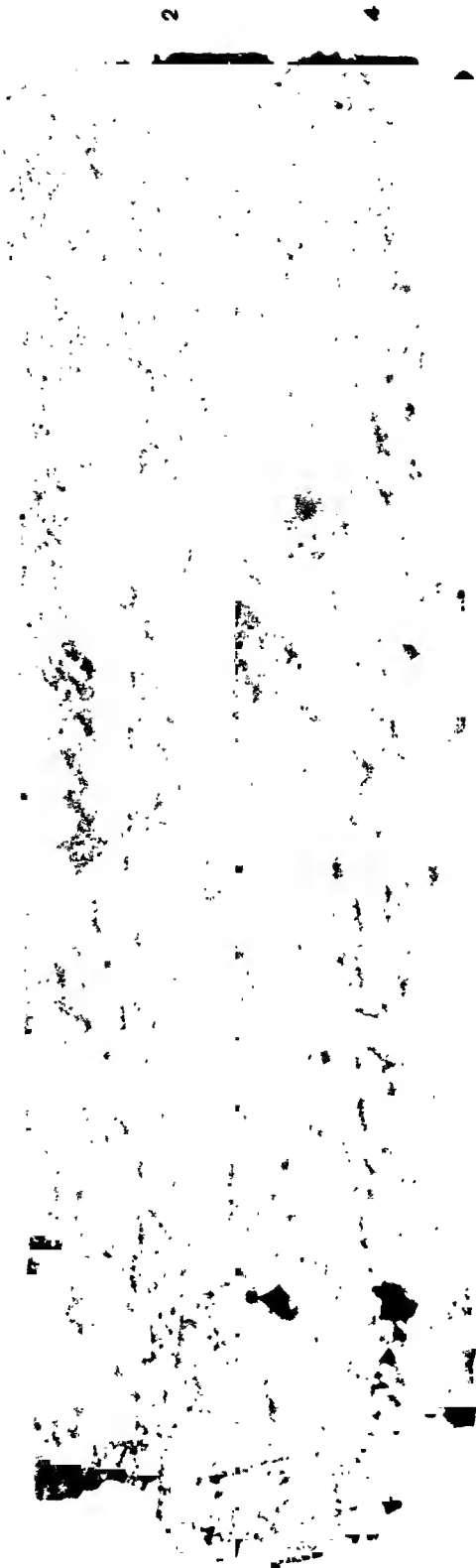
<sup>4</sup> The figures within crotchets refer to the remarks given below.

<sup>5</sup> In the Kharōshthī writing, as in the Brāhmī of Gīrnār, the natural order of the consonants in a ligature is sometimes inverted for graphic reasons, and in our inscription the words *putraye*, *vardhie*, and *sarasa* are spelt *putraye*, *vadhie* and *sarasa*.

<sup>6</sup> See the *St. Petersburg Dictionary*, sub voce चोस्.

Taxila Plate of Patika.—The year 78.

*First half.*



*Second half.*



COLLOTYPE BY W. GRIGGS

FULL-SIZE.





*saindhava*, 'a horse from Sindh,' be a purely territorial name, denoting some particular district on the Indus, and a variant of *Chukhsa* or *Chuskha*? If that were so, it would follow that Liaka governed the Eastern Panjāb as far as the Indus.

4. With the peculiar construction of this sentence compare the Jaina inscription No. 18 (New Series),<sup>1</sup> ll. 2-3:—*Vāchakasy=āryya-Ghastuhastisya śishyo gaṇisy=āryya-Maṅguhastisya śhaḍhacharo vāchako Aryya-Divitasya nirvartanā*; and *ibidem*, No. 37, l. 4:—*Aryya-Jeṣṭhastisya śishyo Aryya-Mihilo ttasya śishyo Aryya-Ksherako vāchako tasya nirvatana*.

5. The construction is not quite correct. It ought to be either *Tukhaśīlaye nagarasa utareṇa* or *Takhaśīlaṃ nagare* (accusative for *nagaraṃ*?) *utareṇa*.

6. *Apratiṭhāvita*, 'not established,' probably is meant to indicate that this particular relic had not been worshipped formerly, but had been newly discovered.

7. *Bhrātara sarva* seems intended for the accusative plural, *bhrātrīn sarvān*; compare *bhrātarehi* in the Bimaran vase inscription. The following genitive *natiga[bam\*]dhavasa* is irregular. It is probably owing to the circumstance that in the Gandhāra dialect the verb *pyayati* could take either the accusative or the genitive, like the Sanskrit *namati*.

8. *Jan*, 'the victory,' refers to the gift, by which Patika had become a *dānavīra*, 'a hero in liberality.' *Vañae* corresponds exactly to the Sanskrit *varṇyaté*. For the elision of the *t* compare the elision of *k* in *saṃvatsaraye* and *aḥasatatimae*. With the locative *imahi*, 'in this,' compare *kahiṃ* and so forth.

9. I would suggest that the endorsement *Patikasa Ohhatrapa Liaka*, translated literally by "Of Patika, the Satrap Liaka," means "Patika's (father), the Satrap Liaka." As Patika receives no official title whatsoever, he must as yet have been a private individual and as such unable to sanction or endorse an official document. The use of the bare stem instead of the nominative, which with this interpretation the phrase would show twice, is not uncommon in documents of the period.

## NO. 6.—SALOTGI PILLAR INSCRIPTIONS.

BY PROFESSOR F. KIELHORN AND H. KRISHNA SASTRI.

The pillar which contains these inscriptions, was originally at Sālôtgi,<sup>2</sup> a large village six miles south-east of Inḍī, the chief town of the Inḍī tālukā of the Bijāpūr district of the Bombay Presidency, and has now been placed in the *chaudī* at Inḍī. A translation of one of the inscriptions (the one here called A) has been published, with a lithograph of the greater part of the text, by the late Mr. S. P. Pandit, in the *Indian Antiquary*, Vol. I. p. 205 ff. We now edit these inscriptions from impressions which have been kindly supplied to us by Dr. Fleet.

The pillar is inscribed on all its four faces. On the front or first face, above the writing, are some sculptures: towards the top a *liṅga*, and below it a cow and calf, and something else which has been defaced. The first face of the pillar contains 32 lines of writing in Nāgarī characters and, below them, 5 lines in Old-Kanarese characters, covering a space of 3' 5" high by from 1' 4" to 1' 4½" broad. The second face contains 30 lines of writing in Nāgarī characters and, below them, 8 lines in Old-Kanarese characters, covering a space of 3' 8" high by from 9" to 10" broad. The third face contains 21 lines of writing in Nāgarī characters and, below them, 4 lines in Old-Kanarese characters, covering a space of about 3' 2" high by 1' 4" broad.

<sup>1</sup> *Ep. Ind.* Vol. II. p. 203.

<sup>2</sup> See the *Bombay Gazetteer*, Vol. XXIII. p. 674.

And the fourth face contains 36 lines of writing, all in Old-Kanarese characters, covering a space of 3' 3" high by from 9" to 10" broad. The 83 lines of writing in Nāgarī characters on the first, second and third faces make up the principal inscription (A) of the pillar. A second inscription (B) is contained in the first 27 lines, in Old-Kanarese characters, on the fourth face. And the rest of the writing, altogether 26 lines in Old-Kanarese characters, furnishes a third inscription (C), which commences below the end of A on the third face of the pillar, runs on to the lower part of the fourth face, goes from there to the lower part of the first face, and ends on the lower part of the second face.

The inscription A, as stated above, contains 83 lines of writing in Nāgarī characters. With the exception of altogether eleven *aksharas* in the middle of lines 52-54, which are completely effaced, the writing is well preserved. The size of the letters generally is about one inch, but it is somewhat less in the lower lines of the first face. The language is Sanskrit, and, with the exception of the introductory *ōṃ svasti śrīḥ*, the whole inscription is in verse. It is written very carefully, and in respect of orthography it need only be stated that the letter *b* throughout is written by a sign of its own, not by the sign for *v*. As regards lexicography, it may be mentioned here that the word *pushpa* in line 69 apparently is used to denote a particular coin.<sup>1</sup>

The inscription, after glorifying the mythical bird Garuḍa, refers itself to Śaka-Saṃvat 867, the year Plavaṅga, and to the reign of the [Rāshtrakūṭa] Akalavarshadēva Krishnarāja [III.], the son of Amoghavarsha, whom it represents as residing at Mānyakhēṭa. And its proper object is, to record certain donations, which at a solar eclipse on Tuesday, the new-moon day of Bhādrapada in the above-mentioned year, were made by Chakrāyudhabudha, the chief (or proprietor) of the village of Pāvītṭage in the Karnapuri vishaya, in favour of a school or hall (*śālā*) that had been established at the village by the chief minister and *Samdhivigrahin* of Krishnarāja, Nārāyaṇa, surnamed Gajāṅkuṣa, an inhabitant of the village of Kāñchanamuduvōl in the Māhisha vishaya.<sup>2</sup>

In the *Indian Antiquary*, Vol. XXIII. p. 123, No. 61, it has been shown that the date of this inscription, for Śaka-Saṃvat 867 expired, corresponds to Tuesday, the 9th September A.D. 945, when there was a solar eclipse which was visible in India, 6h. 18m. after mean sunrise.<sup>3</sup> And it has also been already stated that, as the Jovian year Plavaṅga, which in lines 3-5 of the inscription is coupled with Śaka-Saṃvat 867 expired, did not commence<sup>4</sup> till the 17th October A.D. 945, the inscription must have been drawn up some short time after the specific date in lines 45-50, on which the donations are recorded to have been made.

Of the localities mentioned, the village of Pāvītṭage, where the *śālā* was established,<sup>5</sup> has with great probability been suggested to be the modern Sālōṭgi where the pillar which contains the inscription was put up. The other places (with the exception of the well-known Mānyakhēṭa) have not been identified.

<sup>1</sup> [The term *pushpa*, 'a flower,' might refer to certain early gold coins with floral reverse; see Sir W. Elliot's *Coins of Southern India*, p. 55. Compare the term *varāha*, 'a pagoda,' which is derived from the emblem of a boar (*varāha*) on the coins of the Chalukyas.—E. H.]

<sup>2</sup> [The Māhisha-vishaya might be identical with the Mahisa-maṇḍala of the *Mahāvamsa* (p. 47 of Wijesinha's *Translation*), the Mahisa of the *Dīpavamsa* (viii. 5), the Mahisha of the *Bṛhat-saṃhitā* (ix. 10), and the modern Maisūr (Mysore). In this case Kāñchanamuduvōl cannot be the modern Mudhol, as was suggested by Mr. S. P. Pandit (*Ind. Ant.* Vol. I. p. 206).—E. H.]

<sup>3</sup> The text of the inscription therefore correctly states that, at the time of the eclipse, the sun was in the middle of the sky.

<sup>4</sup> viz. by the mean-sign system, which alone is applicable here. By the southern luni-solar system Plavaṅga would be Śaka-Saṃvat 869 expired.

<sup>5</sup> To judge by the description of it, given in the text, the *śālā* must have been an establishment of some importance.

The inscription B consists of 27 lines in Old-Kanarese characters on the fourth face of the pillar. It is not dated, but in Dr. Fleet's opinion belongs to much the same period with A. It contains six Kanarese verses in the Kanda metre.

The inscription appears to record that the school or hall (*śālā*), the building of which was referred to in the inscription A, was re-built by a certain Kañchiga (verses 1 and 5), who was a native of Kupaṇapura and a member of the race of the Seḷaras; that he bestowed certain land on the same hall; and that he caused this edict (*śāsana*) to be inscribed on the pillar. In verse 3 the donor declares that he "caused the hall to be built just as the renowned prince Dantipriya (had built it)." Consequently, the hall must have fallen into disrepair during the period between the two inscriptions A and B. It is not improbable that by Dantipriya, i.e. 'the lover of elephants,' we have to understand the original builder of the hall, Nārāyaṇa, who, in verse 13 of the inscription A, receives the *biruda* Gajāñkuṣa, i.e. 'the elephant-goad.'

As Kañchiga himself professes to be a member of the race of the Seḷaras and to have come from the town of Kupaṇapura, it may be assumed that he was an ancestor of the Śiḷahāra chief Gōvunarasa of Kopaṇapura, during whose reign the inscription C was engraved. Regarding Kupaṇapura or Kopaṇapura see the remarks on the inscription C.

The inscription C consists of 26 lines in Old-Kanarese characters. It is not dated, but in Dr. Fleet's opinion may be referred to about the 11th or 12th century A.D. The language is Kanarese prose.

The inscription records a grant of land to "the god Trayipurusha of the hall (*śālā*) at the *agrahāra* of Pavithage," which belonged to a group of 36 villages, the chief place of which was Bāḍaḷe. The granted land was situated in Pavithage itself, in Baḷambuge (?), and in Sīṅganakaṭṭe near Makiriyiṇṭi (?). These localities cannot be identified, with the exception of Pavithage or, as it is spelt in the inscription A, Pāvittage, which, as stated before,<sup>1</sup> must be identical with the modern Sālōṭgi. The name appears to have been developed from *Śālā*+*Pāvittage* or *Pavithage*, as the village may have been called after the establishment of the hall (*śālā*) in the midst of it. The name of the god Trayipurusha, i.e. 'the deity (consisting of) a triad,' evidently refers to the 'triad of principal gods' which, according to verse 16 of inscription A, had been placed in the hall by its founder, Nārāyaṇa.

The donor of the land was the *Mahāmaṇḍalēśvara* Gōv[u]narasa, who belonged to the Śiḷahāra race; who traced his descent from the mythical Śiḷahāra king Jimūtavāhana; whose banner was a golden Garuḍa;<sup>2</sup> and who was the lord of the city of Kopaṇapura.

In his *Essays on Kannaḍa Grammar*, Bangalore 1894, p. 49 f., Mr. R. Raghunatha Rao states that Kopaṇanagara is referred to by Nṛpatuṅga in his *Kavirājamārga* as one of the places where the *Kannaḍada tiruḷ*, i.e. 'the pulp of Kannaḍa' or 'the purest Kannaḍa,' was spoken. Nṛpatuṅga mentions as other centres of purest Kannaḍa: Kisuvoḷaḷ, Puligere and Oṅkunda, which are respectively identical with Paṭṭadakal, Lakshmeśvar and Hungund in the Dhārwaḍ and Bijāpur districts. Mr. Raghunatha Rao adds that in Mr. Rice's opinion Kopaṇanagara was near Mulgnud in the Dhārwaḍ district. Perhaps Kopaṇanagara or, as it is called in the inscriptions C and B, Kopaṇapura or Kupaṇapura, may be identical with Kopāl in the Nizam's State, on the Railway line from Gadag to Hospet. At any rate Kopaṇapura or Kupaṇapura must have been the residence of a separate branch of the Śiḷahāra or Seḷara<sup>3</sup> dynasty, whose remaining three branches called themselves 'lords of Tagarapura.'<sup>4</sup>

<sup>1</sup> *Ind. Ant.* Vol. I. p. 206, and above, p. 58.

<sup>2</sup> Compare above, Vol. III. pp. 208 and 269.

<sup>3</sup> Other forms of this name are *Silāra*, *Śilāra*, and *Śilāhāra*; see above, Vol. III. p. 294, note 7.

<sup>4</sup> See Dr. Fleet's *Kanarese Dynasties*, p. 92, and Dr. Bhandarkar's *Early History of the Dekkan*, 2nd edition, p. 121.

TEXT<sup>1</sup> OF A.

## First Face.

- 1 [Ôm<sup>2</sup>] [11\*] Svasti śrīh [11\*] <sup>3</sup>Jayaty=āvishkṛitam Vishṇor=Vvainat-āpatyam=  
uttamam [1\*]  
2 dhṛita-lōkatrayātīyatannbhṛit-tanubhṛidvarṣam [11\*] [1\*]  
3 Śaka-kālād=gat-ābdānām sa-saptādhikashashṭishu [1\*] śatē-  
4 <sup>4</sup>shv=ashtasu tāvatsu samānām=amkatō=pi cha 1(II) [2\*] Va-  
5 rttamānē Plavaṅg-ābdē varttamānē nirākulē [1\*] janē ja-  
6 napadē nānā-dhānya-sarīpat-samanvitē 1(II) [3\*] Śrīmatō=  
7 mōghavarshasya paramēśvara-bhūpatēh [1\*] priya-sūnau  
8 svakīy-āryya-pāda-dhyāna-parē parē 1(II) [4\*] Pravarddhamā-  
9 na-parama-kalyāṇa-vijay-ōdyamē [1\*] Prithivi-  
10 vallabhē=kālavarsHADēvē ramāvati 1(II) [5\*] Mānyakhē-<sup>5</sup>  
11 tē sthīrībhūta-katakē ramya-harmyakē [1\*] subhāṭa-pra-  
12 madā-kōṭi-rāji-rājita-pātakē 1(II) [6\*] Sukham va-  
13 sati dharmmēṇa sadā pālayati prajāh [1\*] dadaty=a-  
14 mita-vastūni dvij-ādibhyō dayā-parē 1(II) [7\*] Anē-  
15 k-āvanibhṛin-mauli-maṇi-chūmbi-padāmbujē [1\*] chakā-  
16 sati yaśō-bhāji rāji rājīva-lōchanē 1(II) [8\*] Ami-  
17 tadyuti-dōrvīryya-svikṛit-ārātimamḍalē [1\*] kṛita-di-  
18 gvijayē Kṛishṇarājē rājyam prasāsati 1(II) [9\*] Iha  
19 Karṇapuri-nāma-vishayē vishay-ōttamē [1\*] Pāvitta-  
20 ge iti khyāta-nāma-grāmē manōramē 11<sup>6</sup> [10\*]  
21 Śrīmatī<sup>7</sup> Māhisha-vishayē Kāmchanamuduvōl<sup>8</sup>=iti prasi-  
22 ddhē grāmē [1\*] vāstavyah Kauṇḍīnyō Vājasaneyas=tn Kāṇvaśākha-ādhyayanah  
[11\*] [11\*]  
23 <sup>9</sup>Dāmapāryya-sutaḥ śrīmān=vadānyō yah pratāpavān [1\*] Nārāyaṇ[ō]=  
24 bhīdhānēna Nārāyaṇa iv=āparah 1(II) [12\*] Vikhyātō bhuvi vidyāvān-yō  
25 Gajāmkuśa-samjñayā [1\*] pradhānah Kṛishṇarājasya mamtrī san sandhivigrahī  
[11\*] [13\*]  
26 Tasya yah pratihastō=bhūt=priyō dakṣiṇahastavat [1\*] niyuktas=tēna  
27 tēna<sup>10</sup> tējasvī samdhivigraha-karmmaṇi 1(II) [14\*] Pārāgō rāja-vidyānām kavi-  
mu-  
28 khaḥ<sup>11</sup> priyamvadah [1\*] yas=tu dharmma-ratō bhāti dharmmō vigrahavān=  
iva 1(II) [15\*] Tēn=ēyam  
29 kārītā śālā śrī-viśālā manōramā [1\*] dhāt=ēva sv-ēchchhayā sṛishṭi sthāpit-ā-  
30 disuratrāyā<sup>12</sup> 1(II) [16\*] Śālā Manōvat=iv=aishā Brahma-yuktā virā-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre of verses 1-10: Ślōka (Anushtubh).<sup>4</sup> The impression looks as if before this shv= the aksāra shva had already been once engraved and had then been effaced again.<sup>5</sup> Originally Mānyakhē- was engraved.<sup>6</sup> Here the original has an ornamental full stop.<sup>7</sup> Metre: Āryāgīti.<sup>8</sup> At first sight we should read Kāmchanamuduvōlāl, the aksāra la of which is written with the Kanarese sign; but the back of the impression shows that the i of chi and the la have been struck out.<sup>9</sup> Metre of verses 12-33: Ślōka (Anushtubh).<sup>10</sup> This word, which has been erroneously repeated here, has perhaps been struck out already in the original.<sup>11</sup> Read khyah; this correction also has perhaps been made already in the original.<sup>12</sup> What is actually engraved here is disurayā; ratrayā, but the first trayā and the sign of punctuation after it appear to have been struck out.

- 31 jatê [1\*] atra vidy-ârthinah samti nânâ-janapad-ôdbhavâh [11] [17\*] Êbhyah  
prakalpita  
32 vṛittir=êtadiyô=dhun=ôchyatê [1\*] prapamchô dêsâ-kâl-âdir=êtat<sup>1</sup> khyâti-  
prasiddhayê [11\*] [18\*]

## Second Face.

- 33 Êtat-Pāvittage-grâ-  
34 ma-patih Kâśyapa-gô-  
35 trajah [1\*] prabhur=V râjasanê-  
36 yânâm Kânvasâkhâvatâm vara[h 11\*] [19\*]  
37 Gôvindabhaṭṭa-tanayô  
38 brahmaṇyah ūchir=agnimân [1\*]  
39 Budhaś=Chakrâyudhō nâma  
40 kshamâvân=vadatâm varah [11\*] [20\*]  
41 Brahma vid=dharmmavit=prâjñô  
42 bhavyah sêvyah priyamvadah [1\*]  
43 dharmmasâstra-ratah śrīmân  
44 sâkshâd=iva Parâśarah [11\*] [21\*]  
45 Pûrvv-ôktê varttamân-âbdê  
46 mâsê Bhâdrapadê-mchitê [1\*]  
47 pitri-parvvaṇi tasy=aiva  
48 Kuja-vârêṇa samyutê [11\*] [22\*]  
49 Sûryyagrahaṇa-kâlê<sup>2</sup> tu  
50 madhya-gê cha divâkarê [1\*]  
51 Gôdâvar[yyâ]m mahânady[âm\*]  
52 kôti . . . [t]irthakê [11\*] [23\*]  
53 Yah pra<sup>3</sup> . . . . nâma  
54 grâmaṇ<sup>4</sup> . . . . rtitah [1\*]  
55 sa têtasvî mahâsa[t\*]tvô  
56 dvijendra-dvîsatî-yutah [11\*] [24\*]  
57 Sthitvâ tîrtha-varê snâtivâ  
58 sâ[t\*]tvikam dharmmam=âsritah [1\*]  
59 sâlâ-vidyârthi-samghâya<sup>5</sup>  
60 dattavân bhûmim=uttamâm [11\*] [25\*]  
61 Pāvittage iti khyâtê  
62 grâmê=smin sadguṇ-âkarê [1\*]

## Third Face.

- 63 mânyâm nivarttanânâm tu pamchabhiś=cha satair=mmitâm [11\*] [26\*]  
64 Nivêśanâni sârdhdhâni<sup>6</sup> saptaviṃsatim=âdarât [1\*]  
65 mânyâni dattavân=mânyô Gôvindabudha-nandanah [11\*] [27\*]  
66 Nivarttanâni chatvâri mânyâm kusuma-vâṭikâm [1\*]  
67 nivarttanâni dip-ârtham mânyâni dvâdaś=aiva cha [11\*] [28\*]  
68 Sâlâ-vidyârthi-samghâya su-dravyâṇi dvijâtibhih [1\*]  
69 pamcha pushpâni dēyâni vivâhê sati taj-janaih [11\*] [29\*]

<sup>1</sup> Read *etat-khyâ*.<sup>2</sup> Originally *haṇarkâlê* was engraved.<sup>3</sup> This *akṣhara* may possibly be *prâ*.<sup>4</sup> Perhaps this line was *grâmaṇh parikrtitah*.<sup>5</sup> Originally *-samghâya* was engraved.<sup>6</sup> This is clearly engraved, but as it does not seem to yield any satisfactory meaning, I consider it to be a mistake for *sârthdâ*.

70	Dēyam	tath=ōpanayanē	vivāhē	yat=pur=ōditam	[1*]	
71	tad-arddham	ch=aitad-arddham	cha	chūḍā-karmmaṇi	taj-janaiḥ	[11*] [30*]
72	Kēnachit=kāraṇēn=ēha		karttavyē		vipra-bhōjanē	[1*]
73	bhōjayēt=tu	yathā=śakti	parishat=parishaj-janam			[11*] [31*]
74	Vyākhyātus=ch=aiva	śālâyām	kalpitāni		mahātmanā	[1*]
75	nivarttanāni	pañchāsād=bhūmēr=mmānyāni	tāni	cha		[1*]
76	vyākhyātur=asyām	śālâyām	mānyam=ēkaṇ	nivésanam		[11*] [32*]
77	Bahubhīr=vvasudhā	bhuktā	rājabbhiḥ		Sagar-ādibhiḥ	[1*]
78	yasya yasya yadā	bhūmis=tasya	tasya	tadā	phalam	[11*] [33*]
79	¹Sāmānyō=yam		dharma-sētur=nṛipānām		kālē	kā-
80	lē	pālaniyō	bhavadbhiḥ			[1*] sarvvān=ētān
81	bhāvinah	pārthivēndrān	bhūyō	bhūyaḥ	prārthayaty=ēsha	Rāmah [11*] [34*]
82	²Sva-dattām	para-dattām	vā	yō	harēta	vasumdharam [1*]
83	shashṭim	varsha-sahasrāṇi	vishṭhâyām	jāyatē	krimi[h]	[11*] [35*]

## TRANSLATION OF A.

Om. Hail! Fortune!

(Verse 1.) Victorious is the excellent offspring of Vinatā, the vehicle of that supreme being who has the three worlds for his own body.<sup>3</sup>

(V. 2.) The years passed from the time of the Śaka (or Śakas) being eight hundred and sixty-seven, and as many<sup>4</sup> years in figures, in the current year Plavaṅga, while the people live free from disturbance and the country is blessed with abundance of various grains; while the dear son of the *Paramēśvara*, the glorious king *Amôghavarsha*, the fortunate great *Akālavarshadēva*, the Favourite of the Earth, who ever meditates on the feet of his father<sup>5</sup> and whose efforts to gain supreme prosperity are constantly increasing,—residing in comfort at *Mānyakhēta*, where his camp is firmly established, where the houses are handsome and the quarters<sup>6</sup> resplendent with rows of millions of great warriors and beautiful women.—always is justly ruling his people, full of benevolence giving untold wealth to Brāhmanas and others; while he, king *Kṛishṇa*, whose lotus-feet are kissed<sup>7</sup> by the jewels of the diadems of many kings and whose eyes are like lotuses, a resplendent and renowned ruler, is governing the kingdom, having appropriated the lands<sup>8</sup> of adversaries by the immeasurably brilliant strength of his arms and accomplished the conquest of the quarters:<sup>9</sup>—

(V. 10.) Here, in the most excellent of districts, the district of *Karnapuri*, in the pleasant well-known village of *Pāvītṭage* :—

(V. 11.) In the prosperous *Māhisha* district, in the village named *Kāñchanamuduvōl*, there dwells (or dwelt) one *Nārāyaṇa*, the son of *Dāmapārya*, of the *Kauṇḍinya gōtra*, a student

<sup>1</sup> Metre: Sāluṭ.<sup>2</sup> Metre: Ślōka (Anuṣṭubh).

<sup>3</sup> The words *avishkṛitam Viṣṇōr*, 'manifested of Viṣṇu,' of the original have been omitted here, because they do not suit at all the rest of the verse. Like the author of the *Tiḍgundi* inscription, above, Vol. III. p. 310, our author commences his verse as if he meant to glorify one of the incarnations of Viṣṇu, while in reality he glorifies Viṣṇu's vehicle, the mythical bird *Garuḍa*.—The adjective *Vainata* of the text is not given in the dictionaries.

<sup>4</sup> viz. 867; the words 'and as many years in figures' are quite inappropriate here.<sup>5</sup> The word *ārya* apparently is used here in the sense of the Kanarese *ayya*.<sup>6</sup> *Pāṭaka*=*grāmaikadśa*.<sup>7</sup> *Chumbin* is used in the sense of *chumbita*; compare *Ep. Ind.* Vol. II. p. 165, note 64.<sup>8</sup> *Maṇḍala*=*dēśa*.

<sup>9</sup> The context is that, in the reign of this king *Kṛishṇa*, certain donations (which will be detailed in verses 19-32) were made in favour of a school (the foundation of which is recorded in verses 11-18) at the village of *Pāvītṭage* (verse 10).







A.

64

66

85

70

36

76

70

2

88

8

0

22

✱



2

4

3

3

1

3

2

1

0

6

88

10

12

of the Kāṇva śākhā of the Vājasaneyā Vēda, prosperous, affable, and powerful, like a second Nārāyaṇa.<sup>1</sup> For his learning known everywhere by the name of Gajāṅkuṣa,<sup>2</sup> he is (or was) the chief minister of Kṛishṇarāja, being his minister of peace and war. He was his deputy, dear to him like his right hand, and was full of vigour, employed by him in matters of peace and war. Conversant with all the rules of state policy, a first-rate poet and kindly speaking, he, delighting in the law, shines like the law embodied in human form. He got this school made here, magnificent in its splendour and handsome, a creation, as it were, made by the creator after his own will, in which he placed the three principal gods. This school shines forth like Manōvatī<sup>3</sup> joined by Brahman; here there are scholars born in various lands. For them a maintenance has been provided, the details of which as regards places, times and so on, are set forth now, in order that the good report of this may be known.

(V. 19.) The chief of this village of Pāvītṭage is (or was) Chakrāyudha Budha,<sup>4</sup> the son of Gōvindabhaṭṭa, born in the Kāśyapa gōtra, excelling among the followers of the Vājasaneyā Vēda, the best of the students of the Kāṇva śākhā, pious, honest, maintaining the sacrificial fire, forbearing, most eloquent, full of divine knowledge, knowing the law, intelligent, prosperous, worthy of being served, kindly speaking, delighting in the science of law and illustrious, like Parāśara visibly present. In the aforesaid current year, in the excellent month Bhādrapada, at the juncture of that month sacred to the manes<sup>5</sup> joined with a Tuesday, at the time of an eclipse of the sun and when that luminary was in the middle of the sky, on the great river Gōdāvari<sup>6</sup> . . . . . that vigorous man of great virtue, joined by two hundred of the chief twice-born, staying at the excellent sacred spot and having bathed there, following the law of virtue gave to the community of scholars of the school some first-rate land at this mine of virtuous people, the village of Pāvītṭage, land exempt from taxes, measuring five hundred *nivartanas*. He, the worthy son of Gōvindabudha, considerably (also) gave twenty-seven furnished<sup>7</sup> dwelling-places, exempt from taxes; four *nivartanas* (of land) as a flower-garden, exempt from taxes; and twelve *nivartanas* (of land), exempt from taxes, for lights. Five 'flowers'<sup>8</sup> of good metal shall be given to the community of scholars of the school by the twice-born concerned when there is a marriage; half of what has just been declared (to be due) at a marriage, shall be given by the people concerned at a thread-investiture; and half of this again at a rite of tonsure. When a feast for some reason has to be given here to the Brāhmaṇas, the assembly shall feast according to its means the members of (this) assembly. And for the teacher in this school the magnanimous one has destined fifty *nivartanas* of land, exempt from taxes, and for the same also one dwelling-place, exempt from taxes.

(V. 33.) [Here follow three of the ordinary benedictive and imprecatory verses.]

#### TEXT OF B.

##### Fourth Face.

1 Śrī-māna-dhāma-rājita-rām-ā-

2 valī-Kupānapura-vinirgatan=abha-

<sup>1</sup> i.e. the god Viṣṇu.

<sup>2</sup> i.e. 'the elephant-goat.'

<sup>3</sup> A mythical town on mount Mēru.

<sup>4</sup> As Gōvindabhaṭṭa in verse 27 is called Gōvindabudha, so Chakrāyudha Budha probably also was (more commonly) called Chakrāyudhabhaṭṭa.

<sup>5</sup> i.e. at the time of new-moon.

<sup>6</sup> Here the end of one verse and half of the following verse, which are greatly damaged in the original, are omitted.

<sup>7</sup> This is the translation of the conjectural reading *sārthāni*. *Nivṛṭṭāni sārddhāni saptarimsatim* could mean neither 'twenty-seven dwellings and half as many more' nor 'twenty-seven dwellings and half a one.'

<sup>8</sup> The word *pushpa*, 'flower,' apparently denotes here a particular coin. The word does not seem to have been found used so elsewhere.

3	yañ	[1*]	Bhīma-balañ	Selaṛara	
4	kulak=ī		mahiyo!	tilaka-	
5	d=ante	Kamchigan=embôm <sup>1</sup>		[1*] Mēl=â-	
6	rppan=ârdan=âtam	sôlada	gañdam	pra-	
7	tâp[i]	dânada	phaladiñ	[1*] mēl=akku	
8	koṭṭudanana <sup>2</sup>	pâlipa		phalam=em-	
9	du	tanno!=arid=int=enda		[2*] Mâdisi-	
10	den=âne		sâleyan=[i]dita-Dantipri-		
11	y-âvanisana	vôl	mum-	[1*] (m)mâ[d]i-	
12	sidôm	mâdisidone		mâdisidôm <sup>3</sup>	
13	[m]âdidudane	sale	kâd=âtam		[3*]
14	[A]nd=i	sâleya	kambada	gomda-	
15	lamam <sup>4</sup>	niṛisuv=andu	kambada	rû-	
16	piñ	[1*]	pind=aṛanan=niṛisuva	vô-	
17	l=ond-eraḍam	tâne	piḍidu	niṛi-	
18	sidon=âtam <sup>5</sup>		[4*] Jambhâri-nibham	sû-	
19	lâ-stambhaman=olp=odave			niri-	
20	sidam	nija-ki[r*]tti-	[1*]	stambhaman-	
21	niṛisuv=ant[e]	sujambham		Kamchi-	
22	gan=achamcha!-âmchita-dhairiyam			[5*]	
23	Pasarise	sammati		tannayê	
24	da[sa]vandada			nēṣapamga!o!	
25	ke[la]va[n]=idarkk=	[1*]		asadriśan=itt=i-	
26	ttudan=i	vasndhege		nega!v=amtu	
27	sâsanam	bareyisidôm	[1]	[6*]	

## TRANSLATION OF B.

(Verses 1 and 2.) He whose name was **Kañchiga**; who came from (*the city of*) **Kupaṇapura**, (*in which were*) a number of women who were resplendent with beauty, pride and dignity; who was fearless (*in battle*); who possessed the strength of **Bhīma**; (*who was*) on this earth like a front-ornament to the race of the **Selaṛas**; whose great prowess was well known; (*and*) who was a valorous, unconquerable hero,— considering in himself that the reward (*obtained*) by protecting what is given, is greater than the reward of (*making*) a gift, said thus :—

(V. 3.) “I have caused (*this*) hall (*śālā*) to be built, just as the renowned prince (*avanīśa*) **Dantipriya** (*had built it*). (*Not only*) he who first builds (*a house*), has built (*it*); (*but*) he that well preserves what has been built, has built (*it as well*).”<sup>6</sup>

(V. 4.) Having said (*thus*), he, on the day on which the group of pillars of this hall was set up, himself took hold of one or two (*of them*) and placed (*them*) as if (*he*) placed virtue (*hidden*) under the form of a pillar.

(V. 5.) Proud **Kañchiga**, whose immovable courage was honored, (*and*) who resembled (*Indra*) the enemy of **Jambha**, placed in excellent manner (*this*) pillar of the hall as if (*he*) placed a pillar (*recording*) his own fame.

<sup>1</sup> An incomplete *anuscāra* is engraved after the *ga* of **Kañchigan**.

<sup>2</sup> Read °*danamam*.

<sup>3</sup> *Mâdisidôm* appears to be corrected from *mâdisidone*.

<sup>4</sup> The *la* of *gomdalamañ* has a peculiar form which differs from the other *la*'s of the same inscription.

<sup>5</sup> These four *akṣara*s are written on an erasure.

<sup>6</sup> i.e. the merit gained by one who preserves or repairs a building for charitable purposes, is as great as that earned by the original builder.

(V. 6.) His own sanction having been proclaimed, (*and*) having given a few of the house-sites<sup>1</sup> in (*his*) rent-free land (*dasavanda*) to this (*hall*), (*he*), the unequalled, got (*this*) edict inscribed in order that (*his*) gift might be extolled on this earth.

## TEXT OF C.

## Third Face.

- 1 Svasti [||\*] [Sa]ma[dhi]gata-pañcha-mahāśabda-mah[ā]-  
 2 maṇḍalēśvaraṁ Kopaṇapura-var-ādhiśvaraṁ su-  
 3 <sup>2</sup>varṇa-Garuḍa-dhvajaṁ vimala-kī[r\*]tti-dhvajaṁ śrī-Śi-  
 4 lahāra-narēndra-Jimūtavāhan-ānuva-

## Fourth Face.

- 5 ya-prasūtaṁ śauryya-Raghu-  
 6 j[ā]taṁ Śilahāra-kuḷa-kama[la]-  
 7 [m]ārtthaṇḍam<sup>3</sup> nera[vo]degaṇḍa Kā-  
 8 [t]yāyāni-labdha-vara-prasā-  
 9 daṁ kastūrik-āmōda manue-  
 10 7a-vallabhaṁ bhaya-lōbha-  
 11 durllabhaṁ munivar-āditya  
 12 <sup>4</sup>Sanivāra-siddhi Dhanagana śiṁgaṁ sā-  
 13 has-ōttuṁgaṁ nām-ādi-sama-

## First Face.

- 14 sta-prasasti-sahi[ta]ṁ śrīman-mahāmaṇḍalēśvaraṁ Gōv[u]-  
 15 ṇarasar 36 ṛuṁ Bāḍale baḷiya agra-  
 16 hāraṁ Pavithag[ē\*]ya śāleya Trāyipurū<sup>5</sup>  
 17 śa-dēvarggey=alliya koḍ[i]geyy-oḷage Tamba-  
 18 la-kōlala=innūru mattaru keyyu ma[gau]-

## Second Face.

- 19 kōlala Baḷambuḡey-i-  
 20 r-mmattaru nelanū Makiri-  
 21 yinṭiya Siṁganakattēyalu  
 22 kiṇiya-kō[la\*]lu mūru matta-  
 23 ru galḍeyumam biṭṭar [||\*] Â mū-  
 24 ru mattaru galḍey-oḷage ti[ssa]-  
 25 laḍaṇṭakke galḍe matta[ru\*] 1 [||\*] Maṁgaḷa [ma]-  
 26 h[ā]-śrī śrī śrī [||\*]

## TRANSLATION OF C.

Hail! The glorious *Mahāmaṇḍalēśvara* Gōv[u]ṇarasa, who was praised by all such names as: a *Mahāmaṇḍalēśvara* who had obtained the five *mahāśabdas*; the lord of the excellent (*city of*) *Kopaṇapura*; he whose banner was a golden *Garuḍa*; he whose white fame

<sup>1</sup> The word *ndana* is not found in the dictionaries; it is probably a *tadbhava* of *nicēṣana*, which occurs in verse 27 of the inscription A.

<sup>2</sup> Read *svarna*.

<sup>3</sup> Read *mārttaṇḍam*.

Read *Sanivāra*.

<sup>5</sup> Read *Trāyīpuruṣa*.

resembled a flag; he who was born in the race of the glorious Śiṣahāra king Jimūtavāhana; he who resembled (Rāma) the descendant of Raghu in prowess; a senn to the lotus—the Śiṣahāra race; . . . . . he who had obtained the excellent favour of Kātyāyani (Pārvaṭi); he who possessed the scent of musk; the respected chief; he who was beyond the reach of fear and avarice; the senn to the angry; he who was successful (even) on Saturdays;<sup>1</sup> the lion of Dhanaga;<sup>2</sup> (and) he who was full of daring,—gave to the god Trayipurusha of the hall (śālā) at the agrahāra of Pavithage in the 36 (villages of) Bāḍale: two hundred mattars, (measured) by the Tambala<sup>3</sup> rod, of cultivated land in the rent-free land (koḍige) of that (village); two mattars, (measured) by the magau (?) rod, of land in Baḷambuge (?); and three mattars, (measured) by the small rod (kiṛiya-kōlu), of paddy-fields in Siṅganakatte (near) Makiriyinṭi (?). Of these three mattars of paddy-fields, one mattar of paddy-fields (was assigned) for tissaḷaḍaṇṭu (?). Fortune! Great prosperity! Prosperity! Prosperity!

### NO. 7.—DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

After the receipt of the large volume of *Inscriptions in the Mysore District*<sup>4</sup> for which we are indebted to Mr. Lewis Rice, the Director of Archaeological Researches in Mysore, I examined some of the earlier dates in that volume, and my notes on them were ready for publication, when Dr. Hultsch sent me accurate transcripts and translations of five of the Chōla dates in the *Epigraphia Carnataca*, prepared under his orders by his First Assistant, Mr. Venkayya, from inked estampages of the original stones. Dr. Hultsch at the same time requested me to treat of these dates separately, and to include in my account of them those dates also which have already been published by him in the *Indian Antiquary*, Vol. XXIII. p. 297 ff. In now complying with his request, I would wish to state that in what follows I shall strictly confine myself to the consideration of the dates as I find them, and that I leave others to judge how far the results of my calculations would be acceptable on more general grounds.

#### A.—RAJARAJA.

##### 1.—Inscription in the Bilvanāthēśvara temple at Tiruvallam in the North Arcot district.<sup>5</sup>

1 Svasti śrī [||\*] Kō Rājarāja-Kēsarivammarṅku<sup>6</sup> yā[ṇ]ḍu 7āvadu . . . .  
 . . . . . ivv-āttē Aypaṣi-t.

2 tiṅgaḷ 7paunnamāsiyum Irēvadiyum perṛa vishuvil<sup>7</sup> sōmagrahanatti=ṇṇṇu.<sup>8</sup>

“In the 7th year (of the reign) of king Rājarāja-Kēsarivarman,—on the day of an eclipse of the moon at the equinox, which corresponded to (the day of the nakshatra) Rēvati and to a full-moon tithi in the month of Aippaṣi of this very year.”

<sup>1</sup> See above, Vol. III. p. 269, note 8.

<sup>2</sup> It may be concluded from this *ḍirada* that Dhanaga was the name of the father or predecessor of Gōvnaparasa; compare *Ind. Ant.* Vol. XV. p. 276 f.

<sup>3</sup> According to Mr. Kittel's *Kannada-English Dictionary*, *Tambala* is another form of *Tamiḷa* which is derived from the word *Tamiḷ*.

<sup>4</sup> *Epigraphia Carnataca*, Part I. Bangalore, 1894.

<sup>5</sup> From Dr. Hultsch's transcript; compare *Ind. Ant.* Vol. XIX. p. 70, and *South-Indian Inscriptions*, Vol. I. p. 169.

<sup>6</sup> Read *°carmarṅku* or *°carmarṅku*.

<sup>7</sup> Read *vishuvattil*.

<sup>8</sup> Read *paurnṇa*.

<sup>9</sup> i.e. *°grahanattiṅ ṇṇṇu*.

This date falling in the month Aippaṣi (the solar Kārttika), the equinox spoken of is that of the Tulā-samkrānti, i.e. the autumnal equinox; and, as stated by Dr. Hultsch,<sup>1</sup> Dr. Fleet has already pointed out that, within the period to which Rājārāja's reign must be allotted, there are only two years in which a lunar eclipse took place at or near the autumnal equinox, A.D. 991 and A.D. 1010. For these two years the details of the date work out as follows:—

In A.D. 991 (Śaka-Saṁvat 913 expired) the Tulā-samkrānti took place on the 26th September,<sup>2</sup> by the Sūrya-siddhānta 8h. 3·4m., and by the Ārya-siddhānta 6h. 35·9m. after mean sunrise; and accordingly, by the practice followed in Southern India, the 26th September A.D. 991 was the first day of the month Aippaṣi. On the same day there was a lunar eclipse, which took place 13h. 48m. after mean sunrise and was therefore visible in India; and the moon was in the *nakshatra* Rēvatī for 13h. 8m. after mean sunrise.

In A.D. 1010 (Śaka-Saṁvat 932 expired) the Tulā-samkrānti also took place on the 26th September, by the Sūrya-siddhānta 6h. 3m., and by the Ārya-siddhānta 4h. 33·5m. after mean sunrise; and accordingly the 26th September A.D. 1010 also was the first day of the month Aippaṣi. And on this day also there was a lunar eclipse, which, since it took place 2h. 54m. after mean sunrise, was not visible in India; and the moon was in Rēvatī for 3h. 17m. after mean sunrise.

Both the 26th September A.D. 991 and the 26th September A.D. 1010 therefore would seem to answer the requirements of the case. But there is the important difference between them that the lunar eclipse of the 26th September A.D. 991 was visible in India, while that of the 26th September A.D. 1010 was not so. And considering that the eclipses quoted in dates, as a rule,<sup>3</sup> are visible ones, it is highly probable that this here also is the case, and that the true equivalent of the date therefore is the 26th September A.D. 991 (in Śaka-Saṁvat 913 expired).

2.—Inscription on a stone built into the roof of the Gōpāla-Kṛishṇa temple  
at the village of Kaliyūr in the Tirumakūḍlu-Narasipur tālukā.<sup>4</sup>

1 Svasti [||\*] Śakanṛipa-kāl-ātita-saṁvatsara-śataṅga[!]\* 929nēya Parābhava-  
saṁvatsarada Chaitra-māsada bahula-pañchamiyu-

2 m=Ādityavārad=andu.

"On Sunday, the fifth *tithi* of the dark fortnight of the month of Chaitra in the Parābhava year (*which corresponded to*) the year 929 since the time of the Śaka king."

By the southern luni-solar system Parābhava was Śaka-Saṁvat 929, the year given by the date, as a current year; but for that year the date is incorrect. For, the fifth *tithi* of the dark half of Chaitra of Śaka-Saṁvat 929 current ended, by the *amānta* scheme, on Friday, the 22nd March A.D. 1006, and, by the *pūrṇimānta* scheme, on Wednesday, the 12th March A.D. 1007, in neither case on a Sunday. If the year of the date were Śaka-Saṁvat 929 expired, which was the year Plavaṅga (not Parābhava), the corresponding days would be Thursday, the 10th April

<sup>1</sup> See *Ind. Ant.* Vol. XXIII, p. 297.

<sup>2</sup> According to Dr. Fleet, *ibid.* Vol. XIX, p. 71, the Tulā-samkrānti in A.D. 991 took place on the 25th September, at about 20 *ghaṭis* 54 *palas* after mean sunrise (for Bombay); but this is erroneous. By my Tables for the Ārya-siddhānta, published *ibid.* Vol. XVIII, p. 207, the time of the Samkrānti, expressed in days of the Julian period, is 2083 289·2749, i.e. 6h. 35·9m. after mean sunrise of the 26th September, A.D. 991; and by Professor Jacobi's Tables the Samkrānti took place, also according to the Ārya-siddhānta, 16 *ghaṭis* 28 *palas*, i.e. 6h. 35·2m., after mean sunrise of the same 26th September.

<sup>3</sup> My list of dates from inscriptions contains 39 regular dates which quote lunar eclipses, and 33 regular dates which quote solar eclipses. The 39 lunar eclipses were all *without exception* visible in India. Of the 33 solar eclipses, 30 were visible, and 3 (of Śaka-Saṁvat 534 and 589, and of Vikrama-Saṁvat 1043) were not visible in India.

<sup>4</sup> From Mr. Rice's transcript, *Ep. Carn.* Part I, p. 149, No. 44. The inscription 'consists of praises of Apranēya, a general and minister under Rājārjadēva.'

A.D. 1007, and Sunday, the 29th February A.D. 1008. Here the *pūrnimānta* scheme would indeed yield the desired weekday, but it is quite improbable that the people of Southern India should have used that scheme of the lunar months in connection with the Śaka era in the 11th century A.D. And if I were permitted to alter the reading of the date, I would rather change the year of it to Śaka-Saṃvat 989 (current, the year Parābhava), for which, by the *amānta* scheme, the date would regularly correspond to Sunday, the 19th March A.D. 1066. The result is, that this date, at present, is of no value for historical purposes.

3.—Inscription on a stone standing close to the west wall of the Agastyēśvara temple at Balmuri in the Baḷagūḷa hōbaḷi of the Seringapatam tālukā.<sup>1</sup>

26 . . . Saka-varisha 934nēya Paridhāvi-[sa]m[va]t[saraKe] śrī-[Rā]jarāja[dē]-  
 27 [va]rge<sup>2</sup> yāṇḍu irupatt-ēmtā[vu] . . . . .  
 28 . . . . . tad-varisha[da Pau]sha-mā[sa] . . . . .  
 29 <sup>3</sup> rāyana-saṃkrāntiyo!

"In the twenty-eighth year (of the reign) of the glorious Rājarājadēva, (which corresponded) to the Paridhāvin year (and to) the Śaka year 934 . . . . . at the Uttarāyana-saṃkrānti in the month of Pausa of this year . . . . ."

This date does not admit of exact verification, and what can be said about it, is that the year Paridhāvin does correspond to the given Śaka year 934, as an expired year, and that the Uttarāyana-saṃkrānti of that year took place 12h. 37·9m. after mean sunrise of the 23rd December A.D. 1012, during the 8th *tithi* of the bright half of the month Pausa, which ended 18h. 51m. after mean sunrise of the same day.

The date, nevertheless, is of great importance, because it definitely proves that the true equivalent of the date No. 1, above, is really, what on general grounds we should expect it to be, the 26th September A.D. 991 (in Śaka-Saṃvat 913), and cannot be the 26th September A.D. 1010 (in Śaka-Saṃvat 932). For, since the 28th year of Rājarāja's reign is here joined with Śaka-Saṃvat 934, the 7th year of his reign, mentioned in the date No. 1, must indeed have coincided with part of Śaka-Saṃvat 913. Assuming that the Uttarāyana-saṃkrānti has been quoted correctly in the date No. 3, and that the years spoken of in the dates are solar years (which certainly is the case in the date No. 1), it follows from the dates No. 1 and No. 3, that the first year of Rājarāja's reign commenced not earlier than the 24th December A.D. 984, and not later than the 26th September A.D. 985 (between the Uttarāyana-saṃkrānti of Śaka-Saṃvat 906 and the Vishuva-Tulā-saṃkrānti of Śaka-Saṃvat 907).

#### B.—RAJENDRA-CHOLA I.

4.—Inscription on a broken stone lying in front of the Mallēdēva temple at Nandigunda in the Hadināru hōbaḷi of the Nāñjanagudi tālukā.<sup>4</sup>

1 [Da]ra (?) Saka-varisham 943nē[ya] Raudra-saṃ-  
 2 vatsarāḍa Phālguna-māsa[da] sukla-[pa]-

<sup>1</sup> No. 5 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 78, No. 140.—From Mr. Venkayya's transcript.

<sup>2</sup> Lines 1-7 of this inscription contain a Kanarese verse which refers to the conquest of the Gaṅga country, Raṭṭavāḍi, Malenāḍn and Ilam (Ceylon), and the Nnḷamba, Andbra, Koṅṅn, Kālīṅga and Pāṇḍya countries, and lines 7 and 8 contain the full name of the king, viz. Rājarājākēsarivarman *alias* Rājarājadēva.

<sup>3</sup> i.e. *uttarāyana*.

<sup>4</sup> No. 2 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 204, No. 134.—From the transcript of Mr. Venkayya who furnishes the following note: 'The other face of this stone contains, in Kanarese characters, the usual Tamīl historical introduction of the inscriptions of Parakēsarivarman *alias* Rājendra-Chōḷadēva. As the last item of conquest in the preserved part of the historical introduction is the victory over Jayasīrha, it may be concluded that the date of the inscription is later than the 9th year of the king's reign.'



3 ksham Budhavâram puṇname Uttare-nakshatram sô-  
4 magrahaṇad-andu . . . . .

"On the day of an eclipse of the moon, (*the day of*) the *Uttarâ nakshatra* a full-moon *tithi*, a **Wednesday** in the bright fortnight of the month of *Phâlguna* in the *Raudra* year (*which corresponded to*) the Śaka year 943 . . . . ."

By the southern luni-solar system *Raudra* was Śaka-Saṃvat 943, as a current year, and for this year the date is correct. For, in Śaka-Saṃvat 943 current the full-moon *tithi* of *Phâlguna* ended 22h. 32m. after mean sunrise of **Wednesday**, the 1st March A.D. 1021, when there was a lunar eclipse which was visible in India, and when the moon nearly the whole day was in the *nakshatra* *Uttara-Phalguni*.<sup>1</sup>

5.—Inscription on a stone standing to the north of the *Sômêśvara* temple at *Suttûru* in the *Tâyûru hôbaḷi* of the *Nañjanaguḍi tâlukâ*.<sup>2</sup>

1 [P]ûrvvadêsamu[m] Ga[m]geyu[m] Kaḍâramu[m]<sup>3</sup> koṇḍa kô=Pparakê[sa]riparmmar-  
âna uḍeyâr  
2 śrî-Râjendra-Chôḷadê[vargge] yâṇḍu 3lâva[d]u [[\*] Svasti [[\*]  
3 Saka-var[sha] 9[54]nêya Âṅgira-saṃvatsarada  
4 Kârttika-mâsa . . [rṇ]nam[i]<sup>4</sup> tale-devasam=âge bîdi-  
5 ge Sôma-vâra Rôhiṇi-nakshatradal uḍeyâr śrî-Râjendra-Chô-  
6 ḷadêvar=gurukkaḷ . . . . .

"In the 31st year (*of the reign*) of king *Parakêsarivarman*, *alias* the lord, the glorious *Râjendra-Chôḷadêva*, who conquered the Eastern country, the *Gaṅgâ*, and *Kaḍâram*.

"Hail! On (*the day of*) the *Rôhiṇi nakshatra*, a **Monday**, the second *tithi* (*of the fortnight which had*) the full-moon *tithi* for its first day (?)<sup>5</sup> of the month of *Kârttika* in the *Âṅgira* year (*which corresponded to*) the Śaka year 9[54] . . . . ."

In the tenth century of the Śaka era the only year *Âṅgiras* was Śaka-Saṃvat 954 expired, and for this year the date is correct. For in Śaka-Saṃvat 954 expired the second *tithi* of the *amânta* *Kârttika* ended 7h. 26m. after mean sunrise of **Monday**, the 23rd October A.D. 1032, when the moon was in the *nakshatra* *Rôhiṇi* for about 11h. 10m. after mean sunrise.

As this day is referred to the 31st year of the reign of *Râjendra-Chôḷa I.*, the first year of his reign, according to this date, should have commenced some time between the 24th October A.D. 1001 and the 23rd October A.D. 1002, both days inclusive. I cannot reconcile this result with the fact that, according to the date No. 3, *Râjarâja* was ruling in December A.D. 1012, nor can I say whether there are reasons to prove that the regnal year (31) of the present date is incorrect.

<sup>1</sup> This is the earliest correct date known to me, that admits of exact verification, in which the Śaka year quoted is a current year.

<sup>2</sup> No. 1 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 208, No. 164.—From Mr. Venkayya's transcript.

<sup>3</sup> This word is entered above the line, with a cross (*hamsapâda*) after it.

<sup>4</sup> Read *paurṇami* (?).

<sup>5</sup> I give this as translated by Mr. Venkayya. The words of the original must be intended to mean 'the second *tithi* after full-moon;' compare Mr. P. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 56, where a 5th *tithi* of the bright half is described as 'the 5th *tithi* after new-moon.' The mention of the *nakshatra* *Rôhiṇi* in connection with a second *tithi* of the month *Kârttika* is sufficient to show that the dark fortnight of the month is intended. I had in fact found the proper equivalent of the date already from the *data* in Mr. Rice's mutilated text, long before I saw Mr. Venkayya's transcript.



## C.—KULOTTUNGA-CHOLA I.

6.—Inscription on a stone standing close to the north wall of the Śamkaréśvara temple at Sindhuvaḷi in the Kaḷale hōbaḷi of the Nañjanaguḍi tālukā.<sup>1</sup>

1	Sva[sti]	śrī	[  *]	Śakarai	yā[ṇ]du	[āyira].
2	[t]tu-muppadu			perṛa	²Dvaya-sam[va*]-	
3	tsarattu				śrī-Kolōttuṅka-Śō-	
4	ladēvar			pridhi[vi*]-rājyattu	yān-	
5	[ḍu]			muppatt-ēlāvadu	.....	

“In the **Vyaya** year which corresponded to the Śaka year one thousand and thirty, (and) in the thirty-seventh year of the reign of the glorious Kulōttuṅga-Chōladēva . . . . .”

This date contains no details for exact verification. Moreover, the Jovian year **Vyaya** put down in it does not correspond to the given Śaka year 1030; for, according to the southern luni-solar system,<sup>3</sup> **Vyaya** was Śaka-Samvat 1028 expired, while Śaka-Samvat 1030 current was Sarvajit and 1030 expired Sarvadhārin. Where there is a similar discrepancy between the Śaka year and the Jovian year of a date, it is generally the Jovian year that is quoted correctly,<sup>4</sup> and *a priori* it appears reasonable to assume that the same is the case here and that, accordingly, the year intended is really Śaka-Samvat 1028 expired. This year, combined with the 37th year of the reign of Kulōttuṅga-Chōla I., would give us for the first year of his reign Śaka-Samvat 992 expired=A.D. 1070-71. It remains to be seen how far this result would agree with the following dates, Nos. 7 and 8.<sup>5</sup>

7.—Inscription in the Naṭarāja temple at Chidambaram in the South Arcot district.

1	Svasti	śrī		Tiribuvanachchakkaravattigaḷ	śrī-Kulōttuṅga-
2	Śōladēvar	tiru-ttaṅgaiyār		Rājarājan	Kundavaiy=Ālvār
5	.....	nā-nīlattai		mulud=āṇḍa	Jaya-
6	daraku	nāṇṇattu-nāl=āṇḍil		⁶Mina=nigaḷ	nāyarku Velli pe-
7	ira	Urōsaṇi-nāl=Idabam		pōḍāl.	

“In the forty-fourth year (of the reign) of Jayadhara,<sup>7</sup> who ruled all the four quarters,—at the time (of the rising of the sign) Rishabha on the day of (the nakshatra) Rōhiṇi, which corresponded to a Friday in the month during which (the sign) Mina was shining,—Kundavai Ālvār, (the daughter of) Rājarāja (and) the royal younger sister of the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva, [gave, etc.]”

8.—Inscription in the Āpatsahāyēśvara temple at Ālaṅguḍi in the Tanjore district.

1		Svasti	śrī		Pu[ga]	śūṇḍa	.....
30	.....	.....	.....	.....	kōv=⁸Arājakēsaripatmar=āna	Tribhuvanachchakrava[r]tti	

śrī-Kulōt-

<sup>1</sup> No. 3 of the Government Epigraphist's collection for the year 1895; *Ep. Carr.* Part I. p. 191, No. 51.—From Mr. Venkayya's transcript.

<sup>2</sup> Read *Vyaya-samva*.

<sup>3</sup> By the mean-sign system (which is out of the question here) **Vyaya** would have commenced on the 15th December A.D. 1102, in Śaka-Samvat 1024 expired.

<sup>4</sup> Compare the dates given in *Ind. Ant.* Vol. XXIV. p. 4, No. 139 ff.

<sup>5</sup> These dates have been already published by Dr. Hultzsch in *Ind. Ant.* Vol. XXIII. pp. 297 and 298.

<sup>6</sup> Read *Mīnam*.

<sup>7</sup> This, according to Dr. Hultzsch, was a *biruda* of Kulōttuṅga-Chōla I.

<sup>8</sup> Read *Irāja*.

- 31 tu[nga]-Śōladēvaṅku yāṇḍu 45āvadu Tnlā-nāyaggu pū[r]vva-pakshattu Viyāla-  
kkaḷamaiyum saptamiyṇm per[ra]  
32 Uttira . . [ti]-nā].<sup>1</sup>

"In the 45th year (of the reign) of king Rājākēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, . . . . . on the day of (the *nakshatra*) . . . . .,<sup>2</sup> which corresponded to a Thursday and to the seventh *tithi* of the first fortnight of the month of Tūlā."

The conclusion arrived at under No. 6 was to the effect that the first year of the reign of Kulōttuṅga-Chōḷa I. probably coincided with part of Śaka-Saṃvat 992 expired. Supposing this to have been the case, the 44th year of his reign ought to have partly coincided with Śaka-Saṃvat 1035 expired, and the 45th year with Śaka-Saṃvat 1036 expired. And, as a matter of fact, the date No. 7 does work out faultlessly for Śaka-Saṃvat 1035 expired, and the date No. 8 does so for Śaka-Saṃvat 1036 expired.

For Śaka-Saṃvat 1035 expired the date No. 7 would correspond to **Friday**, the 13th March A.D. 1114, which was the 19th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 10h. 16m., and) the moon was in the *nakshatra* Rōhiṇi (by all systems) for 17h. 4m. after mean sunrise. The sun rose in 19° 1' of the sign Mina, and the sign Rishabha therefore rose from about 2h. 44m. to about 4h. 44m. after sunrise (while the moon was in Rōhiṇi).

For Śaka-Saṃvat 1036 expired the date No. 8 would correspond to **Thursday**, the 8th October A.D. 1114, which was the 11th day of the month of Tūlā (the solar Kārttika). On this day the 7th *tithi* of the first or bright half (of the lunar Kārttika) ended 3h. 33m., and the moon was in the *nakshatra* Uttarāśāḍhā for 13h. 8m. (or, according to the Brahma-siddhānta, 6h. 34m.) after mean sunrise.

As stated by Dr. Hultsch,<sup>3</sup> 'I have some time ago calculated the same dates, Nos. 7 and 8, on the supposition that Kulōttuṅga-Chōḷa I. ascended the throne in A.D. 1063. I then found that both dates work out properly for the year A.D. 1107 (No. 7 for Śaka-Saṃvat 1028 expired, and No. 8 for Śaka-Saṃvat 1029 expired); and, accepting my results, Mr. Dikshit has stated that, with them, the first year of the reign of Kulōttuṅga-Chōḷa I. would have commenced some time between the 2nd March and 24th October (both days inclusive) of A.D. 1063. But I am obliged to point out that the results obtained for A.D. 1107, though perhaps acceptable each by itself, are not so satisfactory as those obtained for A.D. 1114, when compared with each other.

For Śaka-Saṃvat 1028 expired the date No. 7 would correspond to **Friday**, the 1st March A.D. 1107, which was the 7th day of the month of **Mina** (the solar Chaitra). On this day (the 5th *tithi* of the bright half of the lunar Chaitra ended 17h. 53m., and) the moon was in the *nakshatra* Kṛttikā, by the equal-space system 21h. 40m., by the Brahma-siddhānta 8h. 32m., and according to Garga 9h. 51m. after mean sunrise, and afterwards in Rōhiṇi. The sun rose in 6° 56' of the sign Mina, and the sign Rishabha therefore rose from about 3h. 32m. to about 5h. 32m. after sunrise (while the moon was in Kṛttikā).

For Śaka-Saṃvat 1029 expired the date No. 8 would correspond to **Thursday**, the 24th October A.D. 1107, which was the 27th day of the month of Tūlā (the solar Kārttika). On this day (which was Kārttika-śudī 6) the 7th *tithi* of the bright half commenced 0h. 55m. after mean sunrise (ending 2h. 33m. after sunrise of the following day), and the moon was in the

<sup>1</sup> It is not clear if the actual reading is *Uttirattādi-nā* or *Uttirāḍḍatti-nā* (for *Uttirāḍḍatti-nā*).

<sup>2</sup> The *nakshatra* was either Uttara-Bhadrpadā or Uttarāśāḍhā.

<sup>3</sup> *Ind. Ant.* Vol. XXII. p. 298.

*nakshatra* **Uttarāshādhā** (by the Brahma-siddhānta not at all, and) by the equal-space system and according to Garga for 3h. 17m. after mean sunrise, and afterwards in Śravaṇa.

The reason why I regard these results as less satisfactory than those obtained for A.D. 1114, is the different ways in which, supposing the days intended by the dates to be the 1st March and the 24th October A.D. 1107, the *nakshatras* would have been quoted in the two dates. If the day of the first date is called after Rōhini, although the moon entered that *nakshatra* at the earliest 8h. 32m. after sunrise, why is the day of the second date not called after Śravaṇa which the moon entered as early as 3h. 17m. after sunrise? And if the day of the second date is called after Uttarāshādhā in which the moon at the best was only for 3h. 17m. after sunrise, why is the day of the first date not called after Kṛittikā<sup>1</sup> in which the moon was for at least 8h. 32m., and by the equal-space system as much as 21h. 40m. after sunrise? The ordinary rule certainly is, to name the day after that *nakshatra* in which the moon is at sunrise, or which she enters within a few hours after sunrise, and this rule would not have been observed if Friday, the 1st March A.D. 1107, were the true equivalent of the date No. 7.

Besides, if the two dates Nos. 7 and 8 did fall in A.D. 1107, the date No. 6, of the 37th year of the reign of Kulōttuṅga-Chōla I., would be altogether wrong. Considering that date to be in the main correct, and taking the three dates together, the conclusion which I feel bound to draw from them, is that the king's reign began between the 14th March and the 8th October (both days inclusive) of A.D. 1070;<sup>2</sup> that the date No. 6 of the 37th year fell in the year Vyaya = Śaka-Samvat 1028 expired or A.D. 1106-7; and that the date No. 7 of the 44th year really corresponds to the 13th March A.D. 1114, and the date No. 8 of the 45th year to the 8th October A.D. 1114.

9.—Inscription on a stone lying in the ruins of a temple called Sômésvara, in the midst of the rice fields of the village of Êchiganahalli near Nāñjanagudi.<sup>3</sup>

1 Svasti [||\*] Śrī-Kulōttuṅga-Chōladēvaru prituvi-rājyam 'geyye Sak[a-va]risham  
1035-

2 nēya Jaya-samvatsarada Pālguṇa-māsada apara-paksham pā[ḍi]va Âdityavāram

3 Hasta-nakshatram . . . . .

"On (the day of) the **Hasta** *nakshatra*, Sunday, the first *tithi* of the second fortnight of the month of Phālguna in the **Jaya** year (which corresponded to) the Śaka year 1035, while the glorious Kulōttuṅga-Chōladēva was ruling the earth, . . . . ."

By the southern luni-solar system **Jaya** was Śaka-Samvat 1036 expired, while Śaka-Samvat 1035 expired would be **Vijaya**; and contrary to what ordinarily is the case in similar dates, the date here works out properly for the given Śaka year, and the word **Jaya** would therefore seem to have been employed by the writer of the date erroneously for **Vijaya**. In Śaka-Samvat 1035 expired the first *tithi* of the dark half of Phālguna ended 11h. 16m. after mean sunrise of Sunday, the 22nd February A.D. 1114, when the moon entered the *nakshatra* **Hasta**, by the Brahma-siddhānta about 3h. 17m., and by the equal-space system about 6h. 34m. after mean sunrise. This date therefore is of the same year (A.D. 1114) to which the dates Nos. 7 and 8 belong, and the three dates would prove that the reign of Kulōttuṅga-Chōla I. cannot have ended in A.D. 1112.<sup>5</sup>

<sup>1</sup> It must appear even more strange that the day should not have been called after Kṛittikā, when one considers that 'the rising of the sign Rishabha,' mentioned in the date, on the 1st March A.D. 1107 certainly took place (from about 3h. 32m. to about 5h. 32m. after sunrise) while the moon was in Kṛittikā. On the 13th March A.D. 1114, on the other hand, it took place while the moon was in Rōhini.

<sup>2</sup> [The inscriptions of Kulōttuṅga I. in the Telugu country also presuppose A.D. 1070 as the year of his accession; see my *Annual Report* for 1893-94, p. 5.—E.H.]

<sup>3</sup> No. 4 of the Government Epigraphist's collection for the year 1895; *Ep. Carn.* Part I. p. 190, No. 44.—From Mr. Venkayya's transcript.

<sup>4</sup> The *akshara ge* is engraved above the line.

<sup>5</sup> Compare *Ind. Ant.* Vol. XX. p. 283.

## D.—VIKRAMA-CHOLA.

10.—Inscription in the Tyāgarāja temple at Tiruvārūr in the Tanjore district.<sup>1</sup>

- 1 Svasti śrī [||\*] Pū-mālai miḍainḍn . . . . .  
 3 . . . . . kō=Ppara[k]ēsarivarmanar=āna Tribhuva[na]chakrava-  
 [rttiga]! śrī-Vikrama-Chōla[dē]varkkn [y]ā[n]ḍn aiñjā[vadu] Mi[thn]na-nāyayrn  
 pū[r]vva-pakshattu saptamiynm Nā[yi]ṟṟu-kkiḷamaiynm Attamum=āna nāl  
 munnūṟṟu-nār[pa]di[n]āl.

“In the fifth year (of the reign) of king Parakēsarivarman, alias the emperor of the three worlds, the glorious Vikrama-Chōladēva, . . . . . on the three-hundred-and-fortieth day, which was (the day of the nakshatra) Hasta, a Sunday, and the seventh tithi of the first fortnight of the month of Mithuna.”

Among the sixteen years from A.D. 1110 to A.D. 1125 there are only two, for which this date would work out satisfactorily, A.D. 1113 (Śaka-Saṁvat 1035 expired) and A.D. 1116 (Śaka-Saṁvat 1038 expired).

For Śaka-Saṁvat 1035 expired the date would correspond to Sunday, the 22nd June A.D. 1113, which was the 29th day of the month of Mithuna (the solar Āshāḍha). On this day the 7th tithi of the bright half of the lunar Āshāḍha ended 9h. 17m., and the moon was in the nakshatra Hasta, by the Brahma-siddhānta for 10h. 30m., and by the equal-space system for 13h. 47m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 18th July A.D. 1112=the 23rd day of the month of Karkātaka of Śaka-Saṁvat 1034 expired; and the first day of the first year would be the 23rd of the month of Karkātaka of Śaka-Saṁvat 1030 expired=Saturday, the 18th July A.D. 1108, which was Śrāvaṇa-śudī 9, and on which the moon was in Viśākhā for 5h. 16m. after mean sunrise, and afterwards in Anurādhā.

For Śaka-Saṁvat 1038 expired the date would correspond to Sunday, the 18th June A.D. 1116, which was the 25th day of the month of Mithuna. On this day the 7th tithi of the bright half ended 20h. 44m., and the moon entered the nakshatra Hasta, by the Brahma-siddhānta about 5h. 16m., and by the equal-space system 8h. 32m. after mean sunrise. If this were the day of the date, the first day of the fifth year of the reign would be the 15th July<sup>2</sup> A.D. 1115=the 20th day of the month of Karkātaka of Śaka-Saṁvat 1037 expired; and the first day of the first year would be the 20th of the month of Karkātaka of Śaka-Saṁvat 1033 expired=Saturday, the 15th July A.D. 1111, which was Śrāvaṇa-śudī 7, and on which the moon was in Svāti for 18h. 24m. after mean sunrise.

Of the two days, thus arrived at as perhaps possible days for the accession of Vikrama-Chōla, the second, the 15th July A.D. 1111 (in Śaka-Saṁvat 1033 expired), certainly comes nearest to the year (A.D. 1112) which has been hitherto regarded as the year of his accession. But, concerned as I am only with the dates before me, I must confess that Sunday, the 22nd June A. D. 1113 (which would make the king's accession fall on the 18th July A.D. 1108), on account of the manner in which it is joined with the nakshatra Hasta, appears to me to be a better equivalent of the original date than Sunday, the 18th June A.D. 1116. And whether the day of the accession be the 18th July A.D. 1108 or the 15th July A.D. 1111, it requires to be shown how either result can be reconciled with the fact that the three dates Nos. 7-9 of the reign of Kulōttuṅga-Chōla I. fall in the year A.D. 1114.

<sup>1</sup> From *Ind. Ant.* Vol. XXIII. p. 298.

<sup>2</sup> Mr. Dikshit, who also has calculated this date, *ibid.* p. 299, gives the 14th July; but this is clearly an error.

## No. 8.—LUNSADI PLATES OF SILADITYA II.;

[GUPTA-]SAMVAT 350.

BY VAJESHANKAR G. OJHA, AND TH. VON SCHTSCHERBATSKOI, PH.D.

A squeeze of the snbjointed grant was made over to the second editor by Professor Bühler, who had received it from Mr. Vajeshankar G. Ojha, together with a transcript in Dēvanāgarī and some introdutory remarks in the Gujarāṭī language. The original was found by a Brāhmaṇa in a house at the village of Lunsadī in the Mahuvā parganā, Gōhīlvād Prānt, Kāthiāvād, while digging a hole for pegs to tie up his cows.

The document is inscribed on the inner sides of two copper-plates, which are connected by two rings passing through holes in the lower part of the first and in the upper part of the second plate.

[Mr. Vajeshankar was good enough to send me the original plates for examination. They measure about  $15\frac{1}{2}$  inches in breadth, and about  $13\frac{5}{8}$  inches in height. One of the two rings is plain and not soldered. The ends of the other ring, which consists of a much longer piece of copper wire and is now cut, are twisted round each other and secured in a massive, well-preserved seal. This bears on one of its sides, on a countersunk elliptical surface, in relief, the figure of a recumbent bull, which is placed on a plain pedestal and faces the proper right, and below the bull, in Valabhi characters, the legend शौभट्टः.<sup>1</sup> The plates not being very thick, and the engraving deep, a good many letters show through at the back of the plates. Lines 42 to 49 are engraved in a rough manner, many letters being represented merely by dotted outlines. The weight of the two plates is  $10\frac{1}{4}$  lbs., that of the small ring 5 oz., and that of the seal ring 2 lbs. 7 oz.; total, 13 lbs. I have cleaned the original plates, and corrected the transcript according to my impressions.—E. H.]

The size of the letters varies considerably, being in the middle almost twice as large as in the beginning and at the end. The characters belong to the southern class of alphabets and resemble those of the other published Valabhi grants.

The grant was issued "from the victorious camp pitched at Khētaka" (line 1), the modern Khēḍā (Kaira), whence many grants are dated. It gives the usual genealogy of the Valabhi kings down to king Śilāditya II. (or III. according to Dr. Fleet's manner of counting). As in another inscription, which is dated two years later,<sup>2</sup> the king bears here only the epithet *Parama-Mahēśvara* and does not receive any titles of a sovereign. The translation of the grant proper follows.

(Line 52.) "The most fervent devotee of Mahēśvara (Śiva), the illustrious Śilāditya, being in good health, issues (*the following*) command to all:—'Be it known to you that, for the increase of the spiritual merit of (*my*) mother and father, I gave to two uterine brothers, the Brāhmaṇas Bhaṭṭi and Īśvara, sons of the Brāhmaṇa Dhanapati, coming from Dvīpa and belonging to the *Ohāturvidya* (community) of this (*place*), to the *Daṇḍavya gōtra*, and to the school of the Vājasaneyins, (*the following pieces of land*) in the village of Dēsēnaka at the mouth (*dvāra*) of the Madhumatī (*river*) in (*the land of*) the Surāśṭras:— (1) at the eastern boundary (*of the village*), a pond (*vāpī*), (measuring) fifty-five *pādāvarṭas* of land in area, the boundaries of which (*are*): to the east, the *Pīṇchhakūpikāvaha*; to the south, the field belonging to the Brāhmaṇa Bāva, and the Malla pond (*taḍāga*); to the west, the drinking-well of the village (*grāma-nīpēna-kūpaka*); to the north, the boundary of the village of Mūlavarmapāṭaka; (2) at the south-eastern boundary (*of the village of Dēsēnaka*), a piece of

<sup>1</sup> See above, Vol. III. p. 319.<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305 ff.

cultivated land (called) *Kaviṭṭhikā* (and) measuring seventy *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Śivatrātaijja*; to the west, the boundary of the village of *Viśālapāṭaka*; to the north, the boundary of the village of *Viśālapāṭaka*; (3) at the same boundary (of the village of *Dēsēnaka*), a second piece of cultivated land called *Uchchā* (and) measuring ninety *pāḍāvartas* of land, to the east of which (is) the boundary of the village of *Viśālapāṭaka*; to the south, the boundary of the village of *Viśālapāṭaka*; to the west, the *Piñchhakūpikāvaha*; to the north, the *Kauṭumba* field belonging to the *Thērakas* (Sthaviras); and (4) at the eastern boundary (of the village of *Dēsēnaka*), a third piece, measuring twenty *pāḍāvartas* of land, to the east of which (is) the *Māpaijjikā* river; to the south, the excellent field of *Bappaka*; to the west, the *brahmadēya* field belonging to the *Brāhmaṇa Skanda*; to the north, the field belonging to *īśvara*.

(L. 61.) “(I gave), as a meritorious gift, with a libation of water, these three pieces of cultivated land together with a pond, thus defined by (their) boundaries, with the *udraṅga*, *uparikara* (and) *bhūtatavātapratyāya*, with the income in grain and gold, with (the right of fining those who commit) the ten offences, with (the right to) eventual forced labour, not to be meddled with by any royal officers, excluding grants previously made to temples and *Brāhmaṇas*. according to the maxim of *bhūmichchhidra*, to last as long a time as the moon, the sun, the ocean, the earth, the rivers and the mountains, (and) to be enjoyed by the sons, grandsons and (further) descendants (of the two donees).

(L. 63.) “Wherefore nobody should cause obstruction to these two (donees), if they enjoy (this land), cultivate (it), cause (it) to be cultivated, or assign (it to others) according to the usual rule relating to *brahmadēyas*.

(L. 64.) “And future gracious kings born of our lineage, or others, should approve of this our gift and should preserve (it), recognizing that the royal dignity is transient, that human life is unstable, and that the reward of a gift of land is common (to all kings).’

(L. 65.) “And it has been said :”

[ Three of the customary verses.]

(L. 66.) “The messenger (*dūtaka*) for this (grant was) the *Rājaputra Dhruvasēna*. This (edict) was written by the chief secretary *śrīmad-Anahila*, the son of the chief secretary *śrī-Skandabhāṭa*, who was charged with peace and war. The year 300 (and) 50; (the month) *Phālguna*; the dark (fortnight); the 3rd (*tithi*). (This is) my own signature.”

The grant is in favour of two *Brāhmaṇa* brothers, natives of and belonging to the *Chaturvēdin* community of *Dvipa*, i.e. the modern Portuguese possession *Diu*. The object granted to them is a pond and three pieces of land in the village of *Dēsēnaka*<sup>1</sup> in *Surāṣṭra*, i.e. the modern *Sōraṣṭh*. In the enumeration of the boundaries the following geographical names occur: (1) the *Madhumatī* river, i.e. the *Nikōl* creek [V. G. O.]; (2) the village of *Śivatrātaijja*, the modern *Sathrā* [V. G. O.]; (3) the *Malla* tank, i.e. the ruined tank now called *Hōsa-Malla* [V. G. O.]; (4) the *Māpaijjikā* river, i.e. the modern dry bed of the *Mālan* (?) [V. G. O.].

The *dūtaka*, *Rājaputra Dhruvasēna*, also executed another grant of *Śilāditya* II.<sup>2</sup> The writer, *śrīmad-Anahila*, also wrote this other grant<sup>3</sup> and served already under *Kharagraha* II. and *Dhruvasēna* III.<sup>4</sup> The date is *Phālguna* badi 3 of [Gupta-] *Samvat* 350, i.e. 669-670 A.D.

<sup>1</sup> According to Mr. Vajeshankar, the modern *Nikōl*, 4 miles south-east from *Mahuvā*; probably he reads in line 54 *Madhumatī-dvārā dēśē Nakagrāma*.

<sup>2</sup> *Ind. Ant.* Vol. XI. p. 305.

<sup>3</sup> *ibid.* p. 309

<sup>4</sup> *Ind. Ant.* Vol. VII. p. 76, and *Ep. Ind.* Vol. I. p. 85.

TEXT.<sup>1</sup>

## First Plate.

- 1 ओं<sup>2</sup> स्वस्ति [॥\*] विजयस्कन्धावारा[त्\*] खे[ट]कवासका[त्\*] प्रसभप्रश्न-  
तामित्राणां भैत्रकाणामतुलबलसंपन्नमण्डलाभोगसंसक्तप्रहारशतलब्धप्रतापा-  
व्यतापोपनतद[१\*]नम[१ना]-
- 2 ऊर्वोपाज्जितानुरागादनुरक्तमौलभृतः)श्रेणोवल[१\*]वासराज्यत्रिय)परममाहेस्वरश्री-  
भट[१\*]कादव्यवच्छिन्नराजवङ्ग[१\*]स्मातापितृचरणारवि[न्द]प्रश्रुतिप्रविधौताशेष-
- 3 कल्मषः शैशवाग्रभृति खड्गदि[ती]यबाहुरेव समदपरगजघटास्फोट[नप्र]काशित-  
सत्त्वनिकषस्तत्रभावप्रणतारातिचूडारत्नप्रभासंसक्तपादनखरश्मिसंहतिस्त्र-
- 4 कलस्मृतिप्रणी[त\*]मात्त<sup>3</sup>सम्यक्परिपालनप्रजाहृदयरञ्जनान्वर्त्यराजशब्दो रूपकान्ति-  
स्त्रैर्यगाभिर्यबुद्धिसंपद्भिः स्मरशशाङ्क[ड]द्रिराजोदधिचिदशगुरुधनेशनतिशय[१]-
- 5 नः शरणागताभयप्रदानपरतया तृणवदपास्ताशेषस्वकार्यफलः[\*] प्रार्थनाधिका-  
त्यप्रदानानन्दितविद्वत्सुहृत्प्रणयिहृदयः पादच[१\*]रीव सकलभुवनमण्डलाभोग-
- 6 प्रमोदः परममाहेस्वरः श्रीगुहसेनस्तस्य सुतस्तत्पादनखमयूखसन्तानविस्मृतजा-  
ह्नवोजलौघप्रक्षालिताशेषकल्मषः प्रणयिशतसहस्रोपजीव्यमानसम्पदू-
- 7 पलोभादिवाश्रितः सरभसमाभिगा[मि]कैर्गुणैस्सहजशक्तिशिक्षाविशेषपिस्मापिता<sup>7</sup>  
खिलधनुर्धरः प्रथमनरपतिसमतिष्ठानामनुपालयिता धर्मदायानामप[१]-
- 8 [कर्त्ता] प्रजोपघातकारिणामुपप्लवानां दर्शयिता श्रीसरस्वत्योरेकाधिवासस्य  
संहतारातिपक्षलक्ष्मीपरिभोगदत्तविक्रमो विक्रमोपसंप्राप्तविमलपार्थिवश्रीः
- 9 परममाहेस्वरः श्रीधरसेनस्तस्य सुतस्तत्पादानुद्गातः सकलजगदानन्दनात्यङ्गुत-  
गुणसमुदयस्थगितसमग्रदिक्कण्डलः समरशतविजयशोभासनाथ-
- 10 मण्डलाग्रद्युतिभासुरतराङ्गुपीठोदुद<sup>8</sup>गुरुमनोरथमहाभ[१\*]रः सर्वविद्यापर[१\*]पर-  
विभागाधिगमविमलमतिरपि सर्वतः सुभाषितलवेनापि सुखो-
- 11 पपादनीयपरितोषः समग्रलोकागाधमाभिर्यहृदयोपि सुचरितातिशयसुव्यक्तपर-  
मकल्याणस्वभावः[\*] खिलीभूतस्तयुगनृपतिपथ[वि]शोधनाधिगतो-
- 12 दयकीर्तिः<sup>9</sup> धर्मानुपरोधोज्वल<sup>10</sup>तरीकृतार्थसुखसंपदुपसेवानिरूढधर्मादित्यद्वितीय-  
नामा परममाहेस्वरः श्रीशीलादित्यस्तस्यानुजस्तत्पादानु-

<sup>1</sup> From Dr. Hultzsch's impressions.<sup>4</sup> Read वंश<sup>०</sup>.<sup>7</sup> Read विष्मापिता<sup>०</sup>.<sup>10</sup> Read धीज्ज्वल<sup>०</sup>.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read सत्त्व.<sup>8</sup> Read भासुरतरांसपीठीदूद.<sup>5</sup> Read भैत्रकाणाम<sup>०</sup>.<sup>6</sup> Read मार्ग.<sup>9</sup> Read कीर्तिः

- 13 ज्ञातय<sup>1</sup> स्वयमु[पे]न्द्रगु[र]वेव [गु]रु[ग]त्वादरवता समभिलषणीयामपि  
राजलक्ष्मी<sup>2</sup> स्कन्धासक्ता<sup>3</sup> परमभद्र इव धुर्यस्तदाज्ञासंपादनैकपरतयै-  
वोदहन्
- 14 खेदसुखरतिभ्यामन[ग]यासितसत्त्वसंपत्तिः प्रभावसंपदशीकृतनृपतिश्चतशिरोरत्नच्छा-  
योपगुढ<sup>4</sup>पादपीठोपि परावन्नाभिमानरसानालिङ्गित-
- 15 मनोवृत्तिः प्रवृत्तिमेकां परित्यज्य प्रस्थातपौरुषाभिमानेर<sup>5</sup>प्यरातिभिरनासादित-  
प्रतिक्रियोपाय[ः\*] कृतनिखिलभुवनमोदविमलगुणसं-
- 16 हति(ः)प्रसभविघटितसकलकलि[वि]लसित[ग]तिः नीचजनाधिरोहिभिरश्रेष्ठैर्होषै-  
रनामृष्टालुप्ततद्दयः प्रस्थातपौरुषास्त्रकौ-
- 17 शलातिशयगणतिथविपक्षचितिपतिलक्ष्मीस्वयं ग्राहप्रकाशितप्रवीरपुरुष(ः)प्रथमसंस्था-  
धिगमः परममाहेश्वरः श्री-
- 18 खरग्रहस्तस्व तनयस्तत्पादानुदगातः सकलविद्याधिगमविहितनिखिलविद्वज्जनमन-  
परितोषातिशय[ः\*] सत्वसंपदा त्यागी-
- 19 दार्ढ्येण च विगतानुसन्धानासं<sup>6</sup>माहितारातिपक्षमनोरथाचभङ्गः सम्यगुपलक्षिता-  
नेकश्रा[स्त्र]कल[ग]\*लोकचत्तित<sup>7</sup>गङ्गरविभागोपि प-
- 20 रमभद्रप्रकृतिरक्तचित्रमप्रश्रयविनयशोभ<sup>8</sup>विभूषणः समरशतजयपताकाहरश्चप्रत्य-  
लोदग्रबाहुदण्डविध्वङ्गित<sup>9</sup>निखिल-
- 21 प्रतिपक्षदर्पोदयः स्वधनु<sup>10</sup>प्रभावपरिभूतास्त्रकौशलाभिमानसकलनृपतिमण्डला-  
भिनन्दितशासनः परममाहेश्वरः श्रीधरसेन-
- 22 स्तस्यानुजस्तत्पादानुदगातः सच्चरितातिशयितसकलपूर्वनरपतिरतिदुस्साधानामपि  
प्रसाधयिता विषयाण[ग] मूर्तिमानिव
- 23 पुरुषकारः परिवृद्धगुणानुरागनिर्भरचित्तवृत्तिभिर्भक्तुर्विव स्वयमभ्युपपन्नः प्रकृति-  
भिरधिगतकलाकलापङ्कान्तिमात्रि-
- 24 र्वृत्तिहेतु[र\*]कलङ्कमुदनाथ[ः\*] प्राज्यप्रतापस्थगितदिगन्तरालप्रध्वङ्गित<sup>12</sup>ध्वान्त-  
राशिः सततोदि[तः स]विता प्रकृतिभ्यः प-
- 25 रं प्रत्ययमर्थवन्तमतिबहुतिथप्रयोजनानुबन्धमागमपरिपूर्णं विदधानः सन्धिवि-  
ग्रहसमासनिश्चयनिपुणः स्थानेनुरु-
- 26 पमादेशन्ददण्डवृद्धिविधानजनितसंस्कारः साधूनां राज्यसालातुरीयस्तन्त्र-<sup>13</sup>  
योरुभयोरपि नि[ष्णात]ः प्रकष्टविक्रमोवि<sup>14</sup> क-

<sup>1</sup> Read °ज्ञातः.<sup>4</sup> Read सत्त्व.<sup>7</sup> Read सत्त्व.<sup>10</sup> Read श्रीभा.<sup>13</sup> Read °ब्राह्मातुरीयतन्त्र°.<sup>2</sup> Read लक्ष्मी.<sup>5</sup> Read °गुढ.<sup>8</sup> Read °नात्र°.<sup>11</sup> Read °ध्वंसित.<sup>14</sup> Read °विक्रमोपि.<sup>3</sup> Read °सक्ता.<sup>6</sup> Read °मानैर°.<sup>9</sup> Read चरित.<sup>12</sup> Read °ध्वंसित.



- 27 कृष्णामृदुद्वयः श्रुत(र)व[र]नप्यगर्वितक्कान्तोपि प्रशमी स्थिरसौहृदव्योपि  
निरसिता दोषवतामुदयसमयसमुपजनितजन[ता]नुराग-
- 28 परिपिहितभुवनसमर्थितप्रथितबालादित्यद्वितीयनामा परममाहेश्वरः  
श्रीधुवसनस्तस्य<sup>1</sup> स्यतस्तत्पाद[क]मलप्रणामधरणिकष-
- 29 णज्जनितकिणल[र]व्छनललाटचन्द्रशकलः शिशुभाव एव श्रवणनिहितमौक्ति-  
कालङ्कारे<sup>2</sup> विभ्रमाम(र)ल[श्रु]तविशेष[:\*] प्रदानसलिलचालिताग्रहस्तार-  
विन्दङ्क-
- 30 न्याया इव मृदुकरग्रहणा[द]मन्दीकृतानन्दविधिविर्मुन्धरायाङ्गार्मुके धनुर्वेद<sup>3</sup> इव  
संभाविताशेषलक्ष्यकलापः प्रणतसामन्तमण्डलोत्तमाङ्गधृत-
- 31 चूडा[र\*]ब्रायमानशासनः परममाहेश्वरः परमभट्टारकमहाराजाधिराजपरमे-  
श्वरचक्रवर्त्ति(:)श्रीधरसे[न]स्तत्पितामह[भा\*]-
- 32 '[चि]श्रीशीलादित्यस्य श[र\*]ङ्गप[र\*]णेरिवाङ्गजमनो<sup>4</sup> भक्तिवन्धुराव[यव\*]कल्पित-  
प्रणतेरतिधव[ल\*]या दूरं तत्पादारविन्दप्रवृत्तया नखमणिरुचा मन्दा-  
किन्येव नित्यममलितोत्तमाङ्गदेशस्वागम्य]-
- 33 [स्यैव राजर्षेर्हार्दयमातन्वानस्य प्रबलधवलिक्मा यशसां वलयेन (मण्ड)म-  
ण्डितककुभा नभसि यामिनीपतेर्विडम्बिताखण्डपरिवेषमण्डलस्य पयोद-  
श्यामशिश्वरचुचूक<sup>5</sup>चिरसञ्चविन्यस्त]-
- 34 [नयुगा][या:\*]

Second Plate.

- 35 चित्तेXपल्युः श्रीडेरभटस्य[र\*]ङ्गजः 'चित्तपसंहतेरनुरागिण्याः श्रुचियशोङ्कुकधृतः<sup>6</sup>  
स्वयंवरमालामिव राज्यश्रियमर्षयन्त्याङ्कतपरिश्रहः शौ-
- 36 'र्यमत्यतिहतव्यापारमानमितप्रचण्डरिप<sup>10</sup>मण्डलं मण्डलाग्रमिवावल[म्ब]मानः  
शरदि प्रसभमाङ्कटशि[ली]मुखवाणासनापादितप्रसाधना-
- 37 नां परभुवा<sup>11</sup> विधिवदाचरितकरग्रहणः पूर्वमेव विविधवर्णोज्ज्वलिन<sup>12</sup> श्रुताति-  
शयेनोद्भासितश्रवणः पु(:)नXपुनरुत्तेनव<sup>13</sup> रत्नालङ्कारेण[र]लङ्कृतश्रोत्र[:\*]
- 38 परिस्फुरत्कटकविकटकीटपक्षरत्नकिरणमविच्छिन्नप्रदानसलिलनिवहावसेकविल(क)स-  
ञ्जवशैवलाङ्गुरमिवाग्रपाणिमुदहन् धृतविशालरत्न(र)-

<sup>1</sup> Read 'सेनस्य सुत'.

<sup>4</sup> Read 'त'.

<sup>7</sup> Read चित्तिप.

<sup>10</sup> Read रिपु.

<sup>13</sup> Read 'नेव.

<sup>2</sup> Read 'लङ्कार'.

<sup>5</sup> Read जन्मनी.

<sup>8</sup> Read यशोङ्कु.

<sup>11</sup> Read भुवां.

<sup>3</sup> Read धनुर्वेद.

<sup>6</sup> Read चुचुक.

<sup>9</sup> Read 'मप्रति'.

<sup>12</sup> Read वर्णोज्ज्वलिन.

- 39 वलयजलधिबैलातटा[य]मानभुजपरिष्वक्तविश्वम्भरः परममाहेश्वरः श्रीध्रुवसेनस्त-  
स्याः) ग्रजोपरमहीपतिसर्शदोषनाशनधियेव
- 40 लक्ष्म्या स्वयमतिसष्टचेष्टमाश्लिष्टाङ्गयष्टिरतिरुचिरतरचरितगरिमपरिकलितसकल-  
नरपतिरतिप्रकृष्टानुरागर[स]रभसव-
- 41 शीकृतप्रणत<sup>1</sup>समस्तसामन्तचक्रचूडामणिमयूखखचितचरणरमल<sup>2</sup>युगल[:\*] प्रोहामो-  
दारदोईण्डलितद्विषद्वर्मादर्यः प्रस-
- 42 <sup>3</sup>र्यत्पधीय(ः)Xप्रताप[ङ्गी]षित[ः\*]शेषशत्रावहः<sup>4</sup> प्रणयिपक्षनिक्षिप्तलक्ष्मीकः प्रेरित-  
गदोक्षित<sup>5</sup>सुदर्शनचक्रः परिहृतबालकीडा-<sup>6</sup>
- 43 <sup>7</sup>नधक्कतद्विजातिरेकविक्र[म]प्र[सा]धितधरित्रीतलीन[ङ्गी]कत<sup>8</sup>जलशय्योपूर्वपुरुषोत्त-  
मः साक्षाद्वर्मा इव सम्यग्व्य[व]स्थावितवाण्णा-<sup>9</sup>
- 44 अमाचार[:\*] पूर्वैरप्युर्वीपति[भिस्रु]णालवलुब्धैर्यान्यपद्धतानि देवब्रह्मदेयानि  
<sup>10</sup>तेषांमप्यतिसरलमनXप्रसरमुत्सङ्ग-
- 45 लनानुमोदनाभ्यां परिसुदिततुभूव<sup>11</sup>नाभिनन्दितोच्छितोत्कृष्टधवलधर्मध्वजप्रकाशित-  
निजवक्त्रो<sup>12</sup> देवद्विजगुरुमति यथाहं[म]न-
- 46 वरतप्रवर्त्तितमहोद्भङ्गादिदानव्यसन[ः\*]नुपजातस[न्तोषो]पात्तो[दा]रकीर्त्तिपंक्तिपरंप-  
राकन्तुरित<sup>13</sup>निखिलदिक्कक्रवालः
- 47 [स]ष्ट[मे]व यथार्थधर्मादित्यापरनामा पर[म]माहेश्वरः श्री[ख]रग्रहस्तस्य[ः\*]-  
ग्रजान्नकुसुदपण्डश्रीविकासिन्या कल[ः\*]वत-
- 48 चन्द्रिकयेव कीर्त्त्या धवलित[स]कलदिक्कण्डलस्य खण्डितागुरुविलेपनपिण्डश्या-  
मलो<sup>14</sup> विन्ध्यशैलविपुलपयोधराभोगायाः
- 49 क्षीयाः)Xपत्यु[क]<sup>15</sup> श्रीशीलादित्यस्य <sup>16</sup>सुनु[र्द्धव]प्रालेयकिरण इव प्रतिदिनसं-  
वर्द्धमानकलाचक्रवाल[ङ्गे]सरीन्द्रशिशुरिव रा-
- 50 जलक्ष्मीमचलवनस्थलीभिवालङ्कुर्वीणः शिखण्डिकेतन इव रुचिमचूडामण्डनः  
प्रचण्डशक्तिप्रभावश्च <sup>17</sup>गरदागम
- 51 इव प्रतापवानुक्तसत्पद्मः संयुगे विदलयन्मोधरानिव परगजानुदय एव  
तपनबालातप इव सग्रामे<sup>18</sup> सुण-

<sup>1</sup> Read प्रवत.<sup>4</sup> Read अश्ववधः.<sup>7</sup> Read नधःकृत.<sup>10</sup> Read तेषाम्.<sup>13</sup> Read दन्तुरित.<sup>16</sup> Read सुनु.<sup>3</sup> Read कमल.<sup>6</sup> Read दोत्तिव.<sup>9</sup> Read कृत.<sup>11</sup> Read त्रिभुव.<sup>14</sup> Read श्यामल.<sup>17</sup> Read गर.<sup>2</sup> Read ल्यटोवः.<sup>5</sup> Read क्रोडो.<sup>8</sup> Read स्थापितवर्णा.<sup>12</sup> Read वंशो देवद्विजगुरुमति.<sup>15</sup> Read पत्युः.<sup>18</sup> Read संग्रामे.

- 52 अभिसुखानामायूङ्क्<sup>1</sup> द्विषतां परममाहेस्वरः श्रीश्रीनादित्वङ्कुशली सर्वानेव  
समाज्ञापयत्यस्तु वस्त्रंविदितं यथा मया
- 53 मातापित्रोऽपुष्पाप्यायन[<sup>1\*</sup>]य द्वीपविनिर्भूततत्त्वातुर्विद्यसामान्यद्वौष्टव्यसगोत्र-  
वाजसनेयिसब्रह्मचारिब्राह्मणधनपति-
- 54 पुत्रब्राह्मणभट्टि-ईश्वराभ्यां<sup>2</sup> सोदरभाट्टभ्यां सुराष्ट्रेषु मधुमतीदारे देसेनकग्रामे  
पूर्वसीम्नि पञ्चपञ्च[<sup>1\*</sup>]शङ्खपा-
- 55 दावर्त्तपरिसरा वापी [<sup>1\*</sup>] यस्या आघाटनानि [<sup>1\*</sup>] पूर्वतः पिच्छकूपि-  
का<sup>3</sup>वहः [<sup>1\*</sup>] दक्षिणतः ब्राह्मणबावप्रत्ययचेत्रं मल्लतटाका<sup>4</sup> च [<sup>1\*</sup>]
- 56 अपरतः ग्रामनिपानकूपकः [<sup>1\*</sup>] उत्तरतः मूलवर्म्मपाटकग्रामसीमा [<sup>1\*</sup>]  
तथा पूर्वदक्षिणसीम्ना<sup>5</sup> कविट्टिकाचेत्रखण्डं सप्ततिभूपा-
- 57 दावर्त्तपरिमाणं [<sup>1\*</sup>] यस्य पूर्वतः विशालपाटकग्र[<sup>1\*</sup>]मसीमा [<sup>1\*</sup>] दक्षिण-  
तः शिवचातइज्जग्रामसीमा [<sup>1\*</sup>] अपरतः विशालपाटक<sup>6</sup>ग्रामसीमा [<sup>1\*</sup>]  
उत्तरतः
- 58 विशाल[घा]टक<sup>7</sup>ग्रामसीमा [<sup>1\*</sup>] तथा एतत्सीम्नी<sup>8</sup> द्वितीयचेत्रखण्डं उच्चास-  
न्धित<sup>9</sup> नवतिभूपादावर्त्तपरिमाणं [<sup>1\*</sup>] यस्य पूर्वतः विशालपाटकग्राम-  
सीमा [<sup>1\*</sup>]
- 59 दक्षिणतः विशालपाटकग्रामसीमा [<sup>1\*</sup>] अपरतः पिच्छकूपिकावहः [<sup>1\*</sup>]  
उत्तरतः धेरकसत्ककौटुम्बचेत्रं<sup>10</sup> [<sup>1\*</sup>] [त]था पूर्वसीम्नि <sup>10</sup>तृतीयखण्डं
- 60 <sup>11</sup>विङ्गतिभूपादावर्त्तपरिमाणं [<sup>1\*</sup>] यस्य पूर्वतः माणइज्जिका नदी [<sup>1\*</sup>] द-  
क्षिणतः [ब]प्पकप्रकृष्टचेत्रं [<sup>1\*</sup>] अपरतः ब्राह्मणस्कन्दसत्कप्र-<sup>12</sup>
- 61 ह्रदेयचेत्रं [<sup>1\*</sup>] उत्तरतः ईश्वरप्रत्ययचेत्रं [। ए]वमिदमाघाटनविशुद्धं<sup>13</sup> वापी-  
समन्वितं चे[त्र]खण्डत्रयं सोद्वहं सोपरिकरं सभूत-
- 62 वात[प्र]त्य[<sup>1\*</sup>]यं सधान्यहिरस्थादेय<sup>14</sup> सदगा[प]राधं सोत्पद्यमानविष्टिक<sup>15</sup>  
सर्वराजकीयानामहस्तप्रक्षेपणीयं पूर्वप्रत्तदेवब्रह्मदेयरहितं

<sup>1</sup> Read °यूँषि.

<sup>2</sup> The small stroke between भट्टि and ईश्वर seems to be intended for a hyphen which marks the separation of the two names. Here and in line 61, ईश्व° looks like कव°.

<sup>3</sup> Read °कूपिका°.

<sup>4</sup> Read °तटाकश्.

<sup>5</sup> Read सीम्नि.

<sup>6</sup> Perhaps °पाटक.

<sup>7</sup> Read °पाटक.

<sup>8</sup> Read °सीम्नि.

<sup>9</sup> Read संश्रितं.

<sup>10</sup> Read तृतीय.

<sup>11</sup> Read विंशति.

<sup>12</sup> Read ब्र°.

<sup>13</sup> The *anusvara* of वं runs into the त of दक्षिणतः in the preceding line.

<sup>14</sup> Read °देवं सदगा°.

<sup>15</sup> Read विष्टिक.

- 63 भूमिच्छिद्रन्याये[न]।चन्द्रार्काणवर्जितिसरित्यवृतसमकालीनं पुत्रपौत्रान्वयभोग्यमुद-  
क[१\*]तिसमेण<sup>१</sup> सम्रद[१]यो [नि]सृष्टः [१\*] यतो<sup>२</sup> तयोः समुचितया  
ब्रह्मदेयस्थित्या
- 64 भुञ्जतो[ः\*] कर्षतोः<sup>३</sup> कर्षयतोः प्रदिशतो[स्]<sup>४</sup> वा [न] कैश्चिद्ग्रासेधे वर्त्तितव्य-  
[म]।[ग]।मिमप्र<sup>५</sup>नृपतिभिरप्यस्मद्वाङ्मैरन्यैर्वा अनित्यान्वैश्वर्याण्यस्थिरं मा-  
नुषं सामान्यञ्च भूमिदानफलं<sup>७</sup>
- 65 मवगच्छद्भिरयमस्मद्वायोनुमन्तव्यपरिपालयितव्यश्चेत्युक्तञ्च ॥ बहुभिर्वसुधा भुक्ता  
राजभि[ः\*] सगरादिभिः [१\*] यस्य यस्य यद[१\*] भूमिदयस्य<sup>८</sup> तस्य  
तदा फलं [१\*] यानीह दारिद्र्य[भ]यान्नरेन्दैर्जनानि<sup>९</sup> ध-
- 66 स्मयतनीकृतानी<sup>१०</sup> [१\*] निर्भुक्तमात्यप्रतिमानि तानि को नाम साधुपु-  
नराददीत ॥ षष्टिं वर्षसहस्र[१\*]ण[१\*] स्वमे<sup>११</sup> तष्टत भूमिदः [१\*]  
आच्छेत्ता चानुम[१]न्ता च तान्येव नरके वसेत् [१\*] दूतकोच राज-  
पुत्र[ध्रुव]सेन[ः\*] ॥\*
- 67 [लि]खितमिदं स[न्वि]विग्रहाधिकृतदिविरपतिश्रीस्कन्दभ[ट]पुत्रदिविरपतिश्री-  
मदनहिलेनेति ॥ सं ३०० ५० फाल्गुण<sup>१२</sup> व ३ [१\*] स्वहस्तो  
मम ॥

### No. 9.— VELUR ROCK-INSRIPTION OF KANNARADEVA.

By E. HULTZSCH, PH.D.

This inscription was first published by me five years ago in *South-Indian Inscriptions*, Vol. I. page 76 f. It is now re-edited because my former edition contained some errors, and because it appeared desirable to issue a facsimile of this ancient record in the *Epigraphia Indica*.

The inscription is engraved on the rock below the summit of the Bāvāji or Bhagavatī hill near Vēlappādi, a suburb of the town of Vēlūr (Vellore) in the North Arcot district. It consists of eleven cramped and straggling lines in bold archaic characters. The alphabet is Tamil, interspersed with some Grantha letters (*svasti śrī*, l. 1; *śva* of *Paṇṇapēścara*, l. 4; *dhā* of *dhārai*, l. 6; *sandrā* of *sandrāditta*, *da* and *pūrva* of *udakapūrva*, l. 7; *dhanma rakshi* and *śrī*, l. 9; and *dhanma*, l. 10). The language is Tamil.

The inscription is dated in the twenty-sixth year of the reign of Kāṇṇaradēva. This name reminds of "Kāṇṇaradēva, the conqueror of Kachchi (Conjeeveram) and Tañjai (Tanjore)," whom Mr. Venkayya has successfully identified with the Rāshtrakūṭa king Kṛṣṇa III. (A.D. 940 and 956).<sup>13</sup> Though the Vēlūr inscription does not contain the distinguishing epithet *Kachchiyūn=Tañjaiyūn=koṇḍa*, which Mr. Venkayya's two Tirukkālukkupram inscriptions

<sup>१</sup> Read °समेण धर्म°.

<sup>४</sup> Read प्रदिशतीर्वा.

<sup>७</sup> Read फल°.

<sup>१०</sup> Read °कृतानि.

<sup>१३</sup> Above, Vol. III. p. 282 ff.

<sup>२</sup> Read यतस्तयोः.

<sup>५</sup> Read मद्र.

<sup>८</sup> Read भुमिलस्य.

<sup>११</sup> Read स्वर्गे विष्ठति.

<sup>३</sup> Read कर्षतोः.

<sup>६</sup> Read °दश.

<sup>९</sup> Read °धनानि.

<sup>१२</sup> Read फाल्गुन.

prefix to the name of the king, the similarity of the alphabet and of the phraseology leaves hardly any doubt that the Kaṇṇaradēva of the present record is identical with that of the two others. An unpublished inscription of the sixteenth year of the same king, in which he is called *Kaṇṇaradēva* = *Taṇṇaradēva* = *kaṇṇa śrī-Kaṇṇaradēva* (with *an* instead of *nn* in the second syllable), is engraved on the ruined Viṣṇu temple at Ukkal in the North Arcot district.<sup>1</sup>

The inscription records the gift of Vēlūrppāḍi to the shrine of Panna[p]pēsvara, which a certain Paṇṇappai had established on the hill of Śūdādupārai in Paṅḡala-nādu, a subdivision of the district of Paḍuvūr-kōṭṭam.<sup>2</sup> Paṇṇappēsvara means 'the Īśvara (Śiva) shrine founded by Paṇṇappai,' who was perhaps a female relation of the donor. Vēlūrppāḍi must be an old form of the modern Vēlappāḍi, and Śūdādupārai the ancient name of the Bāvāji or Bhagavati hill.

The donor was the Nuḷamba Tribhuvanadhira, whose son, likewise named a Nuḷamba, had received (or purchased?) Vēlūrppāḍi, together with the hill of Śūdādupārai, from Vira-Chōla. The inscription ends with a *captatio benevolentiae* and an imprecation. Between both is inserted the signature of 'the glorious Pallava-Murāri,' i.e. 'the Viṣṇu among the Pallavas.' This epithet must be taken as a surname of the Nuḷamba Tribhuvanadhira, who is represented as speaking in the first person throughout the preceding part of the inscription.

Both Vira-Chōla and Tribhuvanadhira must have been subordinates of Kṛishṇa III. As Vira-Chōla is introduced without any regal titles, it remains doubtful whether he was a member of the Chōla dynasty, which had been subdued by Kṛishṇa III., or a local chief<sup>3</sup> who was named or surnamed after a Chōla king. The Nuḷamba Tribhuvanadhira *alias* Pallava-Murāri was probably connected with the Pallava rulers of the Nuḷambavāḍi Thirty-two-thousand, which later on became a province of the empire of the Western Chālukyas.<sup>4</sup>

#### TEXT.<sup>5</sup>

1		Svasti	śrī	[  *]	Kaṇṇaradēvarku	yāṇḍu	irubatt-āṇṇavadu <sup>6</sup>
2	Paḍuvūrkōṭṭattu	=Ppaṅḡalanāṭṭu			va[ḍa]kkil		vagai=T[sū](chchū)-
3	dādupārai-malai			mēl=Ppaṇṇappai			eḍuppitta
4	Panna[p*]pēsvarattukku			pōgam=āga		i-nnāṭṭu	Vēlū-
5	rppāḍi	e[n]	ma[ga]n	Nuḷam[ba]n		Vira-Śōlar	pakkal
6	Śūdādupārai-malai <sup>7</sup>		aga-ppaḍa	dhārai		aṭṭuvitta	ko-
7	nḍu		*śan[d]r-ādittar=ul-aḷavum				udaka-pūrvvañ=jey-
8	ḍu	kuḍuttēṇ	Nu[la]mban		Tiribuvanadiraṇ-eṇ		[ *]
9	I-[d*]dhanma[m*]		rakṣhittār=aḍi	eṇ	mūḍi	mēlaṇa	[ *] Śrī(śrī)-Palla-
10	va-Murāri	[ *]	I-[d*]dhanma[m*]	irakkuvāṇ	Gaṅgai	Kumariy-iḍai=cheche-	
11	yḍār		śe[y]ḍa		pāvaṇ=golvāṇ		

<sup>1</sup> See my *Annual Report* for 1892-93, p. 6.

<sup>2</sup> The village of Udayēndiram in the Guḍiyātam tālukā of the North Arcot district belonged to Mēl-Adaiyān-nādu, another subdivision of Paḍuvūr-kōṭṭam; see *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>3</sup> Regarding other chiefs of the same name see above, Vol. III. p. 80, note 2.

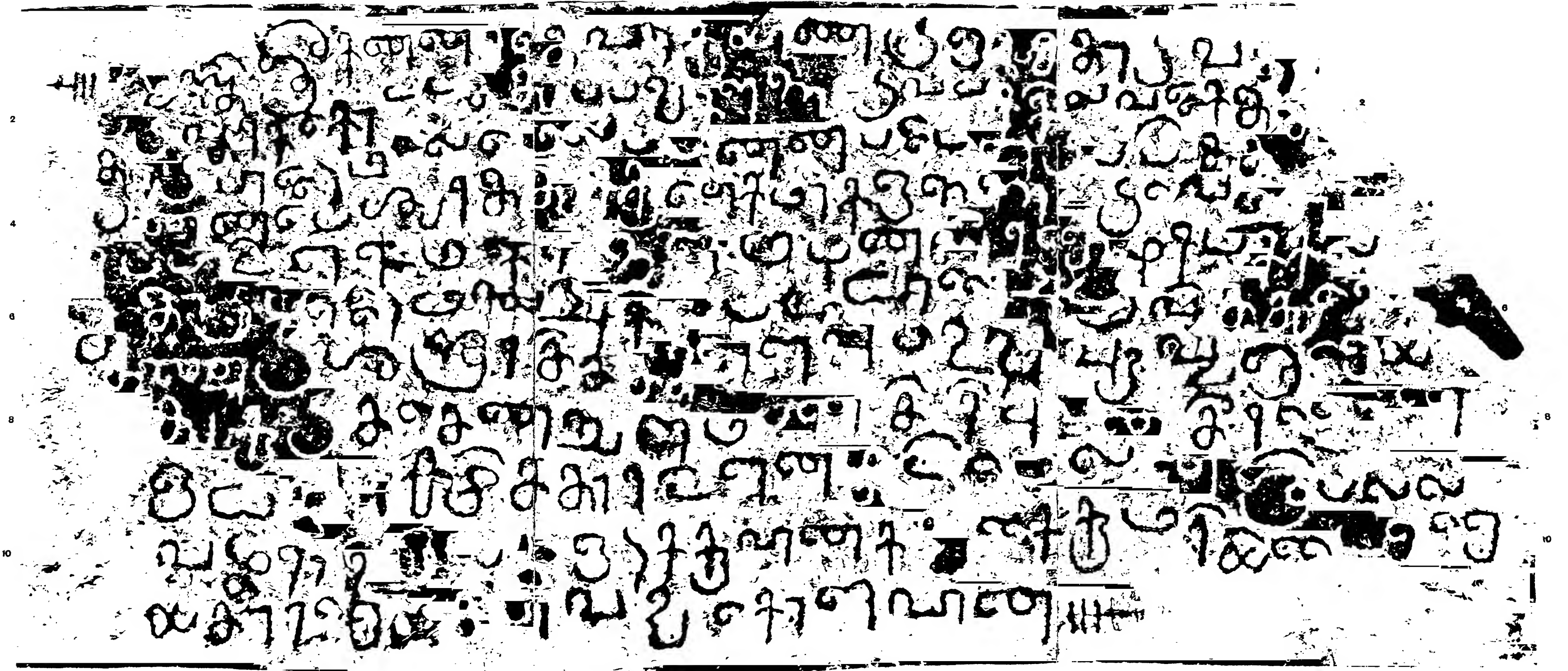
<sup>4</sup> See above, Vol. III. p. 239, Table; Dr. Fleet's *Kanarese Dynasties*, p. 43 ff.; and Mr. Rice's *Mysore Inscriptions*, Introduction, p. liii. ff. The great Chōla king Rājaraḍa claims to have conquered Nuḷambavāḍi; see, e.g., *South-Indian Inscriptions*, Vol. I. p. 63. Later on, Nuḷambavāḍi was taken by the Hoysala king Viṣṇuvardhana; see Dr. Fleet's *Kanarese Dynasties*, p. 66, and Sir W. Elliot's *Coins of Southern India*, Plate iii. No. 91.

<sup>5</sup> From inked stampages prepared in 1895.

<sup>6</sup> The letter *ba* of *irubā* had been originally omitted and was subsequently inserted between *ru* and *i*.

<sup>7</sup> The syllable *pā* is written on an erasure.

<sup>8</sup> Read *clavār* (Sanskrit or *saṇḍir* (Tami)).





## TRANSLATION.

Hail! Prosperity! In the twenty-sixth year (*of the reign*) of **Kaṇṇaradēva**,— I, the **Nuḷamba** Tiribuvanaḍiraṇ (*i.e.* Tribhuvanadhīra), gave, to be enjoyed as long as the moon and the sun shall exist, with a libation of water, to (*the shrine of*) **Panna[p]pēsvara**,— which **Pannappai** had caused to be built on the hill (*malai*) of **Śūdādupārai**, which is situated<sup>1</sup> in the north of **Paṅgala-nādu** in **Paḍuvūr-kōṭṭam**,— **Vēlūrppādi**, (*a village*) in the same *nādu*, (*which*) my son, the **Nuḷamba**, had received with a libation of water<sup>2</sup> from **Vira-Śōḷar** (*i.e.* **Vira-Chōḷa**), together with the hill of **Śūdādupārai**. The feet of those who protect this charity, (*shall be*) on my crown.<sup>3</sup> (*The signature of*) the glorious **Pallava-Murāri**. He who injures this charity, shall incur the sin committed by those who commit (*sins*) between the **Gaṅgā** (*and*) **Kumari**.<sup>4</sup>

No. 10.— PITHAPURAM PILLAR INSCRIPTION OF MALLIDEVA AND  
MANMA-SATYA II.; SAKA-SAMVAT 1117.

By E. HULTZSCH, PH.D.

This is the second of the four inscriptions which are engraved on the pillar at the entrance of the **Kunti-Mādhava** temple at **Piṭhāpuram** in the **Gōḍavāri** district. It begins on the south face below the end of the first inscription (No. 4 above), and ends on the upper portion of the east face of the pillar. Like the first inscription, it is in a state of fair preservation almost throughout, and is written in the **Telugu** alphabet. Among graphical peculiarities, I would mention that **ṣ** is very often confounded with **ṣ** and **ṣ**. The proper order of two consonants of a group is reversed in *kujba* for *kubja* (l. 32), *ajba* for *abja* (l. 86), and *yad-bāhur=bbhōgindra-litaḥ* for *yad-bāhur=bbhōgindra-lilaḥ* (l. 105). The languages of the inscription are **Sanskṛit** (verse and prose) and **Telugu** (ll. 109—116 and 127—129). Portions of it are in a mixture of **Telugu** and **Sanskṛit** prose (ll. 116—127 and l. 135).

The inscription records that, at the vernal equinox (*Mēsha-saṁkrānti*) of **Śaka-Samvat** 1117 (in figures, l. 110), the village of **Ōḍiyūru** in the district (*vishaya*) of **Guddavādi** (ll. 98, 100 and 111) was granted to the temple which contains the inscription, by the two joint rulers **Mallidēva** and **Manma-Satya II.**

The date of the inscription does not admit of verification. The current Śaka year 1117 corresponds to A.D. 1194-95, and the expired year 1117 to A.D. 1195-96.

The village of **Ōḍiyūru** has to be looked for in the neighbourhood of **Drākshārāma** (in the **Rāmachandrapuram tālukā** of the **Gōḍavāri** district), which, like **Ōḍiyūru**, belonged to the district of **Guddavādi**.<sup>5</sup> The boundaries of **Ōḍiyūru** are described in a **Sanskṛit** and **Telugu** passage (ll. 116—127). In the north-east, east and south-east, **Ōḍiyūru** was bounded by portions of the village of **Vēlaṅgu**, and in the south by the village of **Śiripuram**. These two villages are identical with **Vēlaṅgi** and **Śiripuram** in the **Rāmachandrapuram tālukā** of the **Gōḍavāri** district,<sup>6</sup> and the village granted, **Ōḍiyūru**, is identical with the modern village of **Ōḍūru**.<sup>7</sup>

<sup>1</sup> Literally, '(which is) a portion.'

<sup>2</sup> Literally, 'having caused a stream (of water) to be poured (in his hand).'

<sup>3</sup> See above, Vol. III. p. 280, note 1.

<sup>4</sup> See *ibid.* p. 284, note 6.

<sup>5</sup> See above, p. 37, note 3. The district of **Guddavādi** is distinct from the district of **Gudravāra** or **Gudrāra**, the name of which is probably connected with **Gudivāda** in the **Kistna** district; see p. 34 above.

<sup>6</sup> Nos. 77 and 78 on the *Madras Survey Map* of the **Rāmachandrapuram tālukā**.

<sup>7</sup> No. 45 on the same map.



which, as required by the description, has Vêlâṅgi for its eastern, and Śiripuram for its southern boundary. Two other villages in the Guddavâdi district are **Korumelli**<sup>1</sup>—the modern Korumilli,<sup>2</sup> and **Kâlêru**<sup>3</sup>—the modern Kâlêrn.<sup>4</sup>

The inscription ends with the usual imprecations (l. 127 ff.) and the statement that it was written by **Kaṇṭâchârya** of **Śripithâpuram** (l. 135), who must be identical with **Kaṇṭâchâri**, the writer of the first inscription.

The grant proper is preceded by a long Sanskrit passage which contains genealogies (1) of the **Eastern Châlukya** dynasty and (2) of the chiefs of **Kōnamaṇḍala**. The account of the Eastern Châlukyas agrees on the whole with the one given in the Korumelli plates of **Râjarâja I.**<sup>5</sup> and in the Chellûr plates of **Vîra-Chôḍa**.<sup>6</sup> An important statement which is missing in the two other inscriptions, occurs in line 25 f. where we are told that, of the two sons of **Kirtivarman I.**, the elder, **Satyâśraya** (**Pulikêsin II.**), took possession of the kingdom of **Kuntala**, and the second, **Kubja-Vishṇuvardhana I.**, of the country of **Vêṅgi**. The list of the Eastern Châlukyas is continued only as far as **Maṅgi-Yuvarâja** (l. 35), and verse 5 contains a reference to a king **Râjarâja** of the **Châlukya** family, who appears to be represented as reigning at the time of the inscription, and who is evidently identical with the **Râjarâja** on whom **Prithviśvara** of **Velanânḍu** was dependent.<sup>7</sup>

Verses 6—32 supply a fairly long pedigree of the dynasty to which the two donors belonged. These two chiefs derive their descent from the mythical being **Kârtavîrya**, the son of **Kṛitavîrya**, grandson of **Haihaya**, and great-grandson of **Hari**, a descendant of **Yadu** (v. 6 f.). Their names, and their relation to each other, are given in the Table on page 85. The Arabic numbers which are prefixed to their names, indicate the order in which they are mentioned in the inscription.

The 3rd chief in the list, **Râjapareṇḍu I.**, is called the lord of the **Kōnamaṇḍala** (v. 10); and the word **Kōna** is prefixed to the names **Râjêndra-Chôḍa I.** (l. 61), **Bhîma III.** (l. 68), and **Mallidêva** (l. 113). Hence it may be convenient to call this dynasty the chiefs of **Kōnamaṇḍala**. The country over which they ruled, is probably identical with **Kōnaśîma**, the Telugu designation of the **Gôdâvari** delta.<sup>8</sup>

The 5th prince, **Râjêndra-Chôḍa I.**, is stated to have ruled over the country of **Vêṅgi** (l. 51), and to have assumed the insignia of sovereignty which had been conferred on his grand-father (**Mummaḍi-Bhîma I.**) by the **Râjâdhirâja Râjêndra-Chôḍa**. As No. 8, **Mallidêva**, was ruling in **Śaka-Saṃvat** 1117, the **Râjâdhirâja Râjêndra-Chôḍa** to whom his great-grand-father (**Mummaḍi-Bhîma I.**) was tributary, has to be identified with the **Eastern Châlukya** king **Râjêndra-Chôḍa** or **Kulôttuṅga-Chôḍa I.** (**Śaka-Saṃvat** 985—1034). We know that **Kulôttuṅga-Chôḍa I.** conferred the governorship of **Vêṅgi**, successively, on his paternal uncle, **Vijayâditya**; on his two sons, **Râjarâja II.** and **Vîra-Chôḍa**;<sup>9</sup> and on **Chôḍa** of **Velanânḍu**.<sup>10</sup> It is not probable that **Mummaḍi-Bhîma I.** was another of the successive governors of **Vêṅgi**; and the statement of the inscription that his grandson, **Râjêndra-Chôḍa I.**, ruled over **Vêṅgi**, appears to imply nothing more than that the **Kōnamaṇḍala** was a dependency of the **Vêṅgi** country.

<sup>1</sup> *Ind. Ant.* Vol. XX. p. 275.

<sup>2</sup> No. 120 on the *Madras Survey Map* of the **Râmachandrapuram tâlukâ**. The north-western and northern boundary of **Korumelli**,—**Mâsara** (*Ind. Ant.* Vol. XIV. p. 55, text line 107 f.), is identical with the modern **Mâsara** (No. 121 on the same map), and the southern boundary,—**Vânâpalli**, with the modern village of the same name (No. 44 on the map of the **Amalâpuram tâlukâ**).

<sup>3</sup> *Ind. Ant.* Vol. XX. p. 284 f. I now adopt the reading **Kâlêru** instead of **Kôldêru** (*South-Ind. Inscr.* Vol. I. p. 52), on the strength of Dr. Fleet's remarks (*Ind. Ant.* Vol. XIX. p. 433, note 77).

<sup>4</sup> No. 140 on the map of the **Râmachandrapuram tâlukâ**. <sup>5</sup> *Ind. Ant.* Vol. XIV. p. 48 ff.

<sup>6</sup> *South-Indian Inscriptions*, Vol. I. p. 49 ff.; and *Ind. Ant.* Vol. XIX. p. 423 ff.

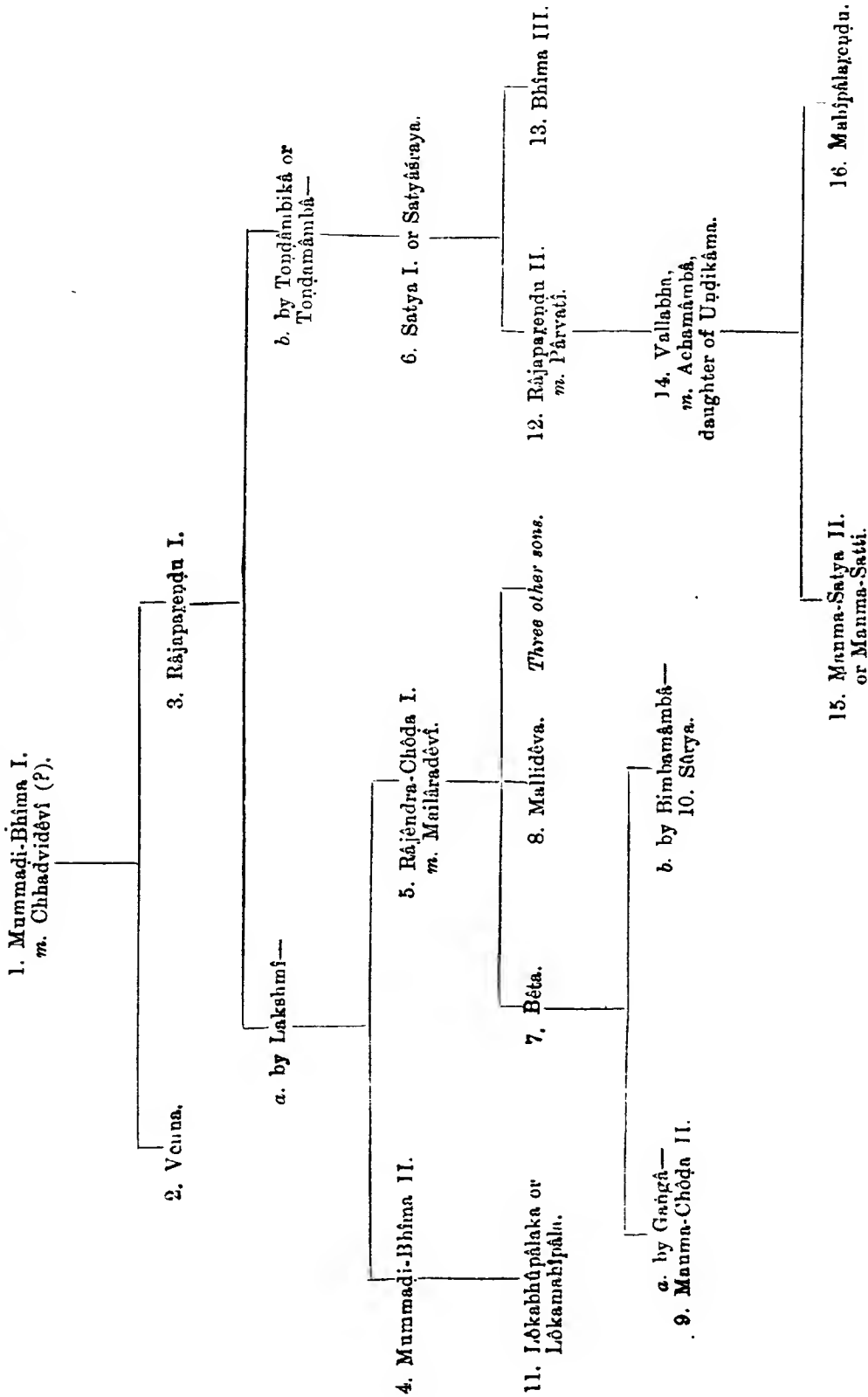
<sup>7</sup> See above, p. 33 f.

<sup>8</sup> See above, Vol. III. p. 287, note 3.

<sup>9</sup> *South-Indian Inscriptions*, Vol. I. p. 51.

<sup>10</sup> See p. 36 above.

## THE CHIEFS OF KONAMANDALA.



The Kôna chief Rājendra-Chôḍa I. was evidently named after the patron of his grandfather. He bore the surnames Vikrama-Rudra, Haihayāditya, and Gaṇḍavēṇḍaḍuva (v. 12), and built a *maṇḍapa* which he called, after his surname, Gaṇḍavēṇḍaḍuva (v. 17), in the temple of Bhimanātha (at Drakshârâma).<sup>1</sup> After his death, his two brothers, Mummaḍi-Bhîma II. and Satya I. or Satyâśraya, ruled conjointly (v. 18 f.). They were succeeded by their sons, No. 11, Lôkamahîpâla, and No. 13, Bhîma III. (v. 23 f.); and these two again by No. 8, Mallidêva, and No. 14, Vallabha (v. 26). When Vallabha died after a reign of fourteen years, his son, Manma-Satya II., took his place (v. 31 f.)

Between the Sanskrit and the Telugu version of the grant of the village of Ôdiyûru are inserted two Sanskrit verses (36 f.) in praise of Jâyamâmbâ, the queen of Manma-Goṅka and mother of Kulôttuṅga-Prithviśvara. This queen is already known to us from the first Piṭhâpuram inscription (No. 4 above). The insertion of a passage in her praise in the subjoined inscription suggests that the chiefs of Kônamaṇḍala were dependent on the chiefs of Velanâṇḍu, and that Prithviśvara of Velanâṇḍu, whose Piṭhâpuram inscription is dated in Śaka-Saṁvat 1108, was still alive in Śaka-Saṁvat 1117. The attribute *Kulôttuṅga*, which he receives in verse 36 of the subjoined inscription, proves that I was correct in identifying the Prithviśvara of the first Piṭhâpuram inscription with the Kulôttuṅga-Rājendra-Chôḍarâja of certain other records.<sup>2</sup> To recapitulate, I believe that, in Śaka-Saṁvat 1117, the two Kôna chiefs Mallidêva and Manma-Satya II. were dependent on Kulôttuṅga-Prithviśvara of Velanâṇḍu, who was again a vassal of Râjarâja, a descendant of the Eastern Châlukya dynasty (see page 84 above).

A number of stone inscriptions at Drâkshârâma and Pâlakôl in the Gôḍavari district confirm and supplement the historical information on the Kôna chiefs, which the Piṭhâpuram pillar supplies. The earliest of these inscriptions<sup>3</sup> records a grant, in Śaka-Saṁvat 1050, by Chôḍa, surnamed Vikrama-Rudra, the son of Râjapareṇḍu of the Haihaya-vamśa, the lord of the Kôṇa<sup>4</sup> country (*avanî*), and 'the ornament (of the city) of Mâhishmati'.<sup>5</sup> This chief is the same as No. 5, Rājendra-Chôḍa I., surnamed Vikrama-Rudra,<sup>6</sup> the son of Râjapareṇḍu I.

Another inscription (No. 289 of 1893) records the gift of a lamp by [Râ]jâdêvi, the queen of Kôna-Mummaḍirâja, and is dated in Śaka-Saṁvat 1057 and Châlukya-Vikrama-Saṁvat [6]0. This inscription must be assigned to the successor of Rājendra-Chôḍa I., his elder brother Mummaḍi-Bhîma II.

His co-regent, No. 6, Satya I., is represented by another inscription (No. 234 of 1893) of Śaka-Saṁvat 1057 and Châlukya-Vikrama-Saṁvat [60], which records the gift of a lamp by Satya or Sattirâja, the son of Kôna-Râjapareṇḍu by Tonḍidêvi, younger brother of Rājendra-Chôḍa, and lord of the Kôna country (*dêśa*).

The son and successor of Satya I., Bhîma III., was a vassal of the same king Râjarâja to whose time the two first Piṭhâpuram inscriptions belong. This appears from an inscription (No. 246 of 1893) of the *Mahâmaṇḍalêśvara* Bhîmarâja, the son of Kôna-Satyarâja, which is dated in Śaka-Saṁvat 1075 and in the 9th year of the reign of Râjarâjadêva.

Another inscription (No. 235 of 1893) is dated in Śaka-Saṁvat 1077 and Châlukya-Vikrama-Saṁvat ??, and records the gift of a lamp by [Ga]ṅgâdêvi, the queen of Kôna-Mall[i]râja, i.e. probably of No. 8, Mallidêva.

To his co-regent, Manma-Satya II., may be assigned an inscription (No. 517 of 1893) of Śaka-Saṁvat 1129, which records the gift of a lamp by a minister of Kôna-Satyarâja.

<sup>1</sup> See above, p. 37, note 3.

<sup>2</sup> See above, p. 38 f.

<sup>3</sup> No. 283 of 1893 in my *Annual Report* for 1893-94.

<sup>4</sup> *Kôṇa* instead of *Kôna* occurs also in the Naḍupûru grant, above, Vol. III. p. 287.

<sup>5</sup> The *Raghuvamśa* (vi. 43) mentions Mâhishmati on the Bêvâ as the capital of Pratîpa, a descendant of Kâravîrya. General Sir A. Cunningham (*Ancient Geography*, p. 488) identifies it with Mandla on the Narmadâ.

<sup>6</sup> See below, p. 95, verse 12.

Some later inscriptions in the Kshīrārāmēśvara temple at Pālakōl mention two kings, Gaṇapatidēvamahārāja or Gaṇapadēvarāja (Nos. 520, 523, 511 and 512 of 1893) and Bhīma-Vallabharāja (Nos. 513 and 522 of 1893), to whose names the word *Kōṇa* is prefixed, and who therefore appear to have been successors of the previously mentioned chiefs. The queen of the *Mahīmāṇḍalēśvara* Kōṇa-Gaṇapadēvarāja was Odayamahādēvi, the daughter of Mahādēvachakravartin of Nīdudaprōlu,<sup>1</sup> who bore the traditional surname Viṣṇuvardhanamahārāja (Nos. 510, 511 and 512 of 1893) and may have been a descendant of the Eastern Chālukyas. The dates of Mahādēva range from Śaka-Saṃvat 1218 [expired], the Durmukhi *saṃvatsara*, to Śaka-Saṃvat 1222 [expired], the Śārvari *saṃvatsara*; those of his son-in-law, Gaṇapati, from Śaka-Saṃvat 118[4] to 1222; and one of the two inscriptions of Bhīma-Vallabha is dated in Śaka-Saṃvat 1240.

TEXT.<sup>2</sup>

## A.—South Face.

- 1 \* श्रीभर्तृर्नाभिगंभीरसरस्वरसिजादभूत् । पद्मभूर्भूतलोकानां<sup>3</sup>
- 2 मेकस्मादुद्भवो यतः । [१\*] मानसस्तस्य पुत्रीचिरचैरमृतदीधितिः [१\*] सोम-
- 3 श्रूडामणिस्त्र्योमवंशकर्ता ततो बुधः । [२\*] ततः पुरुरवा नाम चक्रवर्त्ती  
सुवि-
- 4 क्रमः । तस्मादायुरभूस्तस्मान्नृधो<sup>5</sup> पुरुस्ततः । [३\*] ततो जनमेजय-
- 5 स्ततः प्राचीशस्तस्मात्संयातिस्ततस्मात्संवर्भौमस्ततो महाभौमः<sup>6</sup> [१\*] <sup>7</sup>इक्षु[म]ने-
- 6 कनरपतिषु गतेषु पा[ण्डु]र्नाम नरपतिरुद्भव<sup>8</sup> [१\*] पुत्र[१]स्तस्य धर्मबी<sup>9</sup>
- 7 मार्जननकुलसहदेवाः <sup>10</sup>पञ्चेन्द्रियवत्पञ्च स्युर्विषयग्राहिणः । त-
- 8 त्र [१\*] <sup>11</sup>यनादाहि विजित्य काण्डवमंघो<sup>12</sup> गं[१\*]डीविना वज्रिणं (१)  
युध्मे<sup>13</sup> पाशुपतास्त्र-
- 9 मन्धकरिपोश्चालावि<sup>14</sup> दैत्यान्बहून् [१\*] इन्द्रार्हासनमध्यशायि जैना<sup>15</sup> यत्कालके-
- 10 यादिकाग्नित्वा<sup>16</sup> खैरमकारि वंशविपिनच्छेदः कुर्वाणाः<sup>17</sup> विभोः । [४\*]  
ततोर्जनाद-<sup>18</sup>
- 11 विमन्युस्ततः परिचित्ततो जनमेजयस्ततः <sup>19</sup>क्षेमकस्ततो नरवाहनस्ततश्शतानी-

<sup>1</sup> This is probably Nīdadavōlu, nine miles south-west of Rājamañēndri; see Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 37.

<sup>2</sup> From inked estampages, prepared by Mr. H. Krishna Sastri.

<sup>3</sup> Read °भूर्भूत° and cancel the *anusāra* of लोकानां.

<sup>4</sup> Read सोमचूडा°.

<sup>5</sup> Read °भूतस्मान्नृधोय.

<sup>6</sup> भौमः looks almost like जौमः.

<sup>7</sup> Read इत्य°.

<sup>8</sup> Read °इक्षुव.

<sup>9</sup> Read °भौमार्जुन°.

<sup>10</sup> Read पञ्चेन्द्रिय.

<sup>11</sup> Read यना°.

<sup>12</sup> Read खाण्डवमयो (i.e. *Khāṇḍavam=athō*); this reading is preferable to खाण्डवमठो (*South-Ind. Inscr.* Vol. I. p. 53).

<sup>13</sup> Read युधे.

<sup>14</sup> Read °लाभि.

<sup>15</sup> Read जयिना.

<sup>16</sup> Read °काग्नित्वा; the form कालकेय is more correct than कालिकेय in *South-Ind. Inscr.* Vol. I. p. 53.

<sup>17</sup> Read कुरुणां विभोः.

<sup>18</sup> Read ततोर्जनादभिमन्यु°.

<sup>19</sup> This form of the name is more correct than क्षेमक in *South-Ind. Inscr.* Vol. I. p. 53.

- 12 <sup>1</sup>कस्तस्मादुदयनस्तत्रित्वविच्छिन्नसन्तानेष्वयोध्यासिंहासनासीनेष्वेकोन[ष]ष्ठिच-<sup>2</sup>  
 13 क्र[व]र्त्तिषु गतेषु तदंशो<sup>3</sup> विजयादित्यो नाम राजा विजिगीषया दक्षि-  
 ण[र]पधं<sup>4</sup> ग[त्व]।  
 14 त्रिलोचनपद्मव[म]धिचिप्य <sup>5</sup>देवदुरीहया लोकांतरमगमत्तस्मिन्काले तस्य महा-  
 15 देव्यन्तर्व्वर्त्ती<sup>6</sup> पुरोहितेन सार्द्धं <sup>7</sup>मुडि[व]मुनामाग्रहारमुपगम्य तद्वास्तव्येन वि-  
 16 णुभट्टसोमयाजिना दुहितुनिर्व्विशेषमभिरक्षिता सती नन्दनं विष्णुवर्द्धनम-  
 17 सूत [i\*] तस्य कुमारस्य मानव्यसगोत्रहारितीपुत्रद्विपक्षक्रमाचितानि<sup>8</sup> कर्म-  
 णि का-  
 18 <sup>9</sup>रद्वत्तात्तमवर्द्धयत् । स च मात्रा विदितव्रित्तांतस्त्रिगर्ग्य<sup>10</sup> चालुक्यगि-  
 रौ नन्दां भ-  
 19 गवतीं गौरीमाराध्य कुमारनारायणमातुर्गर्ग्य<sup>11</sup> संतर्प्य श्वेतातपत्रैकशंखपं-<sup>12</sup>  
 20 चमहाशब्दपालिकेतनप्रतिडक्वराह[र]लांच्छनपिच्छकुत्तसिंहासनमकरतो-<sup>13</sup>  
 21 रणकनकदंडगंगायमुनादीनि स्वकुलक्रमागतानि निक्षिप्तानीव <sup>14</sup>सांब्राज्यचि-  
 22 क्कानि समादाय कडंवगंगगादिभूमि[पा\*]न्निर्जित्य सेतुनर्मादामध्यं सार्द्धं सप्त-  
 23 लक्षं दक्षिणपधं<sup>15</sup> पालयामास [i\*] तस्य <sup>16</sup>पद्मवान्वयज[र\*]तमहादेव्यां  
 वि[ज]-  
 24 यादित्यस्मृतो भूतो<sup>17</sup> [i\*] ततः पुलकेशो ततः कीर्त्तिवर्म्मा ततः[.i\*] स-  
 त्याश्र[य\*]-  
 25 विष्णुवर्द्धन<sup>18</sup> [i\*] तयोज्येष्ठः कुन्तलराजलक्ष्मीमग्रहीत् [i\*] इतरो [वेंगी\*]-  
 26 चुवं<sup>19</sup> [i\*] सोयं स्वस्ति श्रीमतां सकलभुवनसंस्तूयम[र][नमा\*]-  
 27 नव्यसगोत्राणां हारितीपुत्राणां <sup>20</sup>कौशिकवरप्रसादल[ब्ध][राज्या\*]-  
 28 नां मातृगणपरिपालितानां (i) स्वामिमहासेनपादानुध्य[ता]-  
 29 नां भगवन्नारायणप्रसादासादितवरवराहलांच्छन[क्ष][ण\*]-  
 30 वशीकृतारातिमण्डलानामश्वमेधावचूधस्नानपवित्री[क][त\*]-<sup>21</sup>  
 31 वपुषां चालुक्यानां कुलमलंकरीणुस्सत्याश्रयव[ल्ल]-  
 32 भेंद्रस्य[र] भ्राता <sup>22</sup>कुञ्जविष्णुवर्द्धनोष्टादश वर्षाणि वेंगी[दे\*]-

<sup>1</sup> Read °पुष्टि°.<sup>2</sup> Read °षट्.<sup>3</sup> Read तदंशो.<sup>4</sup> Read °पधं.<sup>5</sup> Read देव.<sup>6</sup> Read °वर्त्ती.<sup>7</sup> Read मुडिवेमु.<sup>8</sup> Read °कर्मोचितानि कर्मणि.<sup>9</sup> Read °रयित्वा तम°.<sup>10</sup> Read वृत्तान्.<sup>11</sup> Read °गर्ग्य.<sup>12</sup> The *anusvara* stands at the beginning of the next line.<sup>13</sup> Read प्रतिदक्का, पिच्छ and सिंहासन.<sup>14</sup> Read साम्राज्य.<sup>15</sup> Read °पधं.<sup>16</sup> The प of पद्मव had been originally omitted by the engraver and was subsequently inserted between स्य and क्ष.<sup>17</sup> Read सुतोभूत्.<sup>18</sup> Read °वर्द्धनौ.<sup>19</sup> Read भुवम्.<sup>20</sup> Read कौशिकी.<sup>21</sup> Read °वभ्य.<sup>22</sup> Read कुञ्ज.

- 33 ग्रमपालयेत्<sup>1</sup> [i\*] तत्सुतो जयसिंहवत्सभस्त्रयचिंशतं<sup>2</sup> [i\*] त[द]-  
 34 तुज इन्द्रराजस्य दिनानि [i\*] तत्सुतो विष्णुवर्द्धनो नव वर्षा]-  
 35 णि [i\*] तत्सूनुमग्नियुवराजः<sup>4</sup> पञ्चविंशतिं [i\*] एवमविच्छि[न्न]-<sup>5</sup>  
 36 चालुक्यकुलचितिपालपरंपरया [i\*] बभूव श्रीनिदो<sup>6</sup> राज[र] [रा\*]-  
 37 जराजमहोपतिः [i\*] स्वनोत्या पालयत्युर्वी<sup>7</sup> स रत्नाकरमेख-  
 38 लां । [५\*] अपि च [i\*] कुले येदूनामंजनिष्टि<sup>8</sup> राज[र] हरिप्रबो-  
 ह-  
 39 यनामधेयः [i\*] ततः कृतार्त्तिकतबन्धुलोकः (i) कृतो कृतप्रः  
 40 कृतवोर्य आसीत् [॥ ६\*] रोचिष्णराधचक्षेण<sup>10</sup> क्रान्तविश्वो यथा<sup>11</sup>  
 41 रविः [i\*] <sup>12</sup>स्फुरत्करसहस्रेण <sup>13</sup>कार्यवोर्यस्ततो जनि [॥ ७\*] जी-  
 42 वत्युदार<sup>14</sup> आसीत् कीर्त्तिमात्रकलेबरे<sup>15</sup> भूयसि भूप-  
 43 वर्णे [i\*] ततस्ततोस्तुंमजगदिभूतिरभोरभून्मुम्भडिभि[म]-  
 44 भूपः । [८\*] वल्लीव तन्वी तस्यासीच्छदिदेवो वरांगना<sup>16</sup> । तयोर-  
 45 ग्रसुतो वेवभूपालोस्यामजसुखो<sup>17</sup> [॥ ९\*] श्रीमान् राजपठे[डु]-  
 46 [क्ष्मा]नाधः<sup>18</sup> (i) कोनमण्डलादीशः<sup>19</sup> [i\*] उपयेमे यः कुलजे लक्ष्मो-  
 तोंडामि-<sup>20</sup>  
 47 [के] देव्यै<sup>21</sup> । [१०\*] <sup>22</sup>लक्ष्मीमुम्भडिभोमेयं राजेंद्रचोडभूभुजं [i\*] अस्म-  
 48 त तोंडमांवा [च] सुतं सत्यमहोपतिं [॥ ११\*] सोयं राजेंद्र[चो]-  
 49 डभूपतिः[\*] स्वपितामहेन श्रीमद्राजाधिराजराजेंद्रचोड-  
 50 प्रसादाक्षय्यानि सिंहासनप्रतिडक्कपिच्छकुंतैकयंखाद्यस्त्रि-<sup>23</sup>  
 51 लसांम्राज्यविज्जानि<sup>24</sup> समादाय वेंगीभुवो भर्त्ताभवत् । दम्भु[र]  
 52 यः प्रबल<sup>25</sup> प्रतापवडबासस[र]श्चिषा<sup>26</sup> विद्विषः<sup>27</sup> प्राप्तो विक्रम-  
 53 रुद्रतां निजकरस्यष्टोक्तताशेषभू- [i\*] लोकस्वस्वसमस्तवृत्तिरगमयो

<sup>1</sup> Read °पालयत्.<sup>2</sup> Read °यसिंहवत्सभ.<sup>3</sup> Read इन्द्र.<sup>4</sup> Read °गुर्गति°.<sup>5</sup> Read °विच्छिन्न.<sup>6</sup> Read निधो.<sup>7</sup> Read कर्त्तुनामजनिष्ट.<sup>8</sup> Read प्रभो°.<sup>9</sup> Read कृतार्त्तिक°.<sup>10</sup> Read रोचिष्णराधचक्षेण.<sup>11</sup> Read यथा.<sup>12</sup> To the स्फ of स्फुर° both s and d appear to be attached.<sup>13</sup> Read कार्य°.<sup>14</sup> Read °दारे सितकीर्ति°.<sup>15</sup> Read कलेबरे.<sup>16</sup> Read वराङ्गना.<sup>17</sup> Read °स्यामुजः.<sup>18</sup> Read नायः.<sup>19</sup> Read °लाधीशः.<sup>20</sup> Read तोडामि°.<sup>21</sup> Read देव्यौ.<sup>22</sup> Read लक्ष्मीम्°.<sup>23</sup> Read प्रतिडक्का.<sup>24</sup> The d of ड is written twice, once at the top and once to the right of ड.<sup>25</sup> Read प्रबलप्रताप°.<sup>26</sup> The द of वडबा looks like डा.<sup>27</sup> The व of विद्विषः appears to be corrected from वा.

- 54 हैहयादित्यतां यातो [य]: खलु गंडवेंडडुवतां प्रोत्खाडि-<sup>1</sup>  
 55 तारित्रिया [॥ १२\*] तस्याचवकुलस्त्रीणां विणोर्लक्ष्मीरिव प्रिया [१\*]  
 मैलार[दि]-  
 56 वी महिषी योषिल्लोकविभूषणं । [१३\*] अस्यास्तुतानां पञ्चानां<sup>3</sup> ज्वलत्वं-<sup>4</sup>  
 57 च्छाग्नितेजसं<sup>5</sup> [१\*] अग्रजो बेतभूपालो मल्लिदेव[पो]नुजः । [१४\*] बेत-  
 58 भूपालकाज्जातो<sup>6</sup> गंगाश्रीविंशमांबयोः । सितकीर्त्ती सू[तौ]<sup>7</sup> मन्म[ची]-  
 59 [ड]सूर्यक्षितिश्वरी । [१५\*] निजकाम्मुकनिर्मुक्त[व]णनि[ई]लितदि-  
 60 [षी\*] [१] सौव्रात्रभु(नि)जवीर्याभ्यामुबो<sup>9</sup> राघवलक्ष्मणौ । [१६\*]  
 नृपकुलति-  
 61 लको यः कोनराजेंद्रचोडः कृतसकलसुकृत्यो [गं]ड[वे]डडुव-<sup>10</sup>  
 62 [ना]म्ना [१\*] <sup>11</sup>दिचुज[मि]ह सहप्राकारकं कारयित्वा शिवमलचत<sup>12</sup> शै-  
 63 लं मंठपं<sup>13</sup> बीमनाथे । [१७\*] तस्याग्रावरजम्मा[नौ] जगदिमतविच[मौ]<sup>14</sup>  
 [१\*] श्री-  
 64 मन्मुम्माडिबीमेशसत्याश्रयमहीपतो<sup>15</sup> [॥ १८\*] विचज्येमां<sup>16</sup> [चुवं] चू-  
 65 यः पालयामासतुस्त्रमं [१\*] निजप्रतापदग्धातिमंडलाधीश-<sup>17</sup>  
 66 मंण्डलो<sup>18</sup> [॥ १९\*] <sup>19</sup>तयोमुम्माडिबीमेशालोकचूपालकीजनि [१\*] लो-  
 67 कालीकान्तरालानि शोभयन्निज[ते]जसा [॥ २०\*] सत्येशादिलिनो  
 68 जातो बलकृष्णसमौ<sup>20</sup> नृपो<sup>21</sup> । श्रीमद्राजपठेंडुश्रीकोनबी-<sup>22</sup>  
 69 मक्षितिश्वरी [॥ २१\*] जातो<sup>23</sup> राजपठेंडोश्च पार्वतीवल्लभाडुवः<sup>24</sup> ।  
 70 भर्ता श्रीवल्लभाधीशः चाक्यन्कलिकल्पं [॥ २२\*] अनन्तरं  
 71 पितुः[\*] श्रीमान्निजसिंहासनस्थितः । सीयं लोकमहीपालः  
 72 पालयामास मेदिनीं । [२३\*] तथा<sup>25</sup> श्रीभीमभूपालः (१) पितुस्तत्त्वम-  
 73 हीपतेः । राज्यलक्ष्मीं चुवा<sup>26</sup> सार्धं दध्ने साचादिवायुतः [॥ २४\*]  
 74 धीर[प्रद्वे]षियोषिद्वणविरहजलापारधारास्त्रजन्तो<sup>27</sup> स्वज्यो-

<sup>1</sup> Read प्रोत्खाडि°.<sup>2</sup> The *anusvāra* stands at the beginning of the next line.<sup>3</sup> Read °त्यग्नाग्नितेजसाम्.<sup>4</sup> Read सौमात्र.<sup>5</sup> The word वेडडुव offends against the metre.<sup>6</sup> Read °लभत.<sup>7</sup> Read भीमेश.<sup>8</sup> Read मण्डलो.<sup>9</sup> To the क of कृष्ण both *ri* and *i* are attached in the original.<sup>10</sup> Read कोनभीम.<sup>11</sup> Read तथा.<sup>12</sup> Read तस्यामव°.<sup>13</sup> Read °काज्जातो.<sup>14</sup> Read °भ्यामुबो.<sup>15</sup> Read तयोमुम्माडिबीमेशालोकचूपाल°.<sup>16</sup> Read मण्डपं भीमनाथे.<sup>17</sup> Read विभज्येमां सुवं सूयः.<sup>18</sup> Read तयोमुम्माडिबीमेशालोकचूपाल°.<sup>19</sup> Read जातो.<sup>20</sup> Read तथा.<sup>21</sup> Read पञ्चानां.<sup>22</sup> Read सुतौ.<sup>23</sup> Read दिचुज°.<sup>24</sup> Read °दिदितविक्रमौ.<sup>25</sup> Read दग्धारि.<sup>26</sup> Read नृपो.<sup>27</sup> Read °वल्लभाडुवः.<sup>28</sup> Read °स्त्रजन्तो (for °स्त्राजन्तो?).

- 75 <sup>1</sup>तिर्जलदृग्विभ्रमविहितमहामोहभम्मांस्तदीशान् [1\*] आलिं-  
 76 ग्यालिङ्ग्य कठेष्वध<sup>3</sup> तदसुसमं सर्व्वित्तं हरंती वाति<sup>4</sup> प्रो-  
 77 डांमनेव<sup>5</sup> स्वकरदृङ्गहीतापि<sup>6</sup> यत्स्वङ्गवह्नी । [२५\*] तयोर[न\*]न्तरं चो-  
 78 [शी]मच्चतं परिरचतः [1\*] मल्लिदेवमहीपालवज्रवेशविशंपतो<sup>7</sup> [॥ २६\*]  
 79 [य]: <sup>8</sup>प्रोडचितिपालमौलिमकुटालंकारसिंहासन[.\*] [प्रो]-  
 80 [ङ्]त्तारिपुरापरत्रिपुरह[1\*] भूधूर्धर[.\*] श्रीधरः [1\*] यस्या[शि]षकलाक-  
 81 ला[प]विभवा<sup>9</sup> आभारतोवज्रभः (i) <sup>10</sup>संयद्गोगपुरंहरः चितिधृतां  
 82 [श्री]म[ल्लिदे]वाधिपः । [२७\*] श्रीवज्रभमहीपाल उंडिकामनृपात्मजां [1\*]

उ-

- 83 पयेमेय[म]हिषीमचमांवेति विभृतां<sup>11</sup> । [२८\*] तस्यामजनयत्युचौ<sup>12</sup>  
 84 [वं]शवार्धिसुध[र]क[र]रौ<sup>13</sup> [1\*] मन्मसत्यमहीपालः<sup>14</sup> दुनामचितीश्वरौ [॥ २९\*]  
 85 अपि च । स्वश्रीबाहुलताधृतासिलतिकामात्रै[क]मित्रे<sup>15</sup> हृते (i) श्रीह-  
 86 स्तस्थितवारिराशिरशना[ली]लाज्वराज्यश्रियां<sup>16</sup> [1\*] सत्यो नित्यरता<sup>17</sup> म[ति]-  
 87 प्रणिहितप्रत्यग्रनी[ति][.\*] अतिअमृत्युपाधितधर्मकर्मनिरता-<sup>18</sup>

B.—East Face.

- 88 नुष्ठाननिष्ठापरः । [३०\*] चतुर्दश समा[.\*] श्रीम[र]त्युर्विक्र-  
 89 मचक्रिणि [1\*] वज्रभक्षोणिपाले च राज्यं कृत्वा दि[वं] ग-  
 90 ते । [३१\*] ततस्तदात्मज[.\*] श्रीमात्मसत्यमहीपतिः । पितुस्त्रिं-<sup>19</sup>  
 91 द्यासन्नाह[ड]:<sup>20</sup> (i) <sup>21</sup>प्रोडारिभडवानलः । [३२\*] अर्थिसंदोह-  
 92 मंदारः कामिनीमकरध्वजः [1\*] प्रतिचत्रियनचचप्र-  
 93 भ[1\*]विभ्रमवानुमन<sup>22</sup> । [३३\*] अक्षोणगुणमाणिक्यधोगवो-<sup>23</sup>  
 94 रमहार्जवः । ब्रह्माण्डमण्डनाखण्डकीर्त्तिध[1\*]मसुधाकरः [॥ ३४\*]  
 95 समस्तभुवनाधा[र]धीरत[1\*]कांचनाचलः । अनन्तकात्तिसं-<sup>24</sup>  
 96 त्तानलक्ष्मीलक्ष्मीनिकेतनः । [३५\*] सोयं मल्लिदेवचितिपतिर्य-  
 97 चैष वज्रभेद्रस्य तनयः<sup>25</sup> (i) मन्मसत्येश्वरः(ः) उभौ<sup>26</sup> सह

<sup>1</sup> Read °तिर्जलदृग्विभ्रम°.<sup>8</sup> The *anusvara* stands at the beginning of the next line.<sup>3</sup> Read कठेष्वध.<sup>4</sup> Read भाति.<sup>5</sup> Read प्रोडाङ्गनेव.<sup>6</sup> Read दृङ्.<sup>7</sup> Read वज्रभेश.<sup>8</sup> Read प्रोड.<sup>9</sup> Read विभवाः.<sup>10</sup> Read संपद्गीग.<sup>11</sup> Read विभृताम्.<sup>12</sup> The two *aksharas* जन are entered below the line.<sup>13</sup> Read वार्धि.<sup>14</sup> Read °मिचो युधि?°<sup>15</sup> Read °लाज.<sup>16</sup> Read रती.<sup>17</sup> Read °व्यादित.<sup>18</sup> The *anusvara* stands at the beginning of the next line.<sup>19</sup> Read सिंहासनाहडः.<sup>20</sup> Read प्रोडारिहड°.<sup>21</sup> Read भानुमान्.<sup>22</sup> Read गमौरमहार्जवः.<sup>23</sup> Read कामि.<sup>24</sup> Read तनयो.<sup>25</sup> Read उभौ.





- 121 ल क्रोष्पलि पोलमुन मय्यनिकुट्टन पुत्तिगुट्टय सोमा [1\*] पश्चिम-<sup>1</sup>  
 122 तः (i) क्रोष्पलि तूर्पन<sup>2</sup> कवलगुट्टल सीमा । वायव्यतः चनुपक-  
 123 त्व ब[य]लि केशवचंद्दुचेत्तुवु तूर्पन<sup>3</sup> गट्टयवुत्तु गट्टय सो-  
 124 मा । उन्नरतः संपर पोलमुन बीमराजुचेत्तुवु दक्षिणमु [ग]-  
 125 ट्टय सोमा । उप्पुत्तेत्तु नक्कलकारलियं गलसिन मय्यनिकु-  
 126 ट्टु मेरगानु वच्चि ईशान्यतः<sup>4</sup> (i) यप्पुटेटि दक्षिणमुन गट्टु वट्टि वच्चि  
 वेलेत्तुन  
 127 प्रेमलवङ्कय सीमा । ई धम्मवुनकुनेव्वर विलंबंमु सेसिरेनि वारु  
 128 पञ्चमहापातकमु सेसिन पा[प]मुनं भोदुरु<sup>5</sup> । गंगकत्तु वे[यि] क-  
 129 विललनु वेवुरु बाह्मणुलनु वधिञ्चिन पापमुनं भोदुरु<sup>6</sup> [॥\*] बहुभि-  
 130 व्वसुधा दत्ता बहुभिञ्चानुप[१\*]लिता [१\*] यस्य यस्य यदा भूमि-  
 स्तस्य  
 131 तस्य ताद फलं । [३८\*] खदत्तां परदत्तां वा यो ह[रि]त्तु वसुंधरां<sup>7</sup>  
 [१\*] षष्टिवर्ष-  
 132 सहस्राणि विष्टायां ज[१]यते क्रिमिः । [३९\*] इति व्यासवचनाच्चायं  
 धर्मः  
 133 परिपालनीयः । शत्रुर्षपि<sup>8</sup> कृता धर्मः पालनीयः प्र[य]त्नतः [१\*]  
 शत्रु-  
 134 रेव हि शत्रु[१\*] स्याद्धर्मः शत्रुर्न कस्यचित् [॥ ४०\*] तस्म[१\*]-  
 दयं <sup>10</sup>दर्शस्वर्वै[१\*] परिपा-  
 135 लनिय्यः<sup>11</sup> [॥\*] श्रीपिठापुरमुन कंटाच[१\*]र्यलिखितं [१\*] श्री श्री श्री  
 [॥\*]

## ABRIDGED TRANSLATION.

(Verse 1.) "From the lotus-flower (*that rose from*) the navel of (Vishnu) the husband of Śrī, (*which resembled*) a deep tank, there was born the lotus born (Brahmā), from whom alone the worlds, (*with their*) living beings, were produced."

(V. 2.) "His (*viz.* Brahmā's) son, produced from the mind, (*was*) Atri. Atri's (*son was*) the Moon, the crest-jewel of Sōma (Śiva) (*and*) founder of the lunar race (*Sōma-vamśa*). From him (*was born*) Budha."

(Line 3.) Budha's lineal descendants were the following:—the emperor Purūravas; Ayu; Nahusha; Puru; Janamējaya (I.); Prāchīsa; Samyāti; Śārvabhauma; Mahābhauma, and

<sup>1</sup> Read पश्चिमतः.<sup>2</sup> Read भौमं.<sup>3</sup> Read बोदुरु.<sup>4</sup> Read धर्मः.<sup>5</sup> Read तूर्पन.<sup>6</sup> Read ऐशान्यतः उप्पुट्ट.<sup>7</sup> Read वसुंधराम्.<sup>8</sup> Read शत्रुर्षपि कृता.<sup>9</sup> Read तूर्पन.<sup>10</sup> Read बोदुरु.<sup>11</sup> Read शत्रुर्षपि कृता.

other kings; Pāṇḍu; his five sons: Dharma, Bhīma, Arjuna, Nakula and Sahadēva; Arjuna's son, Abhimanyu; Parikshit; Janamējaya (II.); Kshēmaka; Naravāhana; Śatānika; Udayana, and, succeeding him, fifty-nine other emperors of Ayōdhya.

Lines 13-23 relate, in the usual manner,<sup>1</sup> Vijayāditya's expedition to the Dekhan, his death in a battle with Trilōchana-Pallava, and the birth of his posthumous son Vishṇuvardhana at the *agrahāra* of Muḍiv[ē]mu, the dwelling-place of Vishṇubhaṭṭa-Sōmayājin.—“Having conquered the Kaḍamba, the Gaṅga, and other princes, this (Vishṇuvardhana) ruled over the Dekhan (*Dakṣiṇāpatha*), (which is situated) between (Rāma's) bridge and the Narmadā (*river*), (and which contains) seven and a half *lakṣas* (of villages).”<sup>2</sup>

(L. 23.) “His (*viz.* Vishṇuvardhana's) son by (*his*) great queen, who was born from the Pallava race, was Vijayāditya.”

(L. 24.) “To him (*was born*) Pulakēśin (I.); to him, Kirtivarman (I.); (*and*) to him, Satyāśraya (Pulikēśin II.) and Vishṇuvardhana (I.). The elder of these two took possession of the dignity of king of Kuntala; the other, of the country [of Vēṅgi].”

(L. 26.) “This Kubja-Vishṇuvardhana (I.), who was the brother of Satyāśraya-Vallabhēndra (Pulikēśin II.), (*and*) who adorned the race of the glorious Chālukyas, *etc.*,<sup>3</sup> ruled over the country of Vēṅgi for eighteen years; his son, Jayasīṃha (I.)-Vallabha, for thirty-three (*years*); his younger brother, Ind[r]arāja, for seven days; his son, Vishṇuvardhana (II.), for nine years; (*and*) his son, Maṅgi-Yuvarāja, for twenty-five (*years*).”

(L. 35.) “Thus, in the unbroken lineage of the kings of the Chālukya race,—

(V. 5.) “Was born king [Rā]jarāja, the lord of the earth (*and*) abode of prosperity. He is ruling, by means of his statesmanship, the earth girt by the ocean.”

(L. 38.) “And moreover,—

(V. 6.) “In the race of the Yadus was born, to the lord Hari, a king named Haihaya. To him was born the wise (*and*) virtuous Kṛtavīrya, who fulfilled the desires of the multitude of (*his*) relatives.”

(V. 7.) “From him was born Kārtavīrya, who, like the sun, passed over the world on the wheels of (*his*) glittering chariot, (*and was furnished*) with a thousand strong arms (*or rays*).”

(V. 8.) “When a great number of noble kings were living (*in such a way that*) their body consisted only of (*their*) white fame,<sup>4</sup> there was born from this (*race*) the fearless prince Mummaḍi-Bhīma (I.), whose great power spread over the world.”<sup>5</sup>

(V. 9 f.) “His excellent wife was Chhadvidēvi,<sup>6</sup> who was as slender as a creeper. The elder son of this couple (*was*) prince Venna. His younger brother (*was*) the fortunate (*and*) glorious prince Rājapareṇḍu (I.), the lord of the Kōṇamaṇḍala, who married two noble queens, Lakṣmi and Tonḍāmbikā.”

<sup>1</sup> A translation of this passage was given in *South-Indian Inscriptions*, Vol. I. p. 58.

<sup>2</sup> Among the conquests of the two Chōla kings Rājarāja and Rājendra-Chōla, we find the corresponding term ‘the seven and a half *lakṣas* of Irattapādi.’ Rājendra-Chōla took Irattapādi from the Western Chālukya king Jayasīṃha III. Consequently, Irattapādi appears then to have been the designation of the Western Chālukya empire. The Khārēpātan plates of Raṭṭarāja (above, Vol. III. p. 294) state that, after the downfall of the Rāshtrakūṭas, the Western Chālukyas ruled over Raṭṭapāṭi, and thus show that the original meaning of the term Irattapādi was, as its etymology already suggests, ‘the empire of the Raṭṭas or Rāshtrakūṭas.’

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 58, note 5.

<sup>4</sup> *i.e.* ‘after many kings of Kārtavīrya's race had passed away.’

<sup>5</sup> *Tat-ōttunga-jagad-vibhūtiḥ* appears to be meant for *jagat-tat-ōttunga-vibhūtiḥ*.

<sup>6</sup> In *āstch*=Chhadvidēvi, the letter *chha* may be only due to *samdhī*, and the actual name of the queen may as well have been Sadvidēvi.

(V. 11.) "Lakshmi bore the lord Mummaḍi-Bhima (II.) (and) prince Rājendra-Chōḍa (I.); and Tonḍamāmbā's son (was) prince Satya (I.)."

(L. 48.) "This prince Rājendra-Chōḍa (I.) assumed all the insignia of sovereignty, (viz.) the throne, the *pratiḍhakkā* (drum), the peacock's tail, the spear, the single conch, etc., which his grandfather had received through the favour of the glorious Rājādhirāja Rājendra-Chōḍa, and became the lord of the country of Vēṅgi."

(V. 12.) "Verily, having burnt the enemies by the submarine fire of (his) fierce valour, he acquired the surname Vikrama-Rudra (i.e. 'resembling Rudra in prowess'); having made manifest by his own hand (i.e. having enforced) all the rules of conduct for each of the inhabitants of the whole earth, he acquired the surname Haihayāditya (i.e. 'the sun' of the Haihayas'); (and) he acquired the surname Gaṇḍavēṇḍaḍuva<sup>3</sup> by crushing the power of enemies."

(V. 13.) "As Lakshmi (is) the wife of Viṣṇu, his (wife) was Mailārādēvi, the queen of noble women (and) the ornament of womankind."

(V. 14.) "Among her five sons, who resembled the burning five (sacred) fires in splendour, the eldest (was) prince Bēta; (and his) younger brother (was) prince Mallidēva."

(V. 15.) "To prince Bēta were born, by Gaṅgā and the illustrious Bimbamāmbā (respectively), two famous sons, Manma-Chōḍa (II.) and prince Sūrya."

(V. 17.) "Having caused to be built of stone in (the temple of) Bhīmanātha a *maṇḍapa*, named Gaṇḍavēṇḍaḍuva (after himself), (and furnished) with two wings (*dvi-bhujā*) (and) with an enclosure (*prākāra*), this ornament of princes, the virtuous Kōṇa-Rājendra-Chōḍa (I.), obtained bliss (i.e. died)."

(V. 18 f.) "His elder and younger brothers, the glorious lord Mummaḍi-Bhima (II.) and prince Satyāśraya, whose prowess was famed in the world (and) who burnt by (the fire of) their valour crowds of hostile lords of provinces,— again (?) divided this earth (!) and ruled (it) conjointly."

(V. 20.) "Of these two, to the lord Mummaḍi-Bhima (II.) was born Lōkabhūpālaka, who adorned the ravines of (the mythical mountain) Lōkālōka by his lustre."

(V. 21.) "To the powerful lord Satya (I.) were born two princes who resembled Bala and Kṛishṇa, the glorious Rājapareṇḍu (II.) and the glorious prince Kōṇa-Bhima (III.)."

(V. 22.) "To Rājapareṇḍu (II.), the husband of Pārvatī, was born a ruler of the earth, the glorious lord Vallabha, who washed away the spots of the Kali (age)."

(V. 23.) "After (the death of his) father, that<sup>3</sup> glorious Lōkamahipāla ruled the earth, seated on his throne."

(V. 24.) "And, like Achyuta (Viṣṇu)<sup>4</sup> himself, the glorious prince Bhima (III.) embraced the royal fortune of (his) father, prince Satya (I.), together with the earth."

(V. 26.) "After these two, prince Mallidēva and the lord Vallabha ruled the earth undisturbed."

(V. 28.) "The glorious prince Vallabha married, as chief queen, the daughter of prince Uṇḍikāma, named Achamāmbā."

(V. 29.) "By her he had two sons, (who caused the rise of their) family, as the moon of the ocean,— the two princes named Manma-Satya (II.) and Mahipālareṇḍu."

<sup>1</sup> The king's resemblance to the sun rests on the double meaning of *kara*, 'a hand' and 'a ray.'

<sup>2</sup> The first member of this compound is the Telugu-Kanarese word *gaṇḍa*, 'a strong man'; the second member is perhaps connected with the Telugu *rēḍrama*, 'heat.'

<sup>3</sup> This pronoun refers to Lōkabhūpālaka in verse 20.

<sup>4</sup> Lakshmi and the Earth are considered as Viṣṇu's wives.

(V. 31 f.) "When the glorious prince **Vallabha**, a provincial chief (*chakrin*) of great valour, had gone to heaven after a reign of fourteen years, his son, the glorious prince **Manma-Satya** (II.), ascended the throne of (*his*) father."

(L. 96.) "That prince **Mallidēva** and this lord **Manma-Satya** (II.), the son of the lord **Vallabha**, having both conjointly called together the *Rāshṭrakūṭas* and all other ryots of the district (*vishaya*) of **Guddavādi**, issue the following command :—

(L. 99.) "'Be it known to you that we have given, with exemption from all taxes, the village named **Ōdiyūru** in the district of **Guddavādi** to the god **Kunti-Mādhavadēva** who resides in **Śrīpīṭhāpuri**.'"

(L. 102.) "And moreover,—

(V. 36 f.) "This lofty spotless stone which adorns<sup>1</sup> the temple, was made the eye-witness of her true devotion (*to* **Vishṇu**) by that **Jāyamāmbā**, who was the lawful wife of the glorious lord **Manma-Gōṅka**, the best of princes; who was the mother of **Kulōttuṅga-Prithviśvara**;<sup>2</sup> who was an incarnation of the great fame of the best among all noble and virtuous women; (*and*) who was a noble swan at the pair of the lotus-feet of (**Vishṇu**) whose banner (*bears the bird*) **Garuda**."

(L. 109.) "In the **Śaka** year 1117, at the time of the **Mēsha-samkrānti**,— the glorious **Mahāmaṇḍalēśvara Kōṇa-Mallidēvarāja**, and **Manma-Sattirāja**, the son of **Vallabharāja**, gave to the god **Kunti-Mādhavadēva** in **Śrīpīṭhāpuram** the whole village called **Ōdiyūru** in (*the district of*) **Guddavādi**, together with houses, fields and gardens, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, and for various expenses (*bhōga*) on account of singing, dancing, music, *etc.*"

(L. 116.) "The boundaries of this village (*are*):— In the east, the boundary (*is*) the **Erra-guṇṭa** (*tank*) in **Vēleṅgu**. In the south-east, the boundary (*is*) the **Bhōḍatāta-kāli** (*channel*)<sup>3</sup> in the pasture land of **Ēnika** in **Vēleṅgu**. In the south, the boundary (*is*) the **Vēnu-guṇḍa** (*tank*) at the meeting-point of the boundaries<sup>4</sup> of **Śrīpādamulupalli** (*and*) **Siripuram**. (*Thence*), coming along the pond at the head of the **Nallaṅgeruvu** (*tank*) in **Koklurukuru**,— the boundary in the south-west (*is*) the **Pulli-guṇṭa** (*tank*) at the meeting-point of the boundaries of the fields of **Enuṅgudala** (*and*) **Kroppalli**. In the west, the boundary (*is*) the pair of tanks to the east of **Kroppalli**. In the north-west, the boundary (*is*) the embankment (*and*) a (*water*) lever<sup>5</sup> (*near*) the embankment to the east of the **Kēsavachanṭu-cheruvu** (*tank*) in the plain of **Chanupakatya**. In the north, the boundary (*is*) the southern embankment of the **Bhīmarāju-cheruvu** (*tank*) in the fields of **Sampara**. (*Thence*), coming as far as the confluence at which the **Uppntēru** (*river*) and the **Nakkala-kāli** (*channel*) unite,— the boundary in the north-east (*is*) the **Prēmṇa-vaṅka** (*channel*) in **Vēleṅgu** along the embankment to the south of the **Uppuṭēru**."<sup>6</sup>

(L. 127.) "If any cause obstruction to this charity, they shall incur the sin of those who commit the five great sins, (*and*) shall incur the sin of those who have killed one thousand tawny cows (*and*) one thousand **Brāhmanas** on the bank of the **Gaṅgā**."

<sup>1</sup> *Alamkṛita* appears to be used in the sense of *alamkāriṣṇu*.

<sup>2</sup> The remainder of the translation of verse 36 is omitted here.

<sup>3</sup> *Kāli*, which occurs again in line 125, and three times in the Korumelli plates of **Rājārāja I.** (*Ind. Ant.* Vol. XIV. p. 54 f. text lines 104, 105 and 108), is perhaps connected with the Telugu *kālava*, 'a channel.'

<sup>4</sup> The term *māyyanikūṭṭu* occurs three times in the description of the boundaries of **Ōdiyūru** (in lines 119, 121 and 125 f.). It must be connected with *māyyanikūṭṭu*, which is found five times in the Chellūr plates of **Kulōttuṅga II.** (*Ind. Ant.* Vol. XIV. p. 59, text lines 71, 74, 75, 76 and 78). Both forms of the word appear to be corruptions of *māyyalagūṭṭa*, which, according to Brown's *Telugu Dictionary*, p. 789, is derived from *māḍu*, 'three,' + *ella*, 'a boundary,' + *gūṭṭa*, 'a bill,' and means 'a place where three boundaries meet.' In the present inscription, the word *māyyanikūṭṭu* is in each case preceded only by two proper names of boundaries; and we have evidently to supply as third boundary the village granted, *viz.* **Ōdiyūru**.

<sup>5</sup> *Auru* is probably the same as *auru*, on which see Brown's *Telugu Dictionary*, p. 154.

<sup>6</sup> To Mr. Ramamurti I am again indebted for help in translating the Telugu description of the boundaries.

Verses 38 and 39 are two of the usual imprecatory verses.

(L. 132.) "And in accordance with this sentence of Vyāsa, this charity has to be protected."

Verse 40 is identical with verse 69 on page 54 above.

(L. 134.) "Therefore this charity has to be protected by all."

(L. 135.) "(This edict was) written by Kaṇṭāchārya at Śrīpīṭhāpuram. Hail! Hail! Hail!"

## No. 11.— TWENTY-ONE COPPER-PLATES OF THE KINGS OF KANAUJ;

[VIKRAMA-]SAMVAT 1171 TO 1233.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The twenty-one plates of which, at Dr. Hultzsch's request, I furnish the following account, are said to have been found,<sup>1</sup> together with four other copper-plate inscriptions,<sup>2</sup> in October 1892 in the village of **Kamauli**, near the confluence of the Barnā and the Ganges at Benares; and they are now deposited in the Provincial Museum at Lucknow. My account of them is based on excellent impressions which have been kindly supplied by Dr. A. Führer.

Fourteen<sup>3</sup> of these plates (A. to N.) contain grants of the king **Gōvindachandra of Kanauj**, the earliest of which is of [Vikrama-]Samvat 1171 and the latest of [Vikrama-]Samvat 1211. One (O.) is a grant of Gōvindachandra's son, the king **Vijayachandra**, and his son, the **Yuvardja Jayachandra**, dated in [Vikrama-]Samvat 1224. And the remaining six (P. to U.) are grants of the king **Jayachandra**, dated between [Vikrama-]Samvat 1226 and 1233. I have treated of these grants in their chronological order, except that I have begun my account of them with a grant of Gōvindachandra's of [Vikrama-]Samvat 1182, which seemed to me to be the most carefully written and engraved of his grants, and the one most suitable for photographing. Of this grant (A.) I have given the full text; of ten other grants of Gōvindachandra I have only given that part of the text<sup>4</sup> which commences with the words *-śrīmad-Gōvindachandradēvō vijayī*, because up to these words the text of all these inscriptions essentially agrees<sup>5</sup> with the text of A.; and of the three remaining grants of Gōvindachandra (G., I. and L.) I have considered it sufficient to give a summary of the contents only, because the names of the localities mentioned in them are either quite illegible or very doubtful, and because the grants (excepting the dates, the exact words of which I have given in footnotes,) contain therefore really nothing that is not known to us from some of the other grants. Of the inscription of Vijayachandra (O.), of whom only one other copper-plate inscription has been hitherto published,<sup>6</sup> I have

<sup>1</sup> See *Ep. Ind.* Vol. 11. p. 347.

<sup>2</sup> Three of these (a grant of Vaidyadēva, king of Kāmarūpa; a grant of the *Mahārājaputra* Gōvindachandra of Kanauj of [Vikrama-]Samvat 1162; and one of the king Gōvindachandra of [Vikrama-]Samvat 1196) have already been published by Mr. A. Venis, *ibid.* p. 347 ff. And the fourth, a grant of the Siṅgarā-Vatsarāja, of the reign of Gōvindachandra, of [Vikrama-]Samvat 1191, I shall edit below, p. 130 ff.

<sup>3</sup> Among these is one grant, F., of [Vikrama-]Samvat 1176, which was made, with Gōvindachandra's consent, by his chief queen Nayanakēlīdēvi.

<sup>4</sup> But of the benedictive and imprecatory verses, occurring in each inscription, I have thought it sufficient to give merely the commencement of each verse, in the footnotes.

<sup>5</sup> Of the inscriptions of Gōvindachandra, here treated of, the grant A., of [Vikrama-]Samvat 1182, is the earliest grant which contains the epithets of the king *aśvapati-gajapati-narapati-rājayādhipati-viśidhahaidyāva-chāra-Vāchaspati*.

<sup>6</sup> The Royal As. Soc.'s plate of Vijayachandra and the *Yuvardja* Jayachandra, published in *Ind. Ant.* Vol. XV. p. 7.

given the full text, omitting only the benedictive and imprecatory verses, the publication of which, owing to the slovenly way in which they are written and engraved, would have necessitated more footnotes than the verses deserve. The six grants of Jayachandra (P. to U.) I have treated like the inscriptions F. to K. of the same king, of which I have given an account in the *Indian Antiquary*, Vol. XVIII. p. 134 ff. To translate (or re-publish here my translation of) any part of these inscriptions appeared to me unnecessary; but I have endeavoured to include in my introductory remarks everything that might be considered of importance.

Our inscription B., of [Vikrama-]Samvat 1171, is the earliest known inscription in which Gôvindachandra is described as reigning sovereign;<sup>1</sup> and the last inscription of Gôvindachandra here treated of, N., of [Vikrama-]Samvat 1211, is about eleven years and six months later than the latest inscription of the same king<sup>2</sup> of which an account has yet been published. The inscription of the reign of Vijayachandra, O., of [Vikrama-]Samvat 1224, apparently precedes by about seven months the only other known grant of the same king's reign.<sup>3</sup> And for the king Jayachandra we obtain from the inscription P., of [Vikrama-]Samvat 1226, the very day of his inauguration ceremony, corresponding to the 21st June A.D. 1170.<sup>4</sup> Beyond these dates these new inscriptions contain nothing of historical importance that was not known before;<sup>5</sup> but they give us the names of a large number of villages and districts which, together with the names of localities occurring in the previously published inscriptions of the same dynasty, and in others which are known to exist but have not yet been published, may furnish the material for a separate paper.

All these inscriptions record grants of land. In no less than ten cases the donations were made in favour of the king's *Purôhita* or *Mahâpurôhita* Jâgûsarman,<sup>6</sup> a son of the *Dikshita*<sup>7</sup> Vilhâ<sup>8</sup> and grandson of the *Dikshita* Pnruśhottama or, as he also is called, Purâsa, of the Bandhula *gôtra*; and six grants were made to Jâgûsarman's son, the *Mahâpurôhita* Praharâja-sarman (Paharâja-sarman or Prahlâda-sarman), who had a share also in two other grants. One donation (H.) was made to Vyâsa, apparently a brother of Jâgûsarman; one (M.) to the *Pandita* Mahârâja-sarman, apparently a brother of Praharâja-sarman; and one (J.) to the *Râta* Jâtêśarman of the Gôbhila *gôtra*.

Eight grants were made at the time of full-moon (one, A., at a lunar eclipse, and three, B., I. and S., on a *Manvâdi*<sup>9</sup>); three at the time of new-moon (one, F., at a solar eclipse, and one, D., at the annual *śrâddha* in honour of Gôvindachandra's father); two (C. and U.) on Vaiśākha-sudi 3, the *Akshaya-tîthi* (Trêtâyugâdi, *Kalpâdi*); one (Q.) was made on the *mahâ-saptamî* (*ratha-saptamî*), Mâgha-sudi 7, termed *Manvantarâdi*; one (J.) on Bhâdra-sudi 3 (also a

<sup>1</sup> The three inscriptions of [Vikrama-]Samvat 1161, 1162 and 1166, published in *Ind. Ant.* Vol. XIV. p. 103 *Ep. Ind.* Vol. II. p. 359, and *Ind. Ant.* Vol. XVIII. p. 15, are of the reign of Gôvindachandra's father Madanapâla, and Gôvindachandra is described in them as *Mahârâjaputra*.

<sup>2</sup> The 'Gagahâ' plates of [Vikrama-]Samvat 1199, *Ind. Ant.* Vol. XVIII. p. 20. I possess a rough rubbing of a copper-plate inscription of Gôvindachandra and his queen Gôsaladêvî, which is dated in [Vikrama-]Samvat 1208; see *ibid.* Vol. XIX. p. 367, No. 184.

<sup>3</sup> See *ibid.* Vol. XV. p. 7.

<sup>4</sup> The date of the latest known inscription of Jayachandra corresponds to the 14th June A.D. 1187; see *ibid.* Vol. XIX. p. 37, No. 69.

<sup>5</sup> The inscription F. of [Vikrama-]Samvat 1176, gives us the name of Gôvindachandra's chief queen, Nayanakêidêvî; K., of [Vikrama-]Samvat 1198, that of his mother, Râhadêvî, which was known before; and T. of [Vikrama-]Samvat 1232, that of Jayachandra's son, Harîśchandra, which also was already known.

<sup>6</sup> In the inscription T. he is called Yâjñavalkya.

<sup>7</sup> This word is explained to denote persons who or whose ancestors have performed a great sacrificial ceremony, such as a *gyôtsnâ*.

<sup>8</sup> This Vilhâ (who is called Vêdaśarman in P., and Vishṇuśarman in T.) is the donee of the grant of [Vikrama-]Samvat 1162, published in *Ep. Ind.* Vol. II. p. 359, where he is called Villâka; and his son Jâgûsarman is the donee of the grant of [Vikrama-]Samvat 1196, published *ibid.* p. 361.

<sup>9</sup> i.e. Kârttika-sudi 15, termed *Manvâdi* in I.

*Manvādi*); one (O.) on Āshādha-sudi 10 (also a *Manvādi*), on the occasion of Jayachandra's initiation as a Vaishnava; one (G.) on Kārttika-sudi 9 (the *Kṛitayugādi*); one (T.) on Bhādravadi 8 (the *Kṛishṇajanmāshṭami*), at the performance of the *jāta-karma* of the prince Hariachandra; two (K. and L.) were made (on Phālguna-vadi 1) 'on the day of the great queen,' Gōvindachandra's mother Rāhadēvi; and one (P.) was made (on Āshādha-sudi 6) at the *abhiśhēka* of Jayachandra.— All the dates<sup>1</sup> contain sufficient details for verification; sixteen of them are regular, and five (of A., B., E., G. and S.) irregular.

Like other inscriptions of the same dynasty, these grants contain a number of revenue terms, some of which are obscure. Thus we have *bhāgabhogakara* in every one of the twenty-one grants, *pravanikara* in nineteen grants, *turushkadanda* in seven, *kumaragadiṇṇaka* in six, *hiranya* in five, *kūṭaka* in three (A., C. and I.), *jātakara* and *gōkara* only in O., *nidhinikshēpa* only in R., and *yamalikambali* only in U.

#### A.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1182.

This is a single plate, which measures about 1' 4" broad by 1' 7" high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{8}$ " in diameter. The plate contains 28 lines of well engraved writing which is in a perfect state of preservation. The size of the letters is between  $\frac{1}{8}$ " and  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmura*, l. 10; the dental sibilant is employed instead of the palatal in *paramēśvara*, l. 12, and *Sanau*, l. 18; and the word *tāmra* is written *tāmura*, in line 23. The inscription opens with nine well known verses which invoke the blessing of the goddess Śrī, and give the genealogy of the donor; and it ends with five benedictive and imprecatory verses, and another verse which gives the name of the writer of this *tāmra-paṭṭa*. The formal part of the grant, from line 11 to line 23, is in prose, and is worded like most of the published grants of the same dynasty.<sup>2</sup>

The inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandrādēva*, the successor of the *P.M.P. Madanapālādēva*, who was the successor of the *P.M.P. Chandradēva*, 'who by his arm had acquired the sovereignty over Kanyakubja (Kanauj).' The king records in it that, while in residence at Madapratibhāra (or Apratihāra),<sup>3</sup> on the occasion of a lunar eclipse on Saturday, the 15th of the bright half of Māgha of the year 1182 (given in decimal figures only), after bathing in the Ganges, he granted the village of Mahasōnamaua in the Haladōya pattalā to the Mahāpurōhita Jāgūsarman, son of the Dikshita Vilhā, and son's son of the Dikshita Purushōttama, (a Brāhman) of the Bandhula gōtra, whose three *pravaras* were Bandhula, Aghamarshana and Viśvāmitra.— The taxes specially mentioned (in line 23) as due to the donee under this grant are the *bhāgabhogakara*, *pravanikara* and *kūṭaka*. The grant was written by Kiṭhana, a son of the Kāyastha Uhaṇa, of the Vāstavya or Śrīvāstavya family.<sup>4</sup>

The date is irregular. The 15th *tithi* of the bright half of Māgha of Vikrama-Samvat 1182 expired<sup>5</sup> ended about sunrise of the 11th January A.D. 1126, when there was a lunar eclipse which was visible in India; but the day was a Monday, not a Saturday.

<sup>1</sup> The inscriptions S. and T. contain postscripts with a separate date, from which it appears that the plates were engraved three or four years after the grant was made.

<sup>2</sup> Compare, for both the introductory verses and the formal part of the grant, *Ind. Ant.* Vol. XV. p. 8 ff., and Vol. XVIII. p. 12 ff. and p. 132 ff.; and *Jour. As. Soc. Beng.* Vol. LVI. Part i. p. 110 ff.

<sup>3</sup> See the note on the text, line 18.

<sup>4</sup> See *Ind. Ant.* Vol. XVII. p. 63, note 24.

<sup>5</sup> There also was a lunar eclipse on Māgha-sudi 15 of Vikrama-Samvat 1182 current = Wednesday, the 31st January A.D. 1125, but that eclipse took place 8 h. 42 m. after mean sunrise and was therefore not visible in India.



The localities I am unable to identify. The *Halādōya pattalā* is also mentioned in a grant of Gōvindachandra's of [Vikrama-]Samvat 1182, Māgha-vadi 6, *Journal As. Soc. of Bengal*, Vol. XXVII. p. 243.

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> svasti || <sup>3</sup>Akunṭhōtkanṭha-Vaikunṭha-kanṭhapīṭha-lṇṭhat-karaḥ |  
saṁrambhaḥ surat-ārambhē sa Śriyaḥ śrēyaśē=sta vaḥ || [1\*] <sup>4</sup>Āsid=  
Aśitadyuti-varṣa-jāta-
- 2 kshmāpāla-mālāsu divaṇ=gatāsu<sup>5</sup> | sākshād=Vivasvān=iva bhūri-dhāmnā nāmna  
**Yasōvighra** ity=udāraḥ || [2\*] <sup>6</sup>Tat-sutō=bhūn=**Mahichandraś**=chandra-dhāma-  
nibhan=nija-
- 3 m | yēn=āpāram=akūpāra-pārē<sup>7</sup> vyāpāritam yaśaḥ || [3\*] <sup>8</sup>Tasy=ābhūt=tanayō  
nay-aika-rasikaḥ krānta-dvishan-maṇḍalō vidhvast-ōddhata-dhita(ra)-yōdha-<sup>9</sup>  
timiraḥ
- 4 śi-**Chandradēvō** nripaḥ | yēn=ōdāratara-pratāpa-samit-āsēsha-prajōpadravam  
śrīmad-Gādhipur-ādhirājyam=asaman=dōr-vvikramēn=ārjjitam || [4\*] Tīrthāni<sup>10</sup>  
**Kā**.
- 5 śi-**Kuśik-Ōttarakōsal-Ēndrasthāniyakani** paripālayat=ābhigamya<sup>11</sup> | hēm=ātma-  
tulyam=anīśan=dadatā dvijēbhyō yēn=ānkītā vasumatī śata-
- 6 śas=tulābhiḥ || [5\*] Tasy=ātmajō **Madanapāla** iti kshitindira-chūdāmaṇir=  
vviyayatē nija-gōtra-chandraḥ | yasy=ābhishēka-kalaś-ōllasitaiḥ payōbhiḥ  
prakshā-
- 7 litaṁ kali-rajāḥ-pātalan=dharitryāḥ || [6\*] <sup>12</sup>Yasy=āsīd=vijaya-prayāna-samayē  
tuṅg-āchal-ōchchais-chalan-mādyat-kumbhi-pada-kram-āsama-bhara-bhraśyan-mahī-
- 8 maṇḍalē | <sup>13</sup>chūdāratna-vibhinna-tāla-galita-styān-āsrig-ndbhāsitaḥ Śēshaḥ pēsha-  
vaśād=iva<sup>14</sup> kshaṇam=asau krōḍē nilin-ānanaḥ || [7\*] <sup>15</sup>Tasmād=ajāya-
- 9 ta nij-āyata-vā(bā)huvalli-va(ba)ndh-ā[va\*]ruddha-nava-rājyagajō narēndraḥ |  
sāndr-āmṛita-drava-muchām prabhavō gavām yō Gōvindachandra iti chandra  
iv=ā-
- 10 mvu(mbu)rāsēḥ || [8\*] Na<sup>16</sup> katham=apy=alabhanta raṇa-kshamāms=tisṛishu  
dikshn gajān=atha Vajriṇaḥ | kakubhi babhramur=Abhramuvallabha-pratibhaṭā  
iva yasya gha-
- 11 tā-gajāḥ || [9\*] Sō=yam samasta-rāja-chakra-samsēvita-charaṇaḥ<sup>17</sup>  
paramabhāṭṭāraka-mahārājādhirāja-paramēśvara-paramamāhēśva[ra\*]-nijabhujoṇpārjji-
- 12 taśrī**Kanyakuvjā**(bjā)dhipatya-śrī**Chandradeva**-pādānudhyāta-p a r a m a b h a ṭ ṭ ā r a k a -  
mahārājādhirāja-paramēśva(śva)ra-paramamāhēśvara-śrī**Madanapā**-
- 13 **ladēva**-pādānudhyāta-paramabhāṭṭāraka-mahārājādhirāja-paramēśvara-paramamāhēśva r -  
āśvapani(ti)gajapatinarapatirājatrāyādhipa-

<sup>1</sup> From impressions supplied by Dr. Führer.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Metre: Ślōka (Anushtubh).<sup>4</sup> Metre: Indravajrā.<sup>5</sup> The sign for the *akshara āga* here and below does not really differ from the sign for *dga*.<sup>6</sup> Metre: Ślōka (Anushtubh).<sup>7</sup> Originally *-parē* appears to have been engraved.<sup>8</sup> Metre: Śārdūlavikrīḍita.<sup>9</sup> Of the inscriptions here published, D., I., K., L. and O. have *vītra-gōdha* instead of *dhitra-gōdha*.<sup>10</sup> Metre of verses 5 and 6: Vasantatilakā.<sup>11</sup> Of the inscriptions here published, only U. and perhaps O. have =*ādihigamya*, instead of =*ābhigamya*.<sup>12</sup> Metre: Śārdūlavikrīḍita.<sup>13</sup> Originally *°ratia* was engraved.<sup>14</sup> All the new inscriptions have this or some modification of it; but I have no doubt that the reading intended by the author of the verse is *Śēshaḥ śaisha-vaśād=iva*, as was first suggested by me in *Ind. Ant.* Vol. XV. p. 12, note 97.<sup>15</sup> Metre: Vasantatilakā.<sup>16</sup> Metre: Drutavilambita.<sup>17</sup> Other inscriptions insert here the words *sa cha*.





- 14 ti-vividhavidyāvichāra Vāchaspati-śrīmad-Gōvindachandradēvō vijayī Haladōya-  
pattalāyām Mahasōnamaua-grāvā(ma)-nivāsinō mi(ni)-
- 15 khila-janapadān=upagatān=api' [cha\*] rāja-rājōi-yuvarāja-mantri-purōhita-pratīhāra-  
sēnāpati-bhāṇḍāgārik-ākshapāṭalika-bhishag-nē(nai)mittik-āntahpu-
- 16 rika-dūta-karituragapattanākarasthānagōkulādhikāri-purushāṁś=c h = ā j n ā p a y a t i'  
vō(bō)dhayaty=ādīśati cha yathā viditam=astu bhavatām yadv(th)=ōpari-
- 17 likhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-parṇṇ-  
ākaraḥ sa-gartt-ōsharaḥ sa-madhūka-chōta-vana-vāṭikā-viṭapa-trīṇa-yūti-
- 18 gōcha[ra\*]-paryantah s-ōrddh[v\*]-ādhas=chatur-āghāṭa-viśuddhah sva-simā-  
paryantah samvat 1182 Māgha-sudi 15 Sa(sa)nau Śrīmadapratihāra-  
samāvāsē sōmagra-
- 19 haṇa-parvvaṇi Gaṅgāyām snātvā vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-  
ganāms=tarppayitvā timira-pāṭala-pātana-padu(ṭṇ)-mahasam=Ushṇarōchisha-
- 20 m=upasthāy=Aushadhipati-śakala-sēkharam samabhyarchchya tribhuvana-trātur=  
Vāsudēvasya pūjām vidhāya havishā havirbhujam hutvā mātāpitrōr=ā-
- 21 tmanas=cha punya-yaśō-bhivṛidva(ddha)yē kuśalatā-pūta-karatal-ōdaka-pūrvvam=  
asmābhir=Vva(bba)ndhnla-gōtrāya Va(ba)ndhnla-Āghamarshaṇa-Viśvāmitra-  
tri[pra\*]varā-
- 22 ya dīkshita-śrī-Purushōttama-pantrāya dīkshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-  
Jāgūsarmmaṇē<sup>3</sup> ā-chandr-ārkkamī śāsanīkritpa(tya) pradantō(ttō)
- 23 matvā yathādīyamāna-bhāḡabhōgākara-pravaṇīkara-kūṭaka-prabhṛiti-samast-ādāyān=  
ājñāvidhi(dhē)ṛibhūya dāsyatha || Bhavanti ch=ātra punya-slō-
- 24 kāḥ || Bhūmim<sup>4</sup> yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati | nbhan  
tan punya-karmmanan niyatam svargga-gāminan || Śaṅkham bhadra-āsanam  
chchha(chha)ttam var-āśvā va-
- 25 ra-vārapāḥ | bhūmi-dānasya chihṇāni phalam=ētat=Purandara || <sup>5</sup>Sarvān=ētān=  
bhāvinah pārthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadraḥ | sām[ā\*]nyō=  
yam dharmma-
- 26 sētur-nripānām kālē kālē pālāniyō bhavadbhīḥ || <sup>6</sup>Va(ba)hubhir=vvasudhā  
dattā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya ta-
- 27 dā phalam || Sva-dattām para-dattām vā yō harēta vasundharām | sa  
[v]iśṭhāyām krimir=bhūtā pitribhiḥ saha majjati || Śrī-Vāstavya-kul-ō-
- 28 dbhūta-kāyasth-Ōlhaṇa-sūnunā | likhitas=tāmvrā-paṭṭō<sup>7</sup>=yam Kīṭhaṇēna  
nrip-ājñay=ēti || chha<sup>8</sup> || chha<sup>8</sup> ||

## B.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1171.

This also is a single plate, which measures about 1' 5" broad by 1' 1½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¼" in diameter. The plate contains 27 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nāgarī, and the language is Sanskrit. In respect of orthography the chief points to mention are, that the letter *b* is throughout denoted by the sign for *v*; that the dental sibilant is generally employed instead of the palatal; and that

<sup>1</sup> Read -*purushān*=*ājñā*.<sup>2</sup> I am unable to decide whether this should be written *śrī-Mudapratihāra* or *śrīmad-Apratihāra*.<sup>3</sup> Read *śarmmaṇa*.<sup>4</sup> Metre: Ślōka (Anushtubh); and of the next verse.<sup>5</sup> Metre: Śālīnī.<sup>6</sup> Metre of this and the following verses: Ślōka (Anushtubh).<sup>7</sup> Read *tāmra*.<sup>8</sup> Perhaps these signs are not really intended for *chha*, but they closely resemble that *akshara*. Compare *Ind. Ant.* Vol. XVII. p. 140, note 45.

the word *likhita* is written *lishita*, in line 15, and *tri tri*, in line 20.—As the introductory part of this inscription and of the following grants C. to N., as far as the words *-śrīmad-Gōvindachandradēvō vijayī*, essentially agrees with the corresponding portion of the text of the inscription A., it need not be published. Similarly, it appears unnecessary, here and below, to give the full text of the benedictive and imprecatory verses towards the end of each inscription.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Monday, the full-moon tithi of the month Kārttika of the year 1171 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Brihadvirāichamausa in the Kāṭi pattalā to the Purōhita Jāgūsarman, son of the Dīkshita Vilhā, and son's son of the Dīkshita Purāsa,<sup>1</sup> a Brāhmaṇ of the Bandhula gōtra, whose three pravara were Bandhula, Aghamarshaṇa and Viśvāmira, and student of the Vājasaneyā śākhā.—The taxes here specified (in line 22) are the bhāgabhōgakara and pravāṇikara. The writer's name is not given.

The date is irregular; for, the full-moon tithi of Kārttika<sup>2</sup> of Vikrama-Saṃvat 1171 current ended 7 h. 56 m. after mean sunrise of Sunday, the 26th October A.D. 1113, and in Vikrama-Saṃvat 1171 expired it commenced 1 h. 21 m. and ended 23 h. 22 m. after mean sunrise of Thursday, the 15th October A.D. 1114. [In Vikrama-Saṃvat 1172 expired the same tithi ended 0 h. 38 m. after mean sunrise of Thursday, the 4th November A.D. 1115.]

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 13 . . . . .<sup>3</sup> śrīmad-Gōvindachandradēvō vijayī ||<sup>4</sup> Kāṭi-  
pattalāyām Vri(bri)hadvirāichamausa-grāma-nivāsinō nikhila-  
14 janapadān=upagatān=api cha rāja-rājñī-ynvarāja-rājamamtri<sup>5</sup>-purōhita-pratihāra-  
sēnāpati-bhāṇḍāgārik-ākshapaṭalika-bhishak-<sup>6</sup>nēmittik-āntahpuri[ka\*]-  
15 dūta-7kacchivāpattanākaresthānagoknādhichā(kā)ri-purushān samājñāpayati  
vō(bō)dhayaty=ādisa(śa)ti cha ||<sup>8</sup> yathā viditam=astn bhavati(tām) yuth-  
ā(ō)parilishi(khi)ta-g[r]āmaḥ  
16 sa-jāla-sthalah sa-lōha-lavaṇ-ākaraḥ sa-machū(dhū)ka-chūta-vana-vāṭikā-viṭapa-triṇa-  
yūti-gōchara-paryantaḥ sa-[gar]tt-ōsharaḥ s-ōrddb[v\*]-āvva(dha)ḥ s[v]ja-sīmā-  
paryantaś=chatur-āghā-  
17 ṭa-viśn(śn)ddhah<sup>9</sup> ekasaptaty-adhika-sa(śa)t-aikādasa(śa)-saṃvatsarē<sup>10</sup> Kārttika-  
māsē pūrṇṇimāsyām<sup>11</sup> tithau Sōma-dinē ankataḥ<sup>12</sup> saṃvat 1171  
Kārttika-sudi 15  
18 Sōmē ||<sup>13</sup> śrīmad-Vā[rā\*]ṇasyām Gaṅgāyā[m] vidhivat=anātvā maṃtra-dēva-  
muni-manuja-bhūta-pitri-gaṇā[m]=tarppayitvā timira-pāṭala-pāṭana-paṭu-  
mahasta(sa)m=Uṇṇa(shṇa)-

<sup>1</sup> This name occurs again in the inscriptions E., F., H., and O.

<sup>2</sup> This is a *Manvadi*.

<sup>3</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription omits the words *astvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>4</sup> This sign of punctuation is superfluous.

<sup>5</sup> This apparently is only an error for *-mamtri*, and may have been corrected already in the original.

<sup>6</sup> Read *-bhishag-nai°*.

<sup>7</sup> Read *-karitragapa°*.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *°ddha*.

<sup>10</sup> Read *saṃvatsarē*.

<sup>11</sup> Read *purṇṇa°*.

<sup>12</sup> Read *-dinēnka°*.

<sup>13</sup> This sign of punctuation is superfluous.

- 19 rôchisham=upasthây=Aushadhipati-sa(śa)kala-sê(śê)kharañ samabhyarchya  
tti(tri)bhuvana-trâtnr=Vâsudêvasya pûjâm vidhâya prachura-pâyasêna havishâ  
havi[r]bhñjam hutvâ
- 20 mâtâpitrôr=âtmanasû(ś=cha) punya-ya[śô\*]-bhivṛiddhayê asmâbhih<sup>1</sup> Vanvulasya<sup>2</sup>  
gôtrâya Vanvula-Aghamarashana-Visvâ(śvâ)mitra-tri(tri)pravarâya Vâjasanêya-  
sâ(śâ)khinë dikshi-
- 21 ta-śrî-Purâsa-pautr[â\*]ya<sup>3</sup> dikshita-śrî-Vilhâ-putrâya purôhita-śrî-Jâgâkâya<sup>4</sup>  
sarmmanê vrâ(brâ)hmanâya gôkarṇa-kû(ku)sa(śa)latâ-pûta-karatal-ôdaka-pûrvvam=  
â-chamdr-ârkkam yâvach=chhâsa-
- 22 nîkritya p[r\*]adatta itê(ti) matvâ yathâdiyamâna-bhô(bhâ)gabhô[ga]kara<sup>5</sup>-pravanikara<sup>6</sup>  
samast-âdâyân dâsyatha || chha || Bhavâti<sup>7</sup> ch=âtra [ś]lôkâh ||<sup>8</sup> . .
- 27 . . . . . || Mangalam mahâ-śrîh ||(||)

### C.— PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1172.

This also is a single plate, which measures about 1' 3' broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. At the upper proper left corner a small piece of the plate is broken away, but by this only one or two *aksharas* at the end of the first line have been damaged, and the writing generally is well preserved. The plate has no ring-hole. It contains 27 lines of writing, and has a conch-shell engraved at the end of the last line. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word *babhrāmur*, l. 10; the dental sibilant is often employed instead of the palatal; and the word *tāmra* is written *tāmra*, in line 27, and *śekhara śêshara*, in line 18.

This inscription also is one of the *Paramabhūttiraka Mahārājādhirāja Paramêscara Gôvindachandradêva*, who records that, after bathing in the Ganges at Benares, on the occasion of the Akshaya-tritîyâ, on Monday the 3rd of the bright half of Vaisâkha of the year 1172 (given in decimal figures only), he granted the village of Dhûsa in the Bṛihagrihê[yê?]-varaṭha pattalâ, with its pâtakas (l 15) or outlying hamlets,<sup>9</sup> to the Mahâpurôhita Jâgûsarman, who is described here exactly as in the inscription A.—The taxes specified, also, are the same as in A. The grant (*tāmra-paṭṭi*) was written by the *Kâyastha*, the *Thakkura Jalhana* of the Vâstavya or Śrîvâstavya family.

The date regularly corresponds, for the *Kārttikâdi* Vikrama-Samvat 1172 expired, to Monday, the 17th April A.D. 1116, which was the proper day of the Akshaya-tritîyâ,<sup>10</sup> because the third *tithi* of the bright half of Vaisâkha ended on it 16 h. 9 m. after mean sunrise.

The localities I am unable to identify. With the name of the *pattalâ*, Bṛihagrihê[yê?]-varaṭha, we may compare Bṛihadgrihokamisâra, the name of the *pattalâ* in P.

<sup>1</sup> Read "yê=smâbhir=.

<sup>2</sup> This *akshara* *ya* has perhaps been struck out. Read *Bandhula-gûtriya Bandhul-Āgha*?

<sup>3</sup> The name, read *Purâsa*, might possibly here be read *Purôsa*. See below, E, l. 18.

<sup>4</sup> This seems to have been altered to *Jâgû* in the original; read *Jâgûsarmanê*.

<sup>5</sup> Originally *bhâgâbhâkara* was engraved, but the *akshara* *ga* has been inserted afterwards.

<sup>6</sup> Here one misses the word *prabhṛiti*.

<sup>7</sup> Read *bhavanti*

<sup>8</sup> Here follow the six verses commencing *Bhûmim yaḥ pratigrihṇâti, Śankham bhadr-âsanam. Sartân=êtân= bhârinah, Bahubhir=vasudhâ, Shashṭim varsha-sahasrânî, and Yin=tha dattâni.*

<sup>9</sup> See *Ind. Ant.* Vol. XVIII. p. 135.

<sup>10</sup> See *ibid.* p. 346

## EXTRACTS FROM THE TEXT.

- 12 . . . . . <sup>1</sup>śrīmad-Gōvindachandradēvō vijayī  
 13 Vṛi(bṛi)hagrihē[yé?]varāṭha-pattalāyām. Dhūsa-grāma-yi(ni)vāsinō nikhila-janapadān=  
 upagatān=api [cha\*] rāja-rājñi-yuvarāja-mantri-purōhita-pratīhāra-sēnāpa-  
 14 ti-bhāṇḍāgārik-ākshapaṭalika-bhishag-naimittik-āntahpura(ri)ka-dūta-k a r i [ t ] u r a g -  
 ādhyaksha-pattanākarasthānagā(gō)knlāvi(dhi)kāri-purushāmś=ch=[ā\*]jñāpayati<sup>2</sup>  
 15 vō(bō)dhayaty=ādisati cha yathā veditam=astu bhavatām yath=ōparilikhita-grāmaḥ  
 sa-pāṭakāḥ sa-jala-sthalāḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-parṇ-ā-  
 16 karaḥ sa-gartt-ōsharaḥ sa-madhūka-chūta-vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-  
 paryantaḥ s-ā(ō)rddh[v\*]-ādhas=chatur-āghāṭa-visu(śu)ddhaḥ sva-simā-paryantaḥ ||<sup>3</sup>  
 samvat 1172  
 17 Vaisā(śā)kha-sudi 3 Sômē || śrīmad-Vārāṇasyām | akshaya-tritīyāyām  
 parvvaṇi | Gaṃgāyām snātvā vidhivau=mamtra-dēva-muni-manuja-bhūta-pitri-  
 gaṇāms=tarppa-  
 18 yitvā timira-pāṭala-pātana-paṭu-mahasa[m]=Ushparōchisham=upasthāy=[Au]shadhipati-  
 śakala-sēsha(kha)ra[m] samabhyarvya(rchya) tribhuvana-trātur=[Vv]āsudēvasya  
 pūjām vi-  
 19 dhāya havishā havirbhujām hutvā mātāpitrōr=ātmanas=cha puṇya-yaśō-  
 bhiyiddhay[ē] kuśalatā-pūta-karatal-ōdaka-pūrvvam=asmābhir=Va(ba)ndhula-gotrā-  
 20 ya Vam(bam)dhul-Āpa(gha)marṣaṇa-Viśvā(śvā)mitra-tripravārāya dikshita-śrī-  
 Purnshōttama-pautrāya dikshita-śrī-Vilhā-putrāya mahāpurōhita-śrī-Jāgū-  
 21 sa(śa)rmmanē(ṇa) ā-chamdr-ārkkā[m] śāsanikṛitya pradattō matvā yathādiyamāna-  
 bhāgabhogakara-pravaṇikara-kūṭaka-prabhṛiti-samast-ādāyān=ājñāvidhi(dhē).  
 22 vi(yi)bhūtvā(ya) dāsyath=ēti | Bhavanti ch=ātra puṇya-ślōkāḥ ||<sup>4</sup> . . . . .  
 26 . . . . . Śrī-Vāstavya-ku-  
 27 l-ōdbhūta-kāyastha-ṭhakkura-śrī-Jalhanēna likhitas=tāmra-pattāu=ya[m]<sup>5</sup> nṛip-ājñay=  
 ēti || ehha ||<sup>6</sup>

## D.—PLATE OF GŌVINDACHANDRA OF [VIKRAMA]-SAMVAT 1174.

This also is a single plate, which measures about 1' 6 $\frac{1}{4}$ " broad by 1' 1 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{4}$ " in diameter. The plate contains 26 lines of writing which at first sight appears to be in a perfect state of preservation. But the original writing in all probability has been tampered with; for, the names of the *pattalā* and village in line 12 are engraved in the place of other names, and similarly the verse in praise of the donee, which we now read in lines 15 and 16, has clearly taken the place of something else that has been effaced, but of which traces are still visible. The size of the letters is between  $\frac{1}{16}$ " and  $\frac{3}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 14.

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B., omits the words *atrapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> Read "śhān=āpā".

<sup>3</sup> This sign of punctuation and those in the next line are superfluous.

<sup>4</sup> Here follow the six verses commencing *Bhōmim gah pratigrihāṇti*, *Śaṅkham bhadr-āsanam*, *Gām=śkīm*, *Sarvān=ētān=bhāvīnāḥ*, *Bahubhir=vasudhā*, and *Sca-dattām para-dattām vā*.

<sup>5</sup> Read *tāmra-pattāyām*.

<sup>6</sup> After this a conch-shell is engraved.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, while at *Dēvasthāna*,<sup>1</sup> on Wednesday, the 15th of the dark half of *Āśvina* of the year 1174 (given both in words and in decimal figures), at the annual *śrāddha* or funeral ceremony performed at new-moon time in honour of his father, he granted the village of *Sunahi*(?) in the *Kēsauré*(?) *pattalā*, with its *pāṭakas* (l. 13), to the *Purōdhas* (or *Purōhita*) *Jāgūsarman*, son of the *Dikshita* *Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmitra*.—The taxes here specified (in line 18) are the *bhāgabhogakara*, *pravanikara*, *turushkadanda* and *kumaragadiānaka*. The grant was written by the *Karaṇika* (or writer of legal documents) *Vāsudēva*.

The date would be correct for both the *Chaitrādi* and the *Kārttikādi* *Vikrama-Saṁvat* 1174 expired; for, in the former year the 15th *tithi* of the dark half of the *pūrṇimānta* *Āśvina* ended 4 h. 58 m. after mean sunrise of Wednesday, the 29th August A.D. 1117, and in the latter the same *tithi* of the *amānta* *Āśvina* ended 16 h. 30 m. after mean sunrise of Wednesday, the 16th October A.D. 1118. Judging by the dates of the inscriptions F., N. and T., the years of which are expired *Chaitrādi* years and the months *pūrṇimānta* months, I consider it very probable that the true equivalent of the date is Wednesday, the 29th August A.D. 1117, the more so because the dark half of the *pūrṇimānta* *Āśvina* (the *pitṛi-paksha*) is a time particularly appointed for performing *śrāddhas* in honour of deceased ancestors.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . .<sup>2</sup> śrīmad-Gōvindachandradēvō vijayī ✽ ||<sup>3</sup>  
 12 [Kēsauré ?]<sup>4</sup> pattalāyām [Sunahi ?]<sup>4</sup> grāma-nivāsinō nikhila-ja[na\*]padān=  
 upagatān=api cha rāja-rājñi-yu[va]rāja-mamtri-purōhita-pratīhāra-senāpati-bhā[m]-  
 dāgāra(ri)k-ākshapaṭalika-bhishaka(g)-naimi-  
 13 ttik-āntam(nta)pnrika-dūta-karituragapattanākarasthānagōkulādhikāri-purushān=  
 ājñāpayati vō(bō)dhayaty=ādisa(sa)ti cha ya[th]ā viditam=astu bhavatām  
 ya[th]=ōpārīlikhita-grāmaḥ sa-pāṭa-  
 14 kaḥ sa-lōha-lavaṇ-ākaraḥ sa-gattōmkharaḥ<sup>5</sup> sa-madhūk-āmra-vana-v[ā\*]tikā-viṭapa-  
 tṛiṇa-yūti-gōtigōchara-payamntaḥ<sup>6</sup> s-ōddh-āmdhaś=chatur-āghāta-[v]iśuddhaḥ  
 s[v\*]a-simā-payamntaś=<sup>7</sup>chatur[h\*]saptatyadhi-  
 15 k-aikādasa(sa)-sa(sa)ta-saṁvatsarai<sup>8</sup> Āsvini māsi kṛishṇa-pakshē pa[m\*]cha-  
 dasyā(śyām) Vu(bu)dha-dinē<sup>9</sup> saṁvat 11[74?]<sup>10</sup> Āsvi(śvi)na-vadi 15  
 Vu(bu)dhe pituḥ sāmvashta(tsa)rikē pārvaṇē śrāddhē Dēvasthānē<sup>11</sup> Yasy=  
 ā[gn]i-  
 16 hōtra-huta-havya-sampriddha-dhūma-dhār-ādharē sa-ghanam=amva(mba)ram=  
 ādadhānā | mārtaṇḍa-chaṇḍakara-mandakari-chakāsti<sup>12</sup> tasmai sadā sucharitāya  
 nimamtritāya | Vam(bam)dhula-gōtrāya Va(ba)ndhul-Āghamarshana-

<sup>1</sup> I believe that the word *dēvasthānē* in line 15 must be taken as the name of a place, and that it was originally followed by *Gaṅgāyām snātā* and the other standing phrases which the other inscriptions contain.

<sup>2</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. and C., omits the words *ācapati*. . . *Vāchaspati* in ll. 13-14 of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> The two names in brackets are doubtful; they apparently are engraved over two other names which have been effaced.

<sup>5</sup> Read *sa-gatt-ōsharaḥ sa-madhūk-āmra*.

<sup>6</sup> Read *-gōchara-paryantaḥ s-ōddho-ādhaś*.

<sup>7</sup> Read *-paryantaiś*.

<sup>8</sup> Read *tsara Āsvinē*.

<sup>9</sup> Here one misses the word *ānkataḥ*.

<sup>10</sup> The two numeral figures in brackets are almost illegible, and look more like 88.

<sup>11</sup> Metre: *Vasantatilakā*. This verse is in a different handwriting, and has clearly been engraved in the place of other words which have been effaced.

<sup>12</sup> The sense would require *\*karam mandakari-chakāra*, but *\*karam* would offend against the metre.



- 17 Visvâ(śvâ)mitra-tripravarâya dīkshita-Vilhâ-putrâya <sup>1</sup> purôdha-srī-Jâgûsa(śa)rmmanê  
vrâ(brâ)hmapâya <sup>2</sup> ssmâbhir=ggôkarṇṇa-kuśalatâ-pûta-karatal-ôdaka-pûrvva[m=\*]  
â-chamdr-ârka[m\*] yâvach=chhâsanīkṛi<sup>3</sup>  
18 kṛitpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravanīkara-  
tura(ru)shkadanḍa-kumaragadiâṇaka-prabhṛiti-sarvv-âdâyân-âjñâśravaṇavidhēyib h ū y a  
dâsyatha || Bhavanti ch=â-  
19 tra slô(ślô)kâḥ || <sup>4</sup> . . . . .  
25 . . . . . Likhitam ka-  
26 ranika-srī-Vâsu(su)dêvêna || ❀ ||

#### E.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1175.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 24 lines of writing which is in a fair state of preservation. The size of the letters is about ⅜". The characters are Nâgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, and the dental sibilant is frequently employed instead of the palatal.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara Gôvindachandradêva*, who records that, on Monday, the full-moon tithi of the month Mâgha of the year 1175 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Achchhavalī in the Ughanatêrahôttara pattalâ to the Purôhita Jâgûsarman, who is described here exactly as in the inscription B.—The taxes specified (in line 20) also are, as in B., the bhâgabhogakara and pravanīkara. The grant was written by the Karanika, the Thakkura Sahadêva.

The date is irregular; for, in Vikrama-Samvat 1175 current the full-moon tithi of Mâgha ended on Wednesday, the 9th January A.D. 1118, and in Vikrama-Samvat 1175 expired the same tithi commenced 12 h. 37 m. after mean sunrise of Monday, the 27th January, and ended 13 h. 10 m. after mean sunrise of Tuesday, the 28th January, A.D. 1119.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 . . . <sup>5</sup> śrīmad-Gôvindachandradêvô vijayī !<sup>6</sup> Ughanatêrahôttara-pattalâyâm=<sup>7</sup>  
Achchhavalī-grâma-nivâsinô nikhila-janapadân=upagatân=api cha<sup>8</sup> râja-râjñi-  
yuvarâja-  
13 <sup>9</sup> mantriin-purôhita-pratihâra-sênâpati-bhâmḍâgârik-âks h a p a ṭ a l i k a - b h i s h a k a ( g ) -  
ni(nai)mittik-âmtaḥpurika-dûta-karituragapattanâkarasthânagokulâvi(dhi)kâri-

<sup>1</sup> Read *purôdhaḥ*.

<sup>2</sup> Read *śmâbhir=*.

<sup>3</sup> Omit the *akshara kri* which perhaps has been struck out already in the original.

<sup>4</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śaṅkham bhadr-dānam, Sarcān-  
ētān=bhāvināḥ, Bahubhir=vasudhā, Suvarnam=ekam, Tadâgādām sahasrēṇa, Sva-dattām para-dattām vā,  
Shashtīm varsha-sahasrāṇi, Vâri-kīnēshv=aranyēshv, Yān=tho dattāni, and Vâi-dbhra-vibhramam=idam vasudh-  
âdhipat yam*.

<sup>5</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to D., omits the words *âsvapati* . . . *Vâchaspati* in ll. 13-14 of A.

<sup>6</sup> This sign of punctuation is superfluous; read *vijayy*.

<sup>7</sup> Originally *lâyâmmachchhâ* was engraved, but the sign of *anusvâra* has been struck out.

<sup>8</sup> This word was originally omitted, and has been inserted afterwards.

<sup>9</sup> Read *mantri-pa*.

- 14 purushāna(=)samājñāpayati vò(bò)va(dha)yaty=ādisa(śa)ti cha ||<sup>1</sup> yathā  
viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-  
ākaraḥ sa-madhūka-chūta-vana-
- 15 vāṭikā-viṭapa-trīṇa-yūti-gōchara-paryatta(ṇṭa)h sa-gartt-ōsharaḥ s-ōrddh[v\*]-ādhaḥ  
s[v\*]a-sīmā-paryantaś=chatnr-āghātha(ṭa)-visu(ṣu)ddhaḥ pañcha[sa]ptatyadhika-  
sa(śa)t-aikādasā(śa)-samvatsarē Māghē māsi pū[rṇṇi]-<sup>2</sup>
- 16 māsyām Sōma-diné aṅkataḥ<sup>3</sup> samvat 1175 Māgha-sudi 15 Sōma-diné  
śrīmad-Vārāṇasyām Gaṅgāyām vidhivat=snātvā mantra-dēva-muni-manuja-bhūta-  
pitṛi-ga[ṇām]s=tarppayitvā timira-
- 17 paṭala-pāṭana-paṭu-mahasam=Ushṇarōchisham=upasthāy=Anshadhipati-sa(śa)kala-  
sē(śē)kharām samabhyarchchya tribhuvana-trātur=Vāsundēvasya pūjā[m] vidhā]ya  
prachura-pāyasēna havishā havirbhujām htvā
- 18 mātāpitṛrō=ātmanas=cha punya-yaśō-bhivṛiddhayē asmābhiḥ<sup>4</sup> Vam(bam)dhulasya<sup>5</sup>  
gōtrāya Vam(bam)dhula-Aghamarshana-Visvā(śvā)mitra-tripra[varā]ya Vājasaneyā-  
sā(śā)khinē dīkshita-śrī-Purāsa-pantrāya<sup>6</sup>
- 19 dīkshita-śrī-Vilbā-putrāya purōhita-śrī-Jāgukāya<sup>7</sup> sarmmanē vrā(brā)hmaṇāya  
gōkarṇa-kusa(śa)latā-pūta-karatal-ōdaka-pūrvam=ā-chamdr-ārkkam yāvach-  
chhāsanikṛitya pra[datta] iti matvā ya-
- 20 thādīyamāna-bhāgabhogakara-pravaṇikara-prabhṛiti-samast-ādāyān dāsyatha || chha ||  
Bhavanti ch=ātra ślōkāḥ ||<sup>8</sup> . . . . .
- 24 . . . . . Likhita[m] karaṇika-thakkura-śrī-Sahadēvēna | Si(śi)vam=astu ||  
Ma[m]galam=mahā-śrīḥ || chha ||

**F.—PLATE OF GŌVINDACHANDRA AND HIS QUEEN NAYANAKĒLIDĒVĪ,  
OF [VIKRAMA-JSAMVAT 1176.**

This also is a single plate, which measures about 1' 3" broad by 11½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between ¼ and ⅝". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; the signs for *kh* and *sh* are several times confounded; and the word *āmra* is written *āmura*, in line 15. On the whole, the writer has done his work in a somewhat slovenly manner. One of the peculiarities of the grant is, that the author, in lines 12-15, has inserted a passage on the vanity of this life and the merit resulting from donations of land, which is similar to a passage in the grant of Madanapāla and Gōvindachandra, published in the *Indian Antiquary*, Vol. XVIII. p. 15 ff.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, and opens as if it were meant to record a grant made by the king himself. But in reality the king makes known here that, while he was in residence at *Khayarā*, on Sunday, the 15th of the dark half of Jyāishṭha of the year 1176 (given both in words and in decimal

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> What is actually engraved, is *pā*, with the sign of the medial *ā* after it, and *rṇṇa*; read *paurṇṇa*.

<sup>3</sup> Read =*akataḥ*.

<sup>4</sup> Read =*asmābhiḥ*.

<sup>5</sup> Read =*la-gōtrāya Bāndhul-Āgha*.

<sup>6</sup> Compare above, B. l. 21.

<sup>7</sup> Read =*Jāgūśarmmanē*; in the original the two *akṣaras kāya* may have been struck out. Compare above, B. l. 21.

<sup>8</sup> Here follow the six verses commencing *Bhūmim yaḥ pratigrihṇāti, Śāṅkham bhadr-dānam, Sarodha-śūda-bhāvinaḥ, Bahubhiḥ vasudhā, Shashīm varsha-sahasraṇi*, and *Yān=the dattāni*.

<sup>9</sup> It may be mentioned that the writer's sign for *kh* is almost exactly like the sign for *ga*.

figures), on the occasion of a solar eclipse, his queen, the *Paṭṭamahādēvi Mahārājñī Nayanakēlidēvi*, endowed with all royal prerogatives, after bathing in the *Ganges*, with his consent gave the village of Daravali in (the) *Kō[ṭhō]takōṭiāvarahōtta[ra]* (district) to the *Purōhita Jāgūsārman*, who is described here exactly as in the inscriptions B. and E.—The taxes specified (in lines 20 and 21) are the *bhāgabhogakara*, *pravanikara*, *turushkadanḍa* and *kumaragadiānaka*. The grant was written by the *Thakkura Gāgūka*.

The date corresponds, for the *Chaitrādi* Vikrama-Samvat 1176 expired and the *pūrnimānta* Jyāishṭha, to Sunday, the 11th May A.D. 1119, when there was a solar eclipse which was visible in India, 8 h. 42 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 10 . . . . . <sup>1</sup>śrīmad-Gōvindachandradē-  
 11 vō vijayi ||<sup>2</sup> Kō[ṭhō]takōṭiāvarahōtta[rē?] Daravali-grāma-nivāsino nikhila-  
 janapadān=upagatān=api cha rāja-rājñī-yuvarāja-mamtri-purōhita-pratā(tī)hāra-  
 sēnāpati-bhāmāgā-  
 12 rik-ākshapaṭalika-bhishag-naimittik-āntahpurika-dūta-karituragapattana[kar a \*] st h ā n a-  
 gōkulādhikāri-purushān=samājñāpayaty=ādīsati vō(bō)dhayati cha |<sup>3</sup>  
 yath=astu vō vidit=aichā(va) tāvad=iyam=anitya-  
 13 tā jagataḥ katipayadivas-āvalōkaramaṇīyā Madhusā(mā)sa-kṛi(ku)surnasampad=iva  
 sapatā<sup>4</sup> satata-gatvaram giri-kāṭaka-vāsi<sup>5</sup> nām=āyur=āpāta-ma[dh]uvā(rā)s=tilakhalā<sup>6</sup>  
 iva vishaya-bhōgāḥ | sadasadā.<sup>7</sup>  
 14 valōkana-padāpmakhani vēsyā(śyā)-mukhān=iva durupavā(chā)raṇ=indriyāṇi | tad=  
 idam=asmābhir=api sakala-śās(śr)-āvisa[m]vādinibhiḥ prāmāpikam(kt)bbhiḥ  
 smṛitibhir-ananta-phala-bhōga-bhājanam bhūmi-  
 15 dānam=iti jāta-niśva(ścha)yair=uparilikhitō=yam grāmaḥ sa-jala-sthalaḥ [sa]-lōha-  
 lavaṇ-ākaraḥ sa-[mat\*]sy-ākaraḥ sa-gartt-ōkha(sha)raḥ <sup>8</sup>s-ānvra-madhōka-vana-  
 vātika-viṭapa-triṇa-yūti-gōchara-paryantaḥ s-ō-  
 16 rddh[v\*]-ādhaś=chatur-āghāta-viśuddhaḥ s[v\*]a-simā-paryantaḥ shatsaptatyadhika  
 [ē]kādaśa-śata-sa[m\*]vatsarē Jyē(jyai)shṭha-māsē kṛishṇa-pakshē  
 pañchadaśyām tithau Ravi-dinē śikē=pi samvat 1176 Jyē(jyai)shṭha-vadi  
 15 Ravau<sup>9</sup> sdy=ēha Khaya-  
 17 rā-samāvāyē(sē) Rāhu-grastē divākare Ga[m\*]gāyām snātva vidhē(dhi)van=  
 ma[m]tra-dēva-manuja-bhūta-manapidas=<sup>10</sup>tarppayitvā timira-pa[ta]la-pātana-paṭu-  
 mahasam=Ushnarōchisham=upasthāy=Ō(au)shadhīsa-sa(śa)kala-śēsha(kha)ram sama-  
 18 bhyarchya tribhucha(va)na-trātur=Vāsuchē(dē)vasya pūjām vidhāya pāyasēna  
 havi[rph]uja[m] hutvā mātāpitṛr=ātmanas=cha puṇya-yasō(śō)-bhiv[ri]d[dh]jayē  
 samastarājaprakshi(kri)yōpēta-sarvvālankāravibhūshita-paṭṭamahādēvi-ma-

<sup>1</sup> Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription, like B. to E., omits the words *atvapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> This sign of punctuation is superfluous. For the following passage compare *Ind. Ant.* Vol. XVIII. p. 16, l. 13 ff.

<sup>4</sup> Read *sampat* l.

<sup>5</sup> Read *vāri* (?).

<sup>6</sup> Read *tilakand* (?).

<sup>7</sup> Read *sad-asad-avalōkana-pardāmukhāni*.

<sup>8</sup> Read *s-dmra*.

<sup>9</sup> Read *Radat=ady=ēha*.

<sup>10</sup> Read *pitṛi-gaṇāna* (?).

- 19 hārājñī-srī-Nayanakēlidēvyā śsma[ts]ammatyā Vam(bam)dhula-gōtrāya  
Vam(bam)dhul-Āghamarya(rsha)na-[Viśvāmitra-<sup>\*</sup>]tripravarāya Vājasanēya-sā(śā)khinē  
dikshita-Purāsa-pautrāya dikshita-Vilhā-pntrāya purōhita-srī-Jāgū[śa]rma-  
20 nē vrā(brā)hmalā(nā)ya gōkarṇṇa-kusalatā-pūta-karatal-ōdaka-pūrvam=ā-chandr-  
ārkkam yāvat<sup>1</sup> śāsaniṣṭya pradatta<sup>2</sup> | matvā yathādiyamāna-bhāgabdhōgakara-  
pravaṇikara-turushkadanḍa-ku-  
21 maragadiāṇaka-prabhṛiti-samasta-dāga<sup>3</sup> dāsvāthati || chha || Bhavanti ch=ātra  
paurāṇikā ślākāḥ<sup>4</sup> ||<sup>5</sup> . . . . .  
27 . . . . . Maṅgalam mahā-srī[h<sup>\*</sup>] || Thaknra-srī-Gāgūkēna  
likhitam nrip-ājñayā || ❀

#### G.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1176.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 25 lines of writing which is in a tolerably fair state of preservation. The size of the letters is between ⅙" and ⅜". The characters are Nāgarī, and the language is Sanskrit.—As the name of the village, granted by this inscription, is illegible, and that of the district doubtful, and as the inscription otherwise contains really nothing new, it is unnecessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēstvara Gōvindachandradēva*,<sup>6</sup> who records that, on Wednesday, the 9th of the bright half of Kārttika of the year 1176 (given both in words and in decimal figures<sup>7</sup>), after bathing in the Ganges at Benares, he granted a village (the name of which is illegible) in (the) Saru[ga]ra (district) to the *Mahāpurōhita Jāgūsarman*,<sup>8</sup> son of the *Dikshita Vilhā*, and son's son of the *Dikshita Purushōttama*.—The taxes specified (in line 20) are the *bhāgabdhōgakara* and *pravaṇikara*. The grant professes to have been written (like F. and H.) by the *Thakkura Gāgūka*.

The date is irregular; for, the 9th tithi of the bright half of Kārttika<sup>9</sup> of Vikrama-Samvat 1176 current ended about sunrise of Friday, the 25th October A.D. 1118, and that of Vikrama-Samvat 1176 expired, 11 h. 33 m. after mean sunrise of Tuesday, the 14th October A.D. 1119. The date would be incorrect also for Vikrama-Samvat 1177 and 1178 expired.

#### H.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1178.

This also is a single plate, which measures about 1' 4½" broad by 1' ¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 22 lines of well preserved writing. The size of the letters is between ⅙" and ⅜".

<sup>1</sup> Read *yāvach=chāḍ*.

<sup>2</sup> Read *ttō matvā*.

<sup>3</sup> Read *st-dāyān=dāyath=ēti*.

<sup>4</sup> Read *ka-ślākāḥ*.

<sup>5</sup> Here follow the ten verses commencing *Bhūmim gaḥ pratigrihṣṭi, Śāṅkham bhadr-āsanam, Sarvān-ēlān=bhāvinaḥ, Bahubhir=vasudhā, Gām=ekām, Tadāgādām sahasrāṇa, Sva-dattām para-dattām vā, Śaśiṣṭim varsha-sahasrāṇi, Na viśham viśham, and Vāt-ābhra-vibhramam=idam*.

<sup>6</sup> The introductory part of the inscription omits the words *śivapati* . . . *Vāchaspati* in ll. 13-14 of A.

<sup>7</sup> Line 15: *Shaṣṭapatyadhika-sa(śa)t-aikdāsa(śa)-samvatsarē Kārttika-sudi navamyām anukataḥ samvat 1176 Kārttika-sudi 9 Pu(bu)dhā*.

<sup>8</sup> The original actually has *Jāgūkāya sarmanā*, but the two *akṣaras kāya* may have been struck out.

<sup>9</sup> This is the *Kṛtayugādī*.

The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; *j* is occasionally used instead of *y*; and the word *śekhara* is written *sashara*, in line 14. On the whole, the writer has done his work (as in the inscription F.) in a rather slovenly way.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramêśvara Gôvindachandradêva*, who records that, on Friday, the full-moon tithi of Śrāvaṇa of the year 1178 (given both in words and in decimal figures), after bathing at the *Kapālamôchana ghaṭṭa* at Benares, where the Ganges flows to the north, and after offering the obsequial cakes to his deceased ancestors,<sup>1</sup> etc., he granted the village of *Sula[t]ēṇi* in (the) *Nēulasatāvisikā* (district) to Vyāsa, son of the *Dikshita Vilhā* and son's son of the *Dikshita Purāsa*, a Brāhmaṇ of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmitra*, and student of the *Vājasaneyā śākhā*.—The only tax specified (in line 17) is the *bhāgabhogakara*. The grant was written by the *Karāṇika*, the *Thakkura Gāgūka*.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Samvat 1178 expired, to Friday, the 21st July A.D. 1122, when the full-moon tithi of Śrāvaṇa ended 2 h. 54 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 9 . . . . . ²-śrīmad-G[ô]vindachandradêrâ(vô) vijayi  
|| chchha ||³ Nēula-  
10 satāvisikā[y]ām ⁴Sula[t]ēṇi-grāma-nivâsinô nikhila-jaṇapadân=upagatân=api cha  
rāja-rājūi-pu(yu)varâ[ja\*]-maṁtri-purâ(rô)hi[ta\*]⁵-sēnâpati-pratihâra-bhām d ā g â r i k -  
âvja(ksha)paṭalikâ(ka)⁶-bhisha-  
11 g-naimittik-ântaḥpurika-dôta-karituragapattanâkarasthânagôkulâdhi k â r i - p u r n s h â n =  
âjñāvipayati⁷ vô(bô)dhayaty=âdiśati cha [i\*] Veditam=astu ta(bha)vatâm yath=  
ôparilikhita-grāna(maḥ) sa-jala-  
12 sthala[h\*] sa-lâ(lô)ha-lavaṇ-âkaraḥ sa-madhûka-chûta-va[na]-vâtikâ-vitapa-triṇa-yûti-  
gôchara-parpa(rya)ntaḥ s-ôddhirdhaś=⁸chatur-âghâta-visu(śu)ddha[h\*] sva-simâ-  
pa[r\*]yantah⁹ | [a]shṭasaptatyadhik-aikâdasa(śa)-sa(śa)ta-samvatsarê  
13 Śrāvê(va)ṇa(nê) māsi su(śu)kṣa-pakshê paurṇamāsyâ[m\*] tithau  
Su(śu)kra-dinê ṣṇkatô=pi sa[m\*]vat 1178 Śrāvaṇa-sudi 15 Su(śu)krê  
|¹⁰ śrīmad-Vārāṇasyām | Kapālamôva(cha)na-ghaṭṭa uttara-vâhimyâm(ṇyâm)  
Gaṁgâyâm snâtvâ vivi(dhi)va-  
14 n=maṁtra-dêva-muni-manuja-bhûta-pitri-gaṇâms=tarpayitvâ timira-paṭana(la)-pâṭana-  
paṭu-mahasam=Ushṇarôchisham=upasthây=Aushadhipati-sa(śa)kala-sa(śê)sha(kha) r a m  
samabhyarchhya tribhuvana-trâṭur=Vâsudêvasya [p]ûjâm

¹ The original has (in line 15) *pitri-piṇḍa-yajñam nirvartya*.

² Up to this, the only essential difference between the text of this inscription and that of A. is, that this inscription also omits the words *âdvapati* . . . *Vâchaspatis* in ll. 13-14 of A.

³ These signs of punctuation are superfluous.

⁴ Perhaps this might be read *Sulabhêṇi*.

⁵ The original has a vacant space where the *akshara ta* should have stood.

⁶ This correction seems to have been made already in the original.

⁷ Read *⁷jñāpayati*. After the *akshara ya* of the following word the original has two *kākapadas*, but nothing has been omitted here.

⁸ Read *s-ôddhic-âdhaś*.

⁹ Read *⁹stô=shfa*.

¹⁰ This sign of punctuation and the next are superfluous.

- 15 vidhāya prachura-pātha(ya)sēna havishā <sup>1</sup> hā(ha)va(vi)rbhujam hutrā(tvā)  
pitri-pimda-yajñam nirvarttya mātāpitrōr-ātmanas=cha puṇya ja(ya)sō(sō)-  
vi(bhi)vṛiddhayē | Va(ba)ndhulasya <sup>2</sup> gōtrāya | Va(ba)ndhul-Āghamarshaṇa-  
Visvā(svā)mitra-trip[r\*]ava-
- 16 rāya | Vājasanēya-sā(sā)khinē dikshita-śrī-Purāsa-pautrāya | <sup>3</sup>dikshita-śrī-Vilhā-  
putrāya | vrā(brā)hmaṇa-śrī-Vyāsāya<sup>4</sup> | asmābhiḥ gōkarnṇa-kuśalatā-pūta-  
karatal-ōcha(da)ka-pūrvvam=ā-chāndr-ā-
- 17 rkkam yāvach=chhāsanikṛitya pradattō matvā <sup>5</sup>yathādīyamāna-bhāgabhogakara-  
prabhṛiti-sarvv-ādāyān dāsyath=ēti || chchha || Bhavanti ch=ātra ślōkāh ||<sup>6</sup>
- 22 . . . . . Likhitam ch=ēdam karapika-ṭhakkura-śrī-Gāgūkōn=ēti ||

### I.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1184.

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{5}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 25 lines of well preserved writing. The size of the letters is between  $\frac{1}{16}$ " and  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit.—As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise, excepting the date of it, contains nothing new, it is not necessary to publish any part of the text.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*,<sup>7</sup> who records that, on the *Manvādi*, Friday, the full-moon tithi of Kārttika of the year 1184 (given both in words and in decimal figures<sup>8</sup>), after bathing in the Ganges at Benares, he granted the village of Bāri (?) in the *Maḍavala* (?) *pattalā*, together with its *pāṭakas*, to the *Mahāpūrōhita* Jāgūśarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purushōttama.—The taxes specified (in line 20) are the *bhāgabhogakara*, *pravāṇikara* and *kūṭaka*. The grant was written by the *Ṭhakkura Viśvarūpa*.

The date regularly corresponds, for Vikrama-Samvat 1184 expired, to Friday, the 21st October A.D. 1127, which was wholly occupied by the full-moon tithi of Kārttika, correctly called *Manvādi*.

### J.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-SAMVAT 1190.

This also is a single plate, which measures about 1' 4 $\frac{1}{2}$ " broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 24 lines of writing which almost throughout is in an excellent state of preservation. The size of the letters is between  $\frac{5}{16}$ " and  $\frac{3}{8}$ ". The characters are Nāgarī,<sup>9</sup> and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is about a dozen times employed instead of the palatal, and the palatal several times instead of the dental; and the word *āmra* is written *āmra*, in line 15.

<sup>1</sup> All the signs of punctuation in ll. 15 and 16 are superfluous.

<sup>2</sup> Read °la-gōtrāya.

<sup>3</sup> Between *dikshita* and *śrī* the *akshara da* or *dē* was engraved, but it has been struck out.

<sup>4</sup> Read °sāy=asmābhir=.

<sup>5</sup> Originally *yathādīkshita* was engraved, but the *aksharas kshita* seem to have been struck out.

<sup>6</sup> Here follow the seven verses commencing *Bhūmim yaḥ pratigrihṇāti, Saṅkham bhadr-āsanam, Bahubhir=varudhā, Gām=ekām, Sarvān=ēdān=bhāvinah, Mama vānīa-gatē kṣitṣē, and Vāri-hīnēshu=aranyēshu*.

<sup>7</sup> The introductory part of this inscription does contain the words *ācāpati* . . . *Vāchāspati* in ll. 13-14 of A.

<sup>8</sup> Line 15: *Chaturāśṭyadhika-sat-aikādaśa-samvatsorē Kārttikē māsi śukla-pakṣē purnī(rṇa)md[°]yām Manvādau Śukra-dinē=akṣepi samvat 1184 Kārttika-sudi 15 Śukrē*.

<sup>9</sup> Here, as in F., the sign for *kā* is almost exactly like the sign for *gv*.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Saturday, the 3rd of the bright half of Bhādrapada of the year 1190 (given both in words and in decimal figures), after bathing at the Gōvinda-vāṭikā or 'Gōvinda-garden,' he granted the village of Umbari in the Rūdamauavayālisi pattalā to the Rāuta Jāṭēsarma, son of the Rāuta Tālḥē, and son's son of the Ṭhakkura Ūhila, a Brāhmaṇ of the Gōbhila gōtra, whose three pravara were Gōbhila, Āngirasa and Ambarisha.—The taxes specified (in line 20) are the bhāgabhogakara, pravaṇikara and turushkadāṇḍa. The writer's name is not given.

The date regularly corresponds, for the Chaitrādi Vikrama-Samvat 1190 expired, to Saturday, the 5th August A.D. 1133, when the 3rd tithi of the bright half of Bhādrapada<sup>1</sup> ended 5 h. 27 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 12 <sup>2</sup>śrīmad-Gōvindachandradēvō vijayī ||<sup>3</sup> Rūdamauavayālisi-pattalāyām<sup>4</sup> ||  
Umva(mba)ri-grāma-nivāsinō nikhila-janapadān=mpagatān=api cha rāja-rājñi-  
yuvarāja-mantri-  
13 purōhita-pratihāra-sēnāpati-bhāṇḍāgārik-ākṣapaṭalika-bhishag-naimittik-āntaḥ p n r i k a-  
dūta-karituragapattanākarasthānagōkūlāvi(dhi)kāri-purnashān=ājñā-  
14 payati vō(bō)dhayaty=ādisāti cha yathā viditam=astu bhavatām yath=ōparilikhita-  
grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ sa-matsy-ākaraḥ sa-gartti-ōsharaḥ  
sa-madhūk-ā-  
15 mva(mra)-vana-vāṭikā-viṭapa-tṛiṇa-yūti-gōchāra-paryantaḥ s-ā(ō)rdhva-ādhas=chatur-  
āghāṭa-visu(śu)ddhaḥ sva-simā-paryantō navatyadhik-aikādaśa-śata-samvatsarē<sup>5</sup>  
Bhādrapadē māsi su(śu)kla-pakṣhē  
16 tṛitīyāyān=tithau Sa(śa)ni-dinē śukataḥ samvat<sup>6</sup> 1190 Bhādrapada-sudi 3  
Sa(śa)nau śrīmad-Gōvindavāṭikāyām snātvā vidhivan=mantra-dēva-muni-  
manuja-bhūta-pitṛi-ga-  
17 nāms=tarppayitrā timira-paṭala-pāṭana-paṭu-mahasam=Ushqarōchisham=upasthāy=  
Aushadhipati-sakala-sē(sē)kharam samasva(bhya)rchchya tribhuvana-trātur=  
Vvāsudēvasya pūjām=vidhā-<sup>7</sup>  
18 ya prachura-pāyasēna havishā havirbhujam hutvā mātāpitṛōr=ātmanaśva(ś=cha)  
pulya(nya)-yaśō-bhivṛiddhay[ē] śmābhīr=ggōkarṇṇa-kuśalatā-pūta-karatāl-ōdaka-  
pūrvam Gōbhila-  
19 gōtrāya |<sup>8</sup> Gōbhila- | Āngarisa- | Āmvarisha-triḥpravaraṇāya | ṭhakkura-  
<sup>9</sup>śrī-Ūhila-pautṛāya | rāuta-śrī-Tālḥē-putṛāya | rāuta-śrī-Jāṭēsa(śa)rmmaṇē  
vrā(brā)hmaṇāya<sup>10</sup>  
20 ā-chandr-āṅkam yāvach=chhāsanīkṛitya pradattō matvā yathādiyamāna-  
bhāgabhogakara-pravaṇikara-turushkadāṇḍa-prabhṛiti-sarvv-ādāyān=ājñāvidhēyib h ū y a  
dā-  
21 syath=ēti || ❀ || Bhavanti ch=ātra ślōkāḥ ||<sup>11</sup> . . . . .

<sup>1</sup> This is a *Manvādi*.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> This sign of punctuation is superfluous.

<sup>4</sup> Read "lāyām=Umba".

<sup>5</sup> Read *-samvatsarē*.

<sup>6</sup> Read *saṃvat*.

<sup>7</sup> Read *pūjām vidhā*.

<sup>8</sup> The signs of punctuation in this line are superfluous. Read *Gōbhil-Āngirasa-Ambarisha-triḥpravaraṇāya*.

<sup>9</sup> Read *śrī*.

<sup>10</sup> Read "nīy".

<sup>11</sup> Here follow the six verses commencing *Bhūmim yaḥ pratigrihṇāti, Śankham bhadr-ānam, Sarcān-  
ētān=bhācinah, Bahubhir=vasudhā, Gām=śkām, and Tādāgānām sahasrēṇa*.

**K.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA-]SAMVAT 1198 [CURRENT].**

This also is a single plate, which measures about  $1' 3\frac{3}{4}"$  broad by  $11\frac{1}{4}"$  high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}"$  in diameter. The plate contains 29 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}"$ . The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *sēshara*, in line 20.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gôvindahandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1198 (given both in words and in decimal figures), on the day of the great queen Rālahadēvi, after bathing in the Ganges at the Avimukta *kshētra* of Benares, he granted the village of Lanṅāchada in the Navagāma *pattalā* to the *Dikshita* Jāgūsarman, son of the *Dikshita* Vilhā, and son's son of the *Dikshita* Purnashōttama, the donee of most of the preceding grants.—The taxes specified (in line 23) are the *bhāgabhogakara*, *hivanya* and *turushkadanḍa*. The grant was written by the *Thakkura* Vishṇu.

The great queen (*bṛihadrājñi*) Rālahadēvi was Gôvindahandra's mother; see *Ep. Ind.* Vol. II. p. 361, l. 23. She is called Rālahadēvi in line 19 of the grant of Gôvindahandra of the year 1181, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 115. Whether her 'day,' on which the grant was made, was the anniversary of her birth or of her death, I am unable to decide.

The date regularly corresponds, for Vikrama-Samvat 1198 current and the *amānta* Phālguna, to Sunday, the 23rd February A.D. 1141, when the first *tithi* of the dark half ended 14 h. 57 m. after mean sunrise.

The localities I am unable to identify. The Navagāma *pattalā* is mentioned in the grant of Gôvindahandra of the year 1187, published in the *Journal As. Soc. of Bengal*, Vol. LVI. P. i. p. 109.

**EXTRACTS FROM THE TEXT.**

- 13 . . . . . <sup>1</sup>śrīmad-Gôvindahandradēvô vijayī ||<sup>2</sup> Navagāma-  
pattalāyāma(m)<sup>3</sup> || Lanṅāchada-grāma-ni-  
14 vāsinô nikhila-janapadān-upagatān-api cha rāja-rājñi-yuvarāja-mamtri-purôhita-  
pratihāra-sēnāpati-bhāmdāgarik-ākshapatalika-bhishag-nai-  
15 mittik-āntahpurika-dūta-karituragapattanākarasthānagôkulādhikāri-purushān-ājñāpa y a t i  
vô(bô)dhayaty=ādīśati cha || Veditam=astu bhavatām  
16 yath=ôparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lôha-lavaṇ-ākara[h\*] sa-matsy-ākaraḥ  
sa-madhūka-chūta-vana-vātikā-viṭapa-triṇa-yūti-gôchara-paryantaḥ s-â(ô)-  
17 <sup>4</sup>ddhāmvas=chatur-āghātâ(ṭa)-visu(su)ddhaḥ sva-simâ-paryantaḥ ||<sup>5</sup> samvatsar-  
aikādaśa-śat-śaṣṭana[va\*]tyadhikē<sup>6</sup> Phālgunē māsī<sup>7</sup> asita-pakshē  
pratipadāyām tithau Ra-  
18 vi-dinô<sup>8</sup> bhavata 1198 Phālguna-vadi 1 Ravau || Vṛi(bṛi)hadrājñi-Rālahadēvi-  
divasē<sup>9</sup> || ady-ēha śrīmad-Vārāpasyām<sup>10</sup> Avimukta-kshētrē |  
Ga[m\*]gāyâ[m\*] snâ-

<sup>1</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>2</sup> This sign of punctuation is superfluous.

<sup>3</sup> This sign of punctuation and all the others in ll. 18-21 are superfluous.

<sup>7</sup> Read *māsy*.

<sup>8</sup> Read *śat-dicad-dy*.

<sup>4</sup> Read *lāyām Lanṅā*.

<sup>5</sup> Read *śat-dicad-dy*.

<sup>6</sup> Read *śat-dicad-dy*.

<sup>9</sup> Read *śat-dicad-dy*.

<sup>10</sup> Read *śat-dicad-dy*.



- 19 tvā vivi(dhi)van=maṁtra-dēva-muui-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-  
paṭala-pāṭana-paṭu-mahasam=Ushnarōchisham=upasthāy=Aushadhi-  
20 pati-śakala-sē(śē)sha(kha)raṁ samabhyā[r\*]chya tribhuvana-trātur=Vāsudēvasya  
pūjām vidhāya prachura-pāyasēna havishā havirbhujām hutvā mātāpitrōr=  
ātma-  
21 naś=cha puṇya-yaśō-bhivṛiddhayē gōkarṇṇa-kusalatā-pūta-karatal-ā(ō)daka-pūrvvam=  
asmābhiḥ<sup>1</sup> | Vavula-gōtrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-  
22 tripra[va\*]chā(rā)ya dīkshita-śrī-Purnashōttama-pautṛāya dīkshita-śrī-Vīlha-putṛāya  
dīkshita-śrī-Jāgūsaśa)rmmaṇē vrā(brā)hmaṇāy=ā-chandr-ārkkam yāva-  
23 t<sup>2</sup> śāsanīkṛitya pradattō matvā yathādīyamāna-bhāgabhogakara-hiranya-  
turushkadanḍa-prabhṛiti-niyatāniyat-ādāyān-ājñāvidhēyī-  
24 bhūya dāssā(sya)th=ēti ||<sup>3</sup> || Bhavanti ch=ātra pūrvva-slōkāḥ ||<sup>6</sup> . . . .  
29 . . . . . Likhitam ch=ēdam thakura-śrī-Vipṇu(shṇu)n-  
ēti ||

L.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1197 [EXPIRED].

This also is a single plate, which measures about 1' 4" broad by 1'  $\frac{1}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 27 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters are Nāgarī, and the language is Sanskrit. As the names of the village, granted by this inscription, and of the *pattalā* in which it was situated, are doubtful, and as the inscription otherwise contains nothing new, it is unnecessary to publish any part of the text.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva*, who records that, on Sunday, the first of the dark half of Phālguna of the year 1197 (given in decimal figures only<sup>7</sup>), on the day of the great queen, whose name is not given here, after bathing in the Ganges at the *ghaṭṭa* of the holy god Vēdēśvara, at the *Avimukta kshētra* of Benares, he granted a village<sup>8</sup> to the *Dīkshita Jāgūsarman*, who is described here exactly as in the preceding inscription K.—The taxes specified (in line 19) are the *bhāgabhogakara*, *pravāṇikara*, *turushkadanḍa* and *kumaragadiyāṇaka* (!). The grant was written by the *Thakkura Dhādhūka*.

The date is the same as in the preceding inscription, the year quoted being Vikrama-Samvat 1197 expired = 1198 current.

M.— PLATE OF GŌVINDACHANDRA OF [VIKRAMA-]SAMVAT 1200.

This also is a single plate, which measures about 1' 5" broad by 1'  $\frac{1}{8}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{1}{8}$ ". The characters

<sup>1</sup> Read °bhīr=Bamdhula.

<sup>2</sup> Read ch=chāśa.

<sup>3</sup> Here the original has an ornamental stop, the centre part of which looks like the sign clla.

<sup>4</sup> The expression *pūrvva-slōkāḥ* (instead of *paurāṇika-slōkāḥ* or *puṇya-slōkāḥ*) we have also in the inscriptions Q. and R.

<sup>5</sup> Here follow the seven verses commencing *Bhūmim gaṇa pratigrihṇāti, Śaṅkham bhadr-dānam, Sattva-  
étan=bhadrinoḥ, Bahubhīr=varudhā, Gām=ekām, Tadāgādām sahasrēṇa*, and *Sa-dattām para-dattām vā*.

<sup>6</sup> Read thakkura.

<sup>7</sup> Line 15: *Samvat 1197 Phālguna-vadi 1 Ravan* || *tri(bṛi)hadrdjñt-divasē ady=ēka śrīmad-Vārāṇasīyām  
Avimukta-kshētrē dēva-śrī-Vēdēśvara-ghaṭṭe Gaṇgāyām snātā*.

<sup>8</sup> The names of the *pattalā* and village in ll. 11-12 are apparently engraved in the place of other names which have been effaced. The name of the village may possibly be *Samala* (with its *pāṭakas*).

are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *śekhara* is written *śeshara*, in line 21, and *tri tri*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gōvindachandradēva* who records that, on Sunday, the full-moon tithi of Śrāvaṇa of the year 1200 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Kāila with its *pāṭakas* Vivamayūtā, Jamharimayūtā, Tihunāmayūtā, Dadaūmayūtā, Āmbāmayūtā, Savaramayūtā, Palasavali, Dupēndu, Chāchāpura and Pipalavalipi, in the Tēmishapachōttara *pattalā*, to the *Paṇḍita Mahārājaśarman*,<sup>1</sup> son of the *Mahāpurōhita Dikshita Jāgū*, and son's son of the *Dikshita Vilhā*, a Brāhmaṇ of the Bandhula *gōtra*, whose three *pravaras* were Bandhula, Aghamarshaṇa and Viśvāmītra.—The taxes specified (in line 25) are the *bhāgabhōgakara*, *pravaṇikara* and *hiranya*. The writer's name is not given.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Saṃvat 1200 expired, to Sunday, the 16th July A.D. 1144, when the full-moon tithi of Śrāvaṇa ended 15 h. 31 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 14 <sup>2</sup>śrīmad-Gōvindachandradēvō vijayī ||<sup>3</sup> Tēmishapachōttara-pattalāyām<sup>4</sup> ||  
 Vivamay[ū]tā- | Jamharimayūtā- | Tihunāmapū(yū)tā- |  
 Dadaūmayūtā-<sup>5</sup>  
 15 Āmvā(mbā)mayūtā- | Savara[ma]pū(yū)tā- | Palasavali- | Dupēndu- |  
 Chāchāpura- | Pipalavalipibhiḥ pāṭakaiḥ saha Kāila-grāma-nivāsinō nikhi-  
 16 la-janapadān=mpagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratīhāra-  
 s[ē\*]nāpati-bhāṇḍā[g]ārik-ākshapaṭalika-li(bhi)pa(sha)g-nai-  
 17 mittik-āntaḥpurika-dūta-kṣrituragapattanākaraśvā(sthā)nagōkulādhikāri- p u r u s h ā n =  
 ājñāpayati vō(bō)va(dha)yaty-ādisati cha | Veditam=astu bha-  
 18 vatā[m\*] |<sup>6</sup> yath-ōparilikhita-grāmaḥ sa-jala-sa-svalaḥ<sup>7</sup> sa-lā(lō)ha-lavaṇ-ākaraḥ  
 sa-matsy-ākaraḥ sa-gart-ōsharaḥ | sa-madhūka-chūta-vana-vāṭikā-tri-  
 19 ṇa-yūti-gō[cha]ra-pa[r\*]yantaḥ s-ōrddh[v\*]-āva(dha)ś=chatur-āghatā(ṭa)-  
 visu(su)dra(ddha)ḥ sva-sīmā-paryantaḥ<sup>8</sup> || dvādaśa-sa(śa)ta-saṃvatsar[ē\*]  
 Srā(śrā)vaṇē māsi su(su)kla-pakshē pō(pau)[r\*]ṇnamāsyā[m\*]  
 20 tithau Ravi-dinē<sup>9</sup> aṅk[ē\*]-pī samvat<sup>10</sup> || 1200 Sā(śrā)vaṇa-sudi 15 Ravā ||  
 avra(dy=ē)ha śrīmad-Vārāṇasyām<sup>11</sup> || Gaṃgāyām stā(snā)tvā vivi(dhi)van=mantra-  
 21 dēva-muni-manuja-bhūta-[pi]tri-gaṇāms=tarppayitvā timira-pāṭala-pātama(na)-paṭu-  
 mahasam=Ushṇarōchipa(sha)m=upasthāy=Aushadhipati-śakala-sēsha(kha)-  
 22 ra[m\*] sama[bhya]rchya tribhuvana-trātur=Vāsudēvasya pūjām vidhāya  
 prachura-pāyas[ē\*]na havishā havirbhujām hutvā mātāpitrōr-ātmanas=cha  
 punya-

<sup>1</sup> This was apparently a brother of the Prahārājaśarman or Prahārājaśarman, mentioned in the following grants.

<sup>2</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>3</sup> The signs of punctuation in this line and in the next are superfluous.

<sup>4</sup> Read *lāyām*.

<sup>5</sup> Read *yūt-*

<sup>6</sup> This sign of punctuation and all the others in ll. 18-24 are superfluous

<sup>7</sup> Read *sa-jala-sthalaḥ*.

<sup>8</sup> Read *paryantō*.

<sup>9</sup> Read *-dinē=nikē*.

<sup>10</sup> Read *saṃvat*.

<sup>11</sup> Read *lāyām*.

- 23 yaśô-bhivṛddhayê gâ(gô)karṇṇa-kuśalatâ-pûta-karatal-â(ô)daka-pûrvvam=asmâbhiḥ<sup>1</sup> |  
 Vavula-gôtrâya Vavul-Āghamapa(rsha)ṇa-Visvâ(śvâ)mitra-ṭri(tri)prava-  
 24 rāya | dīkshita-śrī-Vilhâ-pantrâya mahâpurôhita-dīkshita-śrī-Jâgû-putrâya paṇḍita-  
 śrī-Mahârâjâsarmanâ vrâ(brâ)hmanây=â-chandr-ârka[m\*]  
 25 yâvat<sup>2</sup> śâsanīkritya pradattô matvâ • yathâdiyamâna-bhâgabha(bhô)gakara-  
 [pra]vanikara-hivabhapa-<sup>3</sup>niyatâniyat-âdâyân=sarvvân=âjñâ.  
 26 viva(dhê)yibhûya dâsyath=êti ||<sup>4</sup> || Bhavanti ch=âtra va(dha)rmm-ânuśâsinah  
 âl[ô]kâḥ ||<sup>5</sup> . . . . .  
 . . . . .

#### N.—PLATE OF GÔVINDACHANDRA OF [VIKRAMA]-SAMVAT 1211.

This also is a single plate, which measures about 1' 5" broad by 11 $\frac{3}{4}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{1}{8}$ " in diameter. The plate contains 26 lines of well preserved writing. The size of the letters is between  $\frac{1}{4}$  and  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*, the dental sibilant is often employed instead of the palatal, and the palatal occasionally instead of the dental; and the word *tāmra* is written *tāmra*, in line 26.

This inscription also is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Gôvindachandradêva*, who records that, on Tuesday, the 15th of the dark half of Bhâdrapada of the year 1211 (given in figures only), after bathing in the Ganges at Benares, he granted the village of Gôuli in the Kachchhōha pattalâ, with its *pâtakas*, to the Râuta Paharâjâsarman,<sup>6</sup> son of the Dīkshita Jâgû, and son's son of the Dīkshita Vilhâ, a Brâhmaṇ of the Bandhula gôtra, whose three pravara were Bandhula, Aghamarshaṇa and Viśvâmitra.—The taxes specified (in line 19) are the bhâgabhogakara, pravānikara, hiraṇya, śurushkadāṇḍa and kumaragadiṣṇaka. The grant (*tāmra-pattaka*) was written by Śrīpati.

The date regularly corresponds, for the *Châtrâdi* Vikrama-Samvat 1211 expired and the *pûrṇimânta* Bhâdrapada, to Tuesday, the 10th August A.D. 1164, when the 15th *tithi* of the dark half ended 23 h. 26 m. after mean sunrise.

The localities I am unable to identify. The Kachchhōha pattalâ is also mentioned in the inscription U.

#### EXTRACTS FROM THE TEXT.

- 11 . . . . . 7-śrīmad-Gôvindachandradêvô  
 12 vijayī ||<sup>8</sup> Kachchhōha-pattalâyām<sup>9</sup> | sapâtaka-Gôuli-grâma-nivâsinô nikhila-  
 janapadân-upagatân=api cha râja-râjñi-yuvarâja-mamtri-purôhita-pratibhâra-sênâpati-  
 13 bhâmdâgârik-âkshapatalika-bhishag-naimittik-âmtahpurika-dûta-ksrituragapatta n â k a r a -  
 sthânagôkulâdhikâri-purushân=âjñâpayaty=âdisa(sa)ti vō(bô)dhayati cha | Vidita-  
 14 m=astu bhavatâm yath=ôparilikhita-grâmah sa-jala-sthala[h\*] sa-lôha-lavan-  
 âkara[h\*] sa-parṇṇa-matsy-âkara[h\*] sa-garitt-ôsharah sa-madhûka-chûta-vana-  
 vâṭikâ-ṭriṇa-yûti-gôchara-paryantah s-ô-

<sup>1</sup> Read "bhîr=Bandhula-gôtrâya Bandhul-.

<sup>2</sup> Read yâvach=chhâsa".

<sup>3</sup> Read -hiraṇya-.

<sup>4</sup> Here and after the word *ślôkâḥ* # of this line there are ornamental stops, the centre part of which looks like the *akshara chhâ*.

<sup>5</sup> Here follow the eight verses commencing *Bhâmim gay pratigrihṇâti, Sarvân=âtân=bhâvinaḥ, Bahubhir=varudhâ, Gâm=âkâm, Tadâgânâm sahasrêṇa, Sa-dattâm para-dattâm vâ, Shashṭim varsha-sahasrâṇi, and Vâd-bhira-vibhramam=idam*.

<sup>6</sup> This name is written quite clearly in the original. See below, U. 1. 25.

<sup>7</sup> Up to this, the text of this inscription is essentially like that of A.

<sup>8</sup> The two signs of punctuation in this line are superfluous.

<sup>9</sup> Read Kachchhōha-.

- 15 rddh[<sup>v\*</sup>]-ô(â)dhas=chatur-âghâṭa-viṣṇ(ṣṇ)ddhaḥ sva-sîmâ-paryamtaḥ ||<sup>1</sup> samvat<sup>2</sup>  
1211 Bhâdrapada-vadi 15 Bhaumê<sup>3</sup> | ady=êha śrîmad-Vârâṇasyâm  
Gaṅgâyâm snâtvâ vidhivau=mantra-dêva-muni-mannja-bhûta-
- 16 pitri-gaṇâms=tarpayitvâ timira-pâṭala-pâtana-paṭu-mahasam=Ushṇarôchisham=upasthây-  
Aushadhipati-śakala-sêkharâm samabhyarchya tribhuvanatrâtur=Vâsudêvasya pûjâm  
vidhâya pra-
- 17 chura-pâsha(ya)sêna havishâ havirbhujâm hntvâ mâtâpitrôr=âtmanas=cha puṇya-  
yasô-bhivṛddhayê |<sup>4</sup> gôkarṇa-kuśalatâ-pûta-karatal-ôḍaka-pûrvvam=asmâbhiḥ<sup>5</sup>  
Vam(bam)dhula-gôtrâya | Vam(bam)-
- 18 dhul-Âghamarshana-Viśvâmitra-triḥpravarâya<sup>6</sup> | dikshita-śrî-Vilhâ-pautrâya |  
dikshita-śrî-Jâgû-putrâya | rânta-śrî-Paharâjasa(śa)rmmanê vrâ(brâ)hmanâya<sup>7</sup> |  
â-chamdr-ârkkam yâvach=chhâśa(sa)ni-
- 19 kṛitpa(tya) pradattô matvâ yathâdiyamâna-bhâgabhogakara-pravanikara-hiranya-  
turushkadâṇḍa-kumaragadiâṇaka-prabhṛiti-niyatâṣṇiyat-âdâyân=âyâ(jñâ)vidhi(dhê)yi-  
bhûya dâsya-
- 20 tha iti<sup>8</sup> || chha || Bhavanti ch=âtra paurâṇikâḥ ślôkâḥ ||<sup>9</sup> . . . . .
- 26 . . . . . Likhitam ch=êdam tāmva-paṭṭakam<sup>10</sup> śrî-Śrîpatinâ  
iti<sup>11</sup> ||<sup>12</sup> || chha ||

O.— PLATE OF VIJAYACHANDRA AND THE YUVARÂJA JAYACHCHANDRA  
OF [VIKRAMA-JSAMVAT 1224.

This also is a single plate, which measures about 1' 5½" broad by 1' 1" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter; and at the end of the text there is the figure of a conch-shell. The lower proper left corner of the plate is broken away, and by this one or two *aksharas* (of no importance) have been lost; otherwise the 31 lines of writing which the plate contains are well preserved. The size of the letters is between ¼ and ⅓". The characters are Nâgarî, and the language is Sanskrit. The writer (or engraver) has done his work in a very careless manner, so that the text is full of minor errors of all kinds. Besides, some of the signs employed are so badly formed that one is left to guess what letters are meant to be denoted by them.— The inscription opens with eleven verses, the first nine of which it has in common with the preceding grants of Gôvindachandra, while verses 10 and 11, which eulogize Gôvindachandra's son Vijayachandra, are already known from the published inscription of this king and from the inscriptions of his son Jayachandra;<sup>13</sup> and towards the end our inscription has twelve benedictive and imprecatory verses. The formal part of the grant, from line 10 to line 23, is in prose, and is worded like the corresponding part of the published grant of Vijayachandra and the Yuvârâja Jayachchandra.

The inscription is one of the *Paramabhaṭṭâraka Mahârâjâdhîrâja Paramêśvara Vijayachandradêva*, the successor of the *P.M.P. Gôvindachandradêva*, who was the successor

<sup>1</sup> The two signs of punctuation in this line are superfluous.

<sup>2</sup> Read *samvat*.

<sup>3</sup> Read *Bhaumê=dy=*.

<sup>4</sup> The signs of punctuation in ll. 17 and 18 are superfluous.

<sup>5</sup> Read *-tripra*?

<sup>6</sup> Read *°bhîr=*.

<sup>7</sup> Read *th=êti*.

<sup>8</sup> Read *°ad,=â*.

<sup>9</sup> Here follow the eleven verses commencing *Bhûmim yâ pratigrihîti, Śaṅkham bhadr-danam, Sarcîṇ=*  
*śtîṇ=bhâvinâḥ, Bahubhîr=varuḥ, Gdm=êkdm, Tâḍgânâṁ sahasrâṇa, Sva-dattâm para-dattâm vâ, Phâlâ-*  
*kṛishṭam maktim dadyât, Shashṭim varuḥ-sahasrâṇi, Vâri-Hindêk=aranyêshu, and Na viṣham viṣham.*

<sup>10</sup> Read *tâmva*.

<sup>11</sup> Read *°tis=êti*.

<sup>12</sup> Here the original has an ornamental stop, the centre part of which looks like the sign *chha*.

<sup>13</sup> See *Ind. Ant.* Vol. XV. pp. 7 and 11, and Vol. XVIII. p. 130.

of the *P.M.P. Madanapâladêva*, who again was the successor of the *P.M.P. Chandradêva*, 'who by his arm had acquired the sovereignty over *Kanyakubja* (*Kananj*).' The king records in it that, with his consent, the *Mahârâjaputra* (or *Mahârâja's* son) *Jayachchandrâdêva*, installed in the dignity of *Yuvarâja* and endowed with all royal prerogatives, on **Sunday**, the tenth tithi of the bright half of the month *Âshâdha* of the year 1224 (given in words and partly in decimal figures), on the occasion of being initiated as a worshipper of the god *Kṛishṇa* (*Vishṇu*), after bathing in the *Ganges* at *Benares*, and in the presence of the god *Âdikêśava* (*Vishṇu*), granted the village of *Haripura* in the *Jiâvai pattalâ* to the preceptor of the performance of the *Vaishṇava* worship, the *Mahâpurôhita* *Praharâjaśarman*, son of the *Mahâpurôhita* *Dikshita* *Jâgû*, son's son of the *Dikshita* *Vilhâ*, and son of the son's son of the *Dikshita* *Purâsa*, a *Brâhman* of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*.—The taxes specified here (in lines 22 and 23) are the *bhâgabhâgâkara*, *pravaṇikara*, *jâtakara*, *gôkara*, *turushkadanḍa* and *kumaragadiṇaka*. The grant was written by the *Thakkura* *Kusumapâla*.

The date regularly corresponds, for the *Kârttikâdi* *Vikrama-Samvat* 1224 expired, to **Sunday, the 16th June A.D. 1168**, when the 10th tithi of the bright half of *Âshâdha*<sup>1</sup> ended 22 h. 5 m. after mean sunrise.

The localities I am unable to identify. The *Jiâvai pattalâ* apparently is the *Jiâvati pattalâ* of two inscriptions of the *Mahârâjaputra* *Gôvindachandra* of the years 1161 and 1162, *Ind. Ant.* Vol. XIV. p. 103, l. 10, and *Ep. Ind.* Vol. II. p. 360, l. 8.<sup>2</sup>

#### EXTRACTS FROM THE TEXT.

- 1 <sup>3</sup>Akṣmñhôtkaṁṭha-Vaikṣmñha-kamka(ṭha)thi(pi)ṭha-luṭhat-karah | samrambhah snrat-  
ârambhê sa Śriyah śrēyasê=stu vah || [1\*] <sup>4</sup>[Â]bhî(sî)d=Asî(sî)tadyuti-  
vamśa-jâta-[kshṁ]âpâla-mâlâsu divam gatâsu | sâkshâd=Vivasvân=iva
- 2 [bhû]ri-dhâmnâ nâmnâ Yasôvigraha ity=udârah || [2\*] <sup>5</sup>Tat-[su]tô=bhûn=  
Mahicham[dra]ś=[cha]mdra-dhâma-nibham nijam [1\*] yên=  
âpâra[m=a]kva(kû)pâra-pârê vyâ[pâ\*]ritam bha(ya)śah || [3\*] <sup>6</sup>Tasy=âbhût=  
tanayô nay-ai[ka]-rasikah kṛinathi-<sup>7</sup>
- 3 shan-mamḍalô vi[dhva]st-ôdya(ddha)ta-vîra-yôdha-timira[h\*] śrî-Chamdradêvô  
nripah | yên=ôdâratarâ-pratâ[pa\*]-sa(śa)mit-âśêsha-prajôpadravam śrîmad-  
Gâdhipur-âdhigâ(râ)jyam-asamam dôr-vikramên=ârjitam || [4\*] Tirthânî<sup>8</sup> Kâ-
- 4 śi-Kuśik-Â(ô)ttarakôśal-[Êm\*]drasthâ[ni]yakâni paripâlayat=âvi(dhi)gamya [1\*]  
hêm=âtma-tulyam=anîsâm(śam) dadatâ dvij[Ê\*]bhyô yên=âmkitâ  
vabhu(su)manî(tî) sa(śa)tasaln(s=tn)lâbhih || [5\*]<sup>9</sup>
- 5 Tasy=âtma-jâ(jô) Madanapâla iti kshiti[m]dra-chôḍâma[ni\*]r=vijayatê nija-gôtra-  
chamdrah | yasy=â[bh]ishêka-kalas-ôllasitah payôbhih [pra]kshâlita[m] [ka]li-  
rajaḥ-paṭalam dharitryâh || [6\*] <sup>10</sup>Yas[y\*]=â-
- 6 sîd=vijaya-prayâṇa-samay[Ê] tnmg-âchal-ôchchai[Ê-cha]lan-mâdyat-kumbhi-pada-[kra]m-  
â[sa]ma-bhara-bhra[śya]n-mahîmamḍalê | chûḍâratna-vibhinna-tâ[n-ma(ga)lita-  
styân-âsrig-udbhâsitah Śêśah <sup>11</sup>pêsha-vaśâd=iva [ksha]-

<sup>1</sup> This is a *Manvâdi*; on the following day was the *Vishṇuśayan-ôtsava*.

<sup>2</sup> The village *Haripura* may possibly be identical with *Vishṇupura*, mentioned in line 6 of the second inscription, referred to above.

<sup>3</sup> Metre: Ślôka (Anuṣṭubh).

<sup>4</sup> Metre: Ślôka (Anuṣṭubh).

<sup>5</sup> Read *krânta-dri*.

<sup>6</sup> After this, at the end of this line, the original has *Ta(na) katha* — —, the commencement of verse 9; but these *akṣharas* appear to have been struck out again.

<sup>10</sup> Metre: Śârdûlavikṛîḍita.

<sup>4</sup> Metre: *Indravajrâ*.

<sup>5</sup> Metre: *Śârdûlavikṛîḍita*.

<sup>6</sup> Metre of verses 5 and 6: *Vasantatilakâ*.

<sup>11</sup> Read *śaishâ*.

- 7 nam=asâ(sau) krôd[ê\*] nilîn-ânanah || [7\*] <sup>1</sup>Ta[sm]âd=ajâyapa(ta) nij-âyata-vâ(bâ)huvalli-vam(bam)dh-âva[ru]ddha-nava-râjyagajô narê[m]drah | sâm[dr]-âmrita-drava-murâm(châm) prabhavô gavâm yô Gôvîmdachamdra iti cha[m\*]dra iv=âmvn(bu)râsah(sêh) || [8\*]
- 8 [Na]<sup>3</sup> katham=apy=alabhamta <sup>2</sup>talâkumâms=tisripu(shu) dikshu gajân=a[tha] Vaj[r\*]jînah | [ka]kubhi babhramur=Abhramuvallabha-pratibhaâ iva ya[sya] ghaâ-gajâh || [9\*] [A]jani<sup>4</sup> Vijayachamdrô nâma tasmân=nar[ê\*]mdra[h\*] surapa-
- 9 tir=iva bhûbhrît-paksha-vichchhêda-dakshah | bhuvana-dalsna-hêlâ-harmya-Hammira-nârî-nayana-jalada-dhâ[r]â-sâmta-bhûlôka-tâshah(pah) || [10\*]  
<sup>5</sup>Yasmin[ê\*]cha]laty=udadhinêmi-mahî-jayâya mâdyat-karîmdra-guru-bhâra-ni-
- 10 pithi(di)=êva [I\*] yâti Tta(pra)jâpati-padamâ sâra-ârthini [bhâ]s=tvam[ê\*]gat-turamga-nivah-â(ô)ttah-rajâs-chhalêna || [11\*] Sô=yam samasta-râja-la(cha)kra-sam[s\*]dhi(vi)na(ta)-charaah | Sa va(cha) paramabhaâtaraka-mahârâjâdhi-
- 11 râja-param[ê\*]svara-paramamâh[ê\*]s[v\*]ara-nijabhuj[ô]pârjita-Kanyaku[vjâ(bjâ)]dhipa-tya-srîChamdrad[ê\*]va-pâdânudhyâta-parama bhaâtaraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê\*]s[v\*]ara-srî[Ma]danapâladêva-
- 12 pâdânudhyâta-paramabhaâtaraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê\*]s[v\*]ara-âsvadha(pa)tigajapatinarapatirâjatrâjâdhipati-vividhavidyâvichâraVâchaspati-srîGôvîm-dachamdradêva-
- 13 pâdânudhyâta-paramabhaâtaraka-mahârâjâdhirâja-paramêsvara-paramamâh[ê\*]s[v\*]ara-âsvapatigajapatinarapatirâjatrâjâdhipati-vividhavidyâdhi(vi)châraVâchaspati-srîmad-Vijayachamdra-
- 14 dêvâ(vô) vijayî ||<sup>6</sup> Jiâvai-pattalâyâm | Haripura-grâma-ni[vâ]sinâ(nô) nishi(khi)la-janapadân=upagatân=api cha râja-râ[jûi]-mantri-purôhita-pratihâra-sênâpati-[bhâ]udâ]-
- 15 gâri[k]-âkshapaṭalika-bhishaka(g)-naimittik-âmtahpuri[ka]-[dû]ta-karituragapattanâkara-sthânagôkulâdhikâri-pura[shâ]n=â[jûâ]payati vô(bô)dhayati(ty)=âdisati [cha] yathâ
- 16 <sup>7</sup>vidivay=astu bhavatâm va(ya)s(th)=ôpari[li]khita-grâmah sa-jala-[sthala]h sa-[lôha]-laval(n)-âkaraḥ sa-gartt-ôya(sha)rah | [sa]-matsy-âkaraḥ s-âmvra(mra)-[madhûka]h<sup>8</sup> pi(vi)ṭapa-[vâ]ṭi[kâ]-sahita<sup>9</sup> |
- 17 tṛiṇa-dâ(yû)ti-gôchâra-pa[r]yantaḥ s-â(ô)rdhv-âdhas=chatur-âghâta-visu(śu)ddhah [sva-si]mâ-paryanta<sup>10</sup> | [cha]turvvi[m]sâtyadhi[ka]-[dvâ]dasasa(śa)ta sa[m]va[tsa]rê s[m]kê=pi sam 1224 [Â]shâdha-nâ(mâ)sa(si) [śukla ?]-pa[kshê]<sup>11</sup> dasamyâm
- 18 [ti]thau Ravi-dinê s[dy=ê]ha śrîmad-[Vâ]râṇasy[âm\*] Gaṅgâyâ[m\*] snâtva d[ê\*]va-srî(sry)-Âdikêśava-sannidhau vidhivan=mantra-dê[va]-muni-manuja-bhûta-p[i\*]ṭri-gaṇâm[s=ta]rppayitvâ timira-paṭala-pâṭana-paṭu-
- 19 mahasam=Ushṇarâ(rô)vi(chi)sham=npa[stb]ây=Aushadhipati-śakala-lê(sê)shâ(kha)raṁ samabhyarçhya triva(bhu)vana-trâtur=[bha]gavataḥ Krishṇasya pûjâm vidhâya<sup>12</sup> pa(ê)tasy-aiva dikshâ-grahâṇa-prastâkê(vê) mâtâpitrôr=âtmanâs=cha pu-

<sup>1</sup> Metre: Vasantatilakâ.<sup>2</sup> Metre: Drutavilambita.<sup>3</sup> Read *raṇa-kṣamâms*.<sup>4</sup> Metre: Mâlinî.— Of the following six inscriptions, P. and U. read *Hamitra*, and Q. and R. *Hamitra*; and instead of *sâmta* P., S., T. and U. have *dhaṁta*, and Q. and R. *dhâta*.<sup>5</sup> Metre: Vasantatilakâ.— Instead of *-jayâya* P., S., T. and U. have *-jayârtikam*.<sup>6</sup> This sign of punctuation and all the others up to line 22 are superfluous.<sup>7</sup> Read *viditam*.<sup>8</sup> Read *\*kâ-vi*.<sup>9</sup> Read *\*tas=trî*.<sup>10</sup> Read *\*nâs=châ*.<sup>11</sup> I believe *śukla* to be the intended reading, but in the original the sign of the first *akṣara* is really no letter at all, and the second *akṣara* looks somewhat like *plâ*.<sup>12</sup> Read *\*dhâya=aiva*.

- 20 nya-yaśô-dhi(bhi)vṛiddhayê Sema[t-sa.]mmatyâ samastarâjaparakriy[ô]pêta-  
râ(yau)va[râ]jyâbhishi[kta]-magha(hâ)râjaputra-śrî-Jaya[choha]ndrad[ê\*]v[ê\*]na  
gôkarnpa-[ku]śalatâ-pûta-karatal-ôḍaka-pû[rvva]m=â-
- 21 [chamdr-ârkam] pâ(yâ)vata(t)<sup>1</sup> Vam(bam)dhula-gôtrâya | Va(bam)dhula.<sup>2</sup> |  
[A]ghamarshaṇa-Visâ(śvâ)mi[tra]-triḥpravârâya<sup>3</sup> | dikshita-Purâsa-[pra]pautrâya |  
dikshi[ta\*]-Vilhâ-pautrâya | mala(hâ)purâ(rô)hita-di[kshita]-śrî-Jâgû-putrâya |  
Vaishṇava-
- 22 [pû]jâvidhi-[gu]ravê | mahâpurô[hi]ta-śrî-Praharâjasa(śar)maṇ[ê]  
vrâ(brâ)hmanâshâ(ya) śâsanîkri[tya] shra(pra)dattâ(ttô) matvâ  
shu(ya)tbâd[ya]ga(mâ)dhi(na)-[bhâgabhô]gakara-[pra]vanikara-ja(jâ)la(ta)kara-  
gôkara-turushka-
- 23 [dam]da-ka(ku)mâ(ma)ragadiâpak-âdi-samas[t\*]a-niyatâni[ya]t-âdâyân=â[jnâ]vidh[ê\*]yî-  
[bhûya] dasyath=[ê\*]ti || Sa(bha)va[m\*]ti ch=âtra dhag(rm)-ânasam(śâ)sinaḥ  
p[au]rânika-śl[ô]kâh |<sup>4</sup> . . . . .
- 31 . . . . . Liśvi(khi)tam=idam <sup>5</sup>ṭhaknva-śrî-Kusumapâlêna  
pramâṇam=ivi(ti) ||<sup>6</sup>

#### P.— PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1226.

This also is a single plate, which measures about 1' 6 $\frac{1}{2}$ " broad by 1' 2 $\frac{1}{2}$ " high, and is engraved on one face only. In the upper part it has a ring-hole, about  $\frac{3}{8}$ " in diameter. The plate contains 34 lines of writing which throughout is in an excellent state of preservation. The size of the letters is about  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is everywhere denoted by the sign for *v*, and the dental sibilant is often employed instead of the palatal, and the palatal a few times instead of the dental.—As the introductory part of this inscription and of the following inscriptions Q. to U., up to the words *śrīmaj-Jayachchandrādēva vijayī*, is really identical with the corresponding portion of the inscriptions of Jayachchandra published in the *Indian Antiquary*, Vol. XVIII. p. 130 ff., it is unnecessary to publish it. It would, similarly, be superfluous to give the full text of the benedictive and imprecatory verses of these inscriptions.

This inscription is one of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva* (the successor of the *P. M. P. Vijayachchandrādēva*, etc.), who records that, on Sunday, the 6th tithi of the bright half of the month *Āshāḍha* of the year 1226 (given both in words and in decimal figures), while encamped at the village of *Vaḍaviha*, after performing the *mantra-snāna*<sup>1</sup> at (his) inauguration, he granted the village of *Ōsia* in the *Bṛihadgṛihōkamisāra patta*<sup>2</sup> to (his) the king's religious preceptor, the *Mahāpurūḥita Prahlaḍasārman*, son of the *Dikshita Mahāpurūḥita Jâgû*, and son's son of the *Dikshita Vêdasārman*, a *Brâhmaṇ* of the *Bandhula gôtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvâmitra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhâgabhōgakara* and *pravanikara*. The grant (*tâmrâ-paṭṭaka*) was written by the *Mahâkshapaṭalika*, the *Ṭhakkura Śrīpati*.—The donee of this grant, *Prahlaḍasārman*, clearly is the *Praharâjasārman* or *Paharâjasārman* of other grants, and his grandfather *Vêdasārman* is the *Vilhâ*, so often mentioned before.

<sup>1</sup> Read *yâvad=Baṁ*.

<sup>2</sup> Read *ôḍul-ôḍha*.

<sup>3</sup> Read *-tripra*.

<sup>4</sup> Here follow the twelve verses commencing *Bhūmim yaḥ pratigrihṣti, Śaṅkham bhadr-āsanam, Shashṭim varsha-sahasrāni, Sou-dattām para-dattām vā, Gm=śkām, Tadāgandm sahasrāṇi, Na viśam viśam, Vāri-kāndh=aranyāśu, Yān=tha dattāni, Vāt-ôbhra-vibhram=dam, Sarvān=diān=bhâdvinaḥ, and Bahubhîr=vasudhâ bhuktâ*.

<sup>5</sup> Read *ṭhakkura*.

<sup>6</sup> After this there is a small representation of a conch-shell.

<sup>7</sup> i.e. after repeating the prayers used at ablution, without the actual bath; compare the *Viśvâ-purḍya* translated by H. H. Wilson, 2nd ed., Vol. III. p. 114.

The date regularly corresponds, for the *Kārttikādi* Vikrama-Saṃvat 1226 expired, to Sunday, the 21st June A.D. 1170, when the 6th *tithi* of the bright half of Āshāḍha ended 15 h. 56 m. after mean sunrise.

The localities I am unable to identify.<sup>1</sup>

#### EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>2</sup> śrīmaj-Jayachchandra-dē-  
 19 vō vijayī ||<sup>3</sup> Vṛi(bṛi)hadgrihōkamisāra-pattalāyām<sup>4</sup> | Ōsia-grāma-nivāsinō  
 nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-māntri-purōhita-pratīhāra-  
 20 sēnāpati-bhāndāgarik-ākshapatalika-bhishag-naimittik-āntahpurika-dūta-ka r i t u r a g a -  
 pattanākarasthānagōkulādhikāri-purushān=ājñāpayati vō(bō)dha[ya\*]ty=ādīsati cha [i\*]  
 Vidi-  
 21 tam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ  
 sa-matsy-ākaraḥ sa-gartt-ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhōk-āmra-vana-  
 vātikā-viṭapa-  
 22 tṛiṇa-yūti-gōchara-paryantaḥ s-ōrddh[v\*]-ādhas=chatur-āghāṭa-viśuddhaḥ sva-simā-  
 paryantaḥ saṃvatsarānām shadvīm(ḍvīm)sa(sa)ty-adhikēṣhu dvādasa(sa)-  
 śatēṣhu(shv=)Āshāḍhē māsi śukla-pakṣhē shashṭhyām tithau Ravi-dinē<sup>5</sup>  
 23 aṅkatō=pi<sup>6</sup> samvat 1226 Āshāḍha-sudi 6 Ravau(vāv=)ady=ēha śrī-  
 Vadvaiha-grāma-samāvasita-vijayakatakē<sup>7</sup> abhishēkē māntra-snānēna snātvā  
 vidhivan=māntra-dēva-muni-manuja-bhūta-pitri-  
 24 gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-mahasam=Ushṇarōchisham=upasthāy=  
 Aushadhipati-śakala-sēkharam samabhyarchchya tribhuvana-trātur=Vāsudēvasya  
 pūjām vidhāya prachura-pāyase-  
 25 na havishā havirbhujam [h]utvā mātāpitṛr=ātmanas=va(cha) puṇya-yaśo-  
 bhivṛiddhayē<sup>8</sup> asmābhir=ggōkarṇa-kūśalatā-pūta-karatāl-ōdaka-pūrvvakam  
 Vam(bam)dhula-gōtrāya Vam(bam)dhula-<sup>9</sup>Aghamarshana-Visvā(svā)-  
 26 mitr=ēti tri-pravarāya dikshita-śrī-Chē(vē)daśarmma-pautṛāya dikshita-  
 mahāpurōhita-śrī-Jāgū-putṛāya Yajurvveda-sā(sā)khinē rāja-guravē mahāpurōhita-  
 śrī-Pralitā(hlā)daśarmmanē vrā(brā)-  
 27 hmanāya chaṇdr-ārkkam yāvach=chbāsanikṛitya pradattō matvā yathādīyamāna-  
 bhāgabhogakara-pravaṇikara-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvid hē y i b h ū y a  
 dasyath=ēti  
 28 || || Bhavanti ch=ātra ślōkāḥ ||<sup>10</sup> . . . . .  
 34 . . . . . Likhitam ch=ēdam tāmra-  
 paṭṭakam mahākshapatalika-ṭhakkura-śrī-Śripatibhir=iti || ||

#### Q.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1228.

This also is a single plate, which measures about 1' 7½" broad by 1' 2" high, and is engraved on one face only. In the middle of the upper part it has a ring-hole, about ¾" in diameter;

<sup>1</sup> With the name of the *pattalā* compare the name of the *pattalā* in C. I. 13.

<sup>2</sup> Up to this, the text of this inscription, excepting some differences of spelling and one or two unimportant various readings, entirely agrees with that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 14 the readings of the inscriptions P. to U. vary between *pratyāḍṛitta* and *pratyāḍṛittam*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Between *Ravi* and *dinē* the original has a sign of punctuation.

<sup>5</sup> Read *ka-bhi*.

<sup>6</sup> Read *ye=smā*.

<sup>7</sup> Read *yām=Ōsia*.

<sup>8</sup> Read *anekatō=pi samvat*.

<sup>9</sup> Read *l-Agha*.

<sup>10</sup> Here follow the eleven verses commencing *Bhūmim yaḥ pratigrihṇāti, Śukham bhadr-āsanam, Gīm=ākīm. Vāri-kṇēshr-aranyēṣu, Na viṣam viṣam, Sva-dattam para-dattam vā, Shuṣhṭim varṣha-sahasraṇi, Bahubhir=vasukhā, Tadvāgānam sakasrēṇa, Yān=tha dattāni, and Sarvān=ētān=bhātinaḥ.*



and at the upper proper right corner a very small piece of the plate is broken away. The plate contains 35 lines of writing which is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$  and  $\frac{3}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *prakshālītām* is written *prakhyālītām*, in line 5, *āmra āmra*, in line 20, *yūti jūti*, in line 21, and *śekhara śeshara*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēvara Jayachchandradēva*, who records that, on Tuesday, the 7th tithi of the bright half (called *mahā-saptamī*) of the month *Māgha* of the year 1228 (given both in words and in decimal figures), after bathing on the *Manvantarādī* at the confluence of the rivers at *Prayāga*, in the presence of the god *Gaṅgāditya*, he granted the village of *Kusuphaṭā* in the *Mahasō pattalā*, with its *pāṭakas*, to the *Mahāpurōhita* *Prabarājaśarman*, son of the *Mahāpurōhita* *Dikshita Jāgū*, and son's son of the *Dikshita Vilhā*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshaṇa* and *Viśvāmītra*, and student of the *Yajurveda*.—The taxes specified (in line 27) are the *bhāgabhāgakara*, *pravanīkara* and *hiranya*. The grant was written by the *Thakkura Śrīpati*.

The date is regular; for, the 7th tithi of the bright half of *Māgha* (usually called *ratha-saptamī*, and one of the *Manvādīs*) of *Vikrama-Saṁvat* 1228 expired ended 10 h. 38 m. after mean sunrise of Tuesday, the 4th January A.D. 1172.

As regards the localities, *Prayāga* is *Allahābād*, at the confluence of the *Gaṅgā* and *Yamunā* with the subterranean *Sarasvatī*, which appears to be denoted by the word *venī* of the text; the village granted and the *pattalā* in which it was situated I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 18 . . . . . <sup>1</sup>śrīmaj-Jayachchandradēvō vijayī ||<sup>2</sup> Mahasō-pattalāyām<sup>3</sup> ||  
sapāṭaka-Kusuphaṭā-grāma-nivāsinō nikhila-  
19 janapadān-upagatān=api cha rāja-rājñī-yuvarāja-māntri-purōhita-pratīhāra-sēnāpati-  
bhāṇḍāgārik-ākshapatalika-bhishag-naimittik-āntaḥpurika-dūta-karituraga-  
pattanākarasthānagōku-  
20 lādhikāri-purushān-ājñāpayati vō(bō)dhayaty=ādīśati oha [\*] Vīditam=astu  
bhavatām yath=ōparilikhita-grāmaḥ [<sup>4</sup> sa-jala-sthalaḥ sa-lōha-lavaṇ-ākaraḥ  
sa-matsy-ākaraḥ <sup>5</sup>s-āmra-madhūka-vi(va)na-  
21 vāṭikā-vitapa<sup>6</sup>-trīṇa-jū(yū)ti-gōchara-paryantaḥ s-ōrddh[v\*]-ādhaḥ<sup>7</sup>  
chatur-āghātā(ṭa)-visu(śu)ddhaḥ sva-sīmā-paryantaḥ || sāmvaṭa<sup>8</sup>  
ashtāvi[m\*]śa(śa)tyadhika-dvādaśa-śata-sāmvaṭsarē Māgha-māsē su(śu)kla-  
pakshē mahā-saptamyām ti-  
22 thō(thau) Bhauma-dinē<sup>9</sup> aṅkatō-pi || sāmvaṭ | 1228 Māgha-sudi 7  
Bhauma-dinē<sup>10</sup> || [a]dy=ēha śrīmat-Prayāgē<sup>11</sup> Manvantarādau Vēṇyām  
snātvā dēva-śrī-Gaṅgāditya-sannidhau | vidhivan=māntra-dēva-muni-manuja-  
bhūta-pitṛi-

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous.

<sup>3</sup> Read 'ladyām.

<sup>4</sup> This sign of punctuation and all those in lines 21-26 are superfluous.

<sup>5</sup> Read s-āmra-.

<sup>6</sup> Originally -vitapaḥ was engraved.

<sup>7</sup> Sāmvaṭ is intended, but the word should have been omitted.

<sup>8</sup> Read Bhauma-dinē, or rather Bhaumē-dya.

<sup>9</sup> Read -ādhaś-.

<sup>10</sup> Read -dinē-māsa-.

<sup>11</sup> Originally 'yagō was engraved.

- 23 gaṇāms=tarppayitvā | timira-pātala-pātana-paṭu-mahasam=Uśla(śha) rōchisham=  
upasthāy=Aushadhipati-sa(śa)kala-sēsha(kha)raṁ samabhyarchya tribhuvana-trātur=  
bhagavatō Vāśdēvasya pūjām vidhāya prachura-pāya-
- 24 sēna havishā havirbhujām hntvā mātāpitrōr-āṁmanas=cha punya(nya)-yaśō-  
bhivṛddhayē || gōkarṇa-kusalatā-pūta-karatal-ōdaka-pūrvvam=asmābhih<sup>1</sup> ||  
Vam(bam)dhula-gōtrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-
- 25 tripravarāya Yajñrēdasya(śā)khinē || dikshita-śrī-Vilhā-pantrāya mahāpurōhita-  
dikshita-śrī-Jāgū-putrāya || <sup>2</sup>sōvāchāra-si(śi)la-naya-vinaya-samanvitāya<sup>3</sup> |  
asēsha-vēdavidyā-lāmkrī-
- 26 ta-sarirāya<sup>4</sup> | anēka-sāstra-pavitrikṛita-mānasāya | mahāpurōhita-śrī-  
Prahārājasa(śa)rmmanē vrā(brā)hmanāya<sup>5</sup> | ā-chandr-ārkaṁ yāvat<sup>6</sup>  
śāsanīkrītya pradattō matvā yathādiyamāna-
- 27 bhāgabhogakara-pravaṇi(ni)kara-hiraṇā(nya)-prabhṛiti-niyatāniyat-ādāyān=ājñāv id h ē y i-  
bhūya dāsyath=ēti ||<sup>7</sup> || Bhavanti ch=ātra dharm-ānusa[m](śā)sinē(na)h  
pūrchcha-slōkā<sup>8</sup> || ||<sup>9</sup> . . . . .
- 35 . . . . . Likhitam ch=ēdam thakkura-śrī-Śripatin=ēti ||

#### R.—PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1230.

This also is a single plate, which measures about 1' 6" broad by 1' 2½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅝". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is often employed instead of the palatal; and the word *āmra* is written *āmra*, in line 23, and *sēkhara* *sēshara*, in line 25.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Wednesday, the 15th of the bright half of *Mārgaśīrsha* of the year 1230 (given in decimal figures only), after bathing in the Ganges at Benares, in the presence of the god *Ādikēśava* (Vishnu), he granted the villages of *Ahēnti*, *Sarasā* and *Aṭhasuā* in the *Unāvisa pattalā*, with their *pātakas*, to the *Mahāpurōhita Prahārājāsarman*, the donee of the preceding grant.—The taxes specified (in lines 28 and 29) are the *bhāgabhogakara*, *pravaṇikara*, *hiraṇya*, *kumaragadiāna* and *nidhinīkshēpa*. The grant was written by the *Thakkura Śripati*.

The date regularly corresponds, for *Vikrama-Samvat* 1230 expired, to Wednesday, the 21st November A.D. 1173, when the full-moon *tithi* of *Mārgaśīrsha* ended 7 h. 9 m. after mean sunrise.

The localities I am unable to identify.

<sup>1</sup> Read °bhīr=.

<sup>2</sup> Read *sauch-dohāra*.

<sup>3</sup> Read °dāy=dēśha.

<sup>4</sup> Read °rāy=ānēka.

<sup>5</sup> Read °rāy=d.

<sup>6</sup> Read *yāvach=chāḍ*.

<sup>7</sup> Here is an ornamental stop, the centre part of which looks like the sign *chā*; the same stop we have also after -slōkā<sup>8</sup> in this line.

<sup>8</sup> Read *pūrvva*; compare K. l. 24; R. l. 29.

<sup>9</sup> Here follow, differently arranged, the eleven verses which we have towards the end of P., and besides, the verse commencing *Vātābhāra-vibhramam=idaṁ varuḍh-dhīpatyam*, and the verse *Suvārṇa yatra pradda caśvārdhādī=śha kāmaddhā Gandharv-apsarasā yatra tatra gachchati bhūmidaḥ* ||

## EXTRACTS FROM THE TEXT.

- 20 . . . . . <sup>1</sup>-śrīmaj-Jayachchandra-dēvō vijayī ||<sup>2</sup> Unāvisa-  
pattalāyām || sapātaka-Ahēnti-grāma-Sarasā-grāma-Aṭhasuā-grāma-nivā-  
21 sinō nikhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-parōhita-  
pratīhāra-sēuāpati-bhāmāgārik-ākshapaṭalika-bhishag-naimittik-āntaḥpurika-  
22 dūta-karituragapō(pa)ttanākarasthānagōkulāvi ( d h i ) k ā r i - p u r u s h ā n = ā j ñ ā p a y a t i  
vō(bō)dhayaty=ādisa(śa)ti cha | Veditam=astu bhavatām<sup>3</sup> | yath=ōparilikhita-  
grāmāḥ  
23 sa-jala-sthalāḥ sa-lā(lō)ha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-gartt-ōsharāḥ |  
s-ā[m]vra-madhūka-vana-vāṭikā-viṭapa-triṇa-yūti-gōchara-paryantāḥ | s-ōrddh[v\*]-  
ō(ā)dhaḥ<sup>4</sup> chatur-āghā-  
24 tāt(ā)-visu(śn)ddhāḥ<sup>5</sup> sva-sīmā-paryantāḥ<sup>5</sup> || samvat 1230 Mārgga-sudi 15  
Vu(bu)dha-dinē | śrīmad-Vārāṇasyām<sup>6</sup> || Gaṃgāyām snātvā dēva-śrī<sup>7</sup>  
Ādikēsa(śa)va-sannidhan<sup>8</sup> vidhiva<sup>9</sup>  
25 n=mamtra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-ṭaṭala-pāṭana-ṭaṭu-  
mahasam=Usharōchisham=upasthāy=Aushadhipati-sa(śa)kala-sēsha(kha)raṃ  
samabhyarchya tribhuvana-trā-  
26 tur=bhagavatō Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujam  
hutvā mātāpitrōr=ātmanas=cha punya(nya)-yaśō-bhivṛiddhayē || gōkarṇa-  
kuśalatā-pūta-ka-  
27 ratal-ōdaka-pūrvvam=asmābhiḥ<sup>10</sup> || Varṃ(bam)dhula-gōtrāya Varṃ(bam)dhul-  
Āghamarshaṇa-Visvā(śvā)mitra-tripravaraṇa | Ya[ju]rvēda-sā(śā)khinē<sup>11</sup> dikshita-  
śrī-Vilbā-pautrāya | mahāpurōhita-dī-  
28 kshita-śrī-Jāgū-putrāya | mahāpurā(rō)hita-śrī-Praharājasa(śa)rmmanē  
vrā(brā)hmaṇāy=ā-chandr-ārkkam yāvat<sup>12</sup> śāsanikṛitya pradattāḥ<sup>13</sup> | matvā  
yathādiyamāna-bhāgabhogakara-prava-  
29 nikara-hiranya-kumaragadiāna-nidhinikshēpa-niyatāniyat-ādāyān=ājñāvi d h [ ē ] y i b h ū y a  
dāsyath=ēti ||<sup>14</sup> || Bhavanti ch=[ā\*]tra dharm-ānuśam(śā)sinaḥ pūrvva-slōkāḥ  
|| chha ||<sup>15</sup>  
37 . . . . . Likhitam ch=ēdam ṭhakkura-śrī-Śrīpatin=ēti ||

## S.— PLATE OF JAYACHCHANDRA OF [VIKRAMA]-SAMVAT 1231.

This also is a single plate, which measures about 1' 7½" broad by 1' 2¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅙" in diameter. The plate contains 32 lines of writing which is in an excellent state of preservation. The size of the letters is between ¼ and ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the word

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> The two signs of punctuation in this line are superfluous; the rules of *samdhī* have not been observed in this line.

<sup>3</sup> Read *bhavatām*; all the sigs of punctuation in lines 23-28 are superfluous.

<sup>4</sup> Read *dhās=chatur*.

<sup>5</sup> Read *śyām*.

<sup>6</sup> Originally a sign of punctuation was engraved here.

<sup>7</sup> Read *bhir*.

<sup>8</sup> Read *yivach=chha*.

<sup>9</sup> Here is an oromental stop, the centre part of which looks like *chha*.

<sup>10</sup> Here follow all the verses which Q. has, excepting the verse commencing *Sautarnā yatra*.

<sup>11</sup> Originally *ddhaḥ* and *ntaḥ* were engraved.

<sup>12</sup> Read *śry*.

<sup>13</sup> Originally *vidhivā* was engraved.

<sup>14</sup> Originally *khinō dikshita* was engraved.

<sup>15</sup> Read *dattā*.

*babhramur*, l. 7; the dental sibilant is occasionally employed instead of the palatal, and the palatal frequently instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra* *tāmra*, in line 31, *tāmra* *tāmra*, in line 32, and *śekhara* *śekhara*, in line 21.

This also is an inscription of the *Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandrādēva*, who records that, on Thursday, the full-moon tithi of the month Kārttika of the year 1231 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), and when he had made the great gift of *tulāpuruṣa*<sup>1</sup> in the presence of the god Kṛittivāsa (Śiva), he granted the village of Khāmbhamausa in the Vajaimhāchchhāsathi pattaḷā to nine Brāhmins, in such a manner that half of it became the property of (his) spiritual instructor, the *Purōhita Praharāja*, while the other half was shared by the eight priests, the *Drivēda*<sup>2</sup> Viśvāmītra, the *Drivēda* Mādhava, the *Drivēda* Rāmū, the *Dikshita* Śrīharsha, the *Tripāthī*<sup>3</sup> Kṛnādhara, the *Tripāthī* Vamśadhara, the *Dikshita* Sahāraṇa's son Sēvāditya, and the *Drivēda* Mahēśvara. — The taxes specified (in line 24) are the *bhāgubhōgakara* and *pravaṇikara*. The grant (*tāmra-paṭṭaka*) was written by the *Akshapaṭalika*, the *Thakkura Vivika*. — Line 32 contains a postscript,<sup>4</sup> which I understand to mean that the grant was written on the plate on Friday, the 9th of the dark half of Phālguna of the year 1235, at Bhahunḍāpūrva (?); and that it was engraved by the blacksmith (*lōhāra*) Sōmekā.

The date on which the grant is stated to have been made is irregular; for, the full-moon tithi of Kārttika ended, in Vikrama-Saṃvat 1231 current, on Monday, the 22nd October A.D. 1173, and in Vikrama-Saṃvat 1231 expired, on Saturday, the 12th October A.D. 1174. [In Vikrama-Saṃvat 1232 expired the same tithi commenced 9 h. 34 m. after mean sunrise of Thursday, the 30th October A.D. 1175.] The date of the postscript regularly corresponds, for Vikrama-Saṃvat 1235 expired and the *pūrṇimānta* Phālguna, to Friday, the 2nd February A.D. 1179, when the 9th tithi of the dark half ended 7 h. 26 m. after mean sunrise.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>5</sup>śrīmaj-Jayachchandrādēvō vijayī || ||<sup>6</sup>  
 Vajaimhāchchhāsathi-pattalāyām Khāmbhamausa-grāma-nivāsino śkhila-  
 janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purōhita-pratihāra-  
 śē(sē)nāpati-bhāmḍāgā-  
 18 rik-ākshapaṭalika-bhishak(g-) naimittik-āntahpurika-dūta-karituragapattanākarasthāna-  
 gōkṇādhikāri-pnrushān=ājñāpayaty=ādisati vō(bō)dhayati cha yathā viditam=astu  
 bhavatām yath-ōparilikhita-  
 19 grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavaṇ-ākara[h\*] sa-gartt-ōshara[h\*] sa-matēy-  
 ākara[h\*] sa-madhūk-āmra(mra)-vana-viṭapa-vāṭikā-trīṇa-yūti-gōchāra-paryyantaḥ  
 sa-giri-gahana-nidhānaḥ s-ōrddh[v\*]-ādhaś=chatur-āghāṭa-viśuddhaḥ sva-śi, si)-  
 20 mā-paryyantaḥ saṃvatsarēshu dvādaśa-satēshu(shv=)ēkatrimśad-adhikēshu  
 Kārttikē māsi śukla-pakshē paurṇamāsyām tithau Guru-dinē<sup>7</sup> ankē-pi  
 saṃvat 1231 Kārttika-śudi 15 Gurau Kāśyām Gaṅgāyām snātva  
 vidhivan=mam-

<sup>1</sup> i.e. a gift of gold or valuables to an amount equivalent to the weight of the donor.

<sup>2</sup> i.e. a student of two Vēdas.

<sup>3</sup> i.e. one who is familiar with three *pāthas* of the Vēda.

<sup>4</sup> The next inscription, T, contains a similar postscript of the same date.

<sup>5</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII, p. 130 ff. In verse 6 the present inscription has *Madanachandra* instead of *Madanapāla*.

<sup>6</sup> These signs of punctuation are superfluous.

<sup>7</sup> Read *-dinē=śukla*.

- 21 tra-dēva-muni-manuja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-pātala-pātana-paṭu-  
mahasam=Ushnarōchisham=npasthāy=Ausha d hi pati - ś a k a l a - ś ē ś h a ( k h a ) r a m  
samabhyarchchya tribhuvana-trātūr=bhagavatō Vāsudēvasya pūjām vidhāya  
prachura-pāya-
- 22 sēna havishā havirbhujam hntvā mātāpitṛōr=ātmanas=cha puṇya-yaśō-  
bhivṛddhayē gōkarṇa-kuśalatā-pūta-karatal-ōdakam=asmābhih(bhir=) dēva-śrī-  
Kṛittivāsasah sannidhan datta-tulāpurusha-mahādānē kṛita āchāryya-purō-
- 23 hita-śrī-Praharājasya grām-ārddham dviveda-Visyā(śvā)mitra<sup>1</sup> | dviveda-Mādhava  
| dviveda-Rā[mū] | dikshita-Śrīharsha | tripāthī-Kuladhara | tripāthi-  
Vamsadhara | dikshita-Sahārana-putra-Sēvāditya | dviveda-Mahēśvara  
ya(ē)vam<sup>2</sup> ritvig-ja-
- 24 na 8 grāmasy=ārddham<sup>3</sup> nbhayaṁ navahyō vrā(brā)hmaṇēbhyaḥ<sup>4</sup> ā-chamdr-  
ārkkam yāvat<sup>5</sup> śāsanīkṛitya pradattō matvā yathādiyamāna-hhāgabhogakara-  
pravanikara-prabhṛiti-samast-ādāyān-ājñā-vivē(dhē)yā dāsyath=ēti ||
- 25 Bhavanti ch=ātra dharm-ānnsam(śā)sinaḥ ślōkāḥ ||<sup>6</sup> . . . . .
- 31 . . . . . Likhitam ch=ēdam tāmra-paṭṭakam<sup>7</sup> akshapatali-
- 32 ka-thakkura-śrī-Vivikēna [\*] Likhita-tāmvrakasya<sup>8</sup> likhana-karmma-tithy-ādikam  
yathā samvat 1235 Phālgua(na)-vadi 9 Śukrē  
Bha[hum]dāpūrvva-samāvāsē [\*] Utkirṇa[m\*] cha lōhāra-Sōmēkēn=ēti || Śrīḥ ||

#### T.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1232.

This also is a single plate, which measures about 1' 5½" broad by 1' 1¼" high, and is engraved on one face only. In the upper part it has a ring-hole, about ¾" in diameter. The plate contains 32 lines of well preserved writing. The size of the letters is between ¼ and ⅙". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, the letter *b* is denoted by the sign for *v* everywhere except in the words *babhramur*, l. 8, and *brāhmaṇāya*, l. 23; the dental sibilant is sometimes employed instead of the palatal, and the palatal sometimes instead of the dental; and the word *āmra* is written *āmra*, in line 19, *tāmra* *tāmra*, in line 31, and *Yājñavalkya* apparently *Yādnāvalka*, in line 23.

This also is an inscription of the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Jayachchandradēva*, who records that, on Sunday, the 8th tithi of the dark half of *Bhādrapada* of the year 1232 (given both in words and in decimal figures), after bathing in the Ganges at Kāśī (or Benares), at the *jātakarman* (or birth-ceremony when the navel-string is divided) of (his) the king's son *Hariśchandradēva*, he granted the village of *Vaḍēsara* in the *Kaṅgali pattalā* to the *Purōhita* *Praharājaśarman*, son of the *Mahādikshita* *Purōhita* *Yājñavalkya*, and son's son of the *Mahādikshita* *Vishṇuśarman*, a *Brāhmaṇ* of the *Bandhula gōtra*, whose three *pravaras* were *Bandhula*, *Aghamarshana* and *Viśvāmitra*.—The taxes specified (in line 24) are, as in S., the *bhāgabhogakara* and *pravanikara*; and, like S., this grant was written by the *Akshapaṭalika*, the *Thakkura Vivika*. Moreover, this inscription contains the same postscript which we have in S., only slightly differently worded.—As the donee clearly is the same *Praharājaśarman* who is mentioned in preceding inscriptions, the person here called *Yājñavalkya* must be the *Jāgū* of the other grants, and *Vishṇuśarman* the man called generally *Vilhā*, and once, in P., *Vēdaśarman*.

<sup>1</sup> Here and in the following names the case-terminations have been omitted; the signs of punctuation in this line are superfluous.

<sup>2</sup> Read 'vam=ritvig-; after the following -jawa the case-termination has been omitted.

<sup>3</sup> Read 'rddham=nbhayaṁ.

<sup>4</sup> Read 'bāya.

<sup>5</sup> Read ydovach=chāḍsa.

<sup>6</sup> Here follow the verses contained in the preceding inscription R., excepting the verse commencing *Na visham visham*.

<sup>7</sup> Read tāmra-paṭṭakam=.

<sup>8</sup> Read -tāmvrakasya.

As regards the date, in the *Chaitrādi* Vikrama-Samvat 1232 expired the 8th *tithi* of the dark half of the *pūrṇimānta* Bhādrapada commenced 11 h. 58 m. after mean sunrise of Sunday, the 10th August A.D. 1175, and in the *Kārttikādi* Vikrama-Samvat 1232 expired the same *tithi* of the *amānta* Bhādrapada ended about 10 h. 12 m. after mean sunrise of Sunday, the 29th August A.D. 1176; and such being the case, one would at first sight incline to look upon Sunday, the 29th August A.D. 1176, as the true equivalent of the date. But the date of this grant, which was made at the *jātakarman* of the prince Hariśchandra, must be earlier than the date of the grant published in the *Indian Antiquary*, Vol. XVIII, p. 130 ff., which was made at the time of giving a name to the same Hariśchandra. And since that other date, *Samvat* 1232 *Bhādra-sudi* 13 *Ravau*, undoubtedly corresponds to Sunday, the 31st August A.D. 1175, the proper equivalent of the date of the present inscription must be taken to be Sunday, the 10th August A.D. 1175, although the 8th *tithi* of the dark half only commenced about 12 hours after sunrise of that day. This result shows that the 8th *tithi* of the dark half of (the *pūrṇimānta*) Bhādrapada of the date was taken as the *Kṛishṇajanm-aṣṭamī*, which must be joined with the day of which the *tithi* occupies the time of midnight,<sup>1</sup> and which in the present case could not have been coupled with any other day than Sunday, the 10th August A.D. 1175.

The localities I am unable to identify.

#### EXTRACTS FROM THE TEXT.

- 17 . . . . .<sup>2</sup> śrīmaj-Jayachchandra-dēvō vijayī || ||<sup>3</sup> Kamgali-pattalāyām Vaḍēsara-grāma-nivāsīnō śkhila-janapadān=upagatān=api cha rāja-rājñi-yuvarāja-mamtri-purō-
- 18 hita-pratīhāra-sēnāpati-bhāmdāgārik-ākshapaṭalika-bhishak(g-)naimittik-āutaḥpurika-dūta-karitrāgapattānākarasthānagōkulādhikāri-purushān=ājñāpayaty=ādīśati vō(bō)dhayati cha yathā
- 19 viditam=astu bhavatām yath=ōparilikhita-grāmaḥ sa-jala-sthala[h\*] sa-lōha-lavaṇ-ākara[h\*] sa-gartt-ōshara[h\*] sa-matsy-ākara[h\*] sa-madhūk-āmvrā(mra)-vaua-vitapa-vātikā-tṛiṇa-yūti-gōchara-paryyantaḥ sa-giri-gahana-nidhānaḥ
- 20 \*s-ōddhvāmva[s=cha\*]tur-āghāṭa-viśuddhaḥ sva-sī(sī)mā-paryyantaḥ samvatsarēshu dvādaśa-śatēshu dvātrīṃśad-adhikēshu Bhādrē māsi<sup>5</sup> aṣṭamyām tithau [Ra]vi-dinē<sup>6</sup> aṅkē-pi samvat 1232 Bhādra-vadi 8 Ravau Kā[śy]ām rājaputra-śrī-Ha-
- 21 \*richchandra-dēva-jātakarmmani Gaṅgāyām snātvā vivi(dhi)van=mamtra-dēva-muni-mannja-bhūta-pitṛi-gaṇāms=tarppayitvā timira-paṭala-pāṭana-paṭn-mahasam=Ushnarōchisham=upasthāy=Aushadhipati-śakala-sēkharam sama-
- 22 bhyarchchya tribhuvana-trātur=bhagavatō Vāsu(sn)dēvasya pūjām vidhāya prachnra-pāyasēna havishā havirbhujam hutvā mātāpitṛrōr=ātmanas=cha pṇnya-yaśō-bhivridhdhayē gōkarṇa-kuśalatā-pūta-karatal-ōdakam=a-
- 23 smābbhiḥ(bhir=) Vam(bam)dhulā-gotrāya Vam(bam)dhul-Āghamarshaṇa-Visvā(śvā)mitra-triḥpravarāya<sup>8</sup> mahādikshita-śrī-[V]ishṇusa(śa)rmma-paṇtrāya mahādikshita-purōhita-śrī-Yā[dnā]valka-paṇtrāya<sup>9</sup> purōhita-śrī-Praharājasa(śa)rmmanē brā-

<sup>1</sup> Compare a similar date in *Ind. Ant.* Vol. XXIV. p. 2, No. 126.

<sup>2</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff. In verse 6 this inscription also has *Madanachchandra* instead of *Madanapala*.

<sup>3</sup> These signs of punctuation are superfluous.

<sup>4</sup> Read *s-ōddhv-ādhaśi*.

<sup>5</sup> Here *kṛishṇa-pakṣā* has been omitted.

<sup>6</sup> Read *-dinē-aṅkē*.

<sup>7</sup> Read *-Hariśchandra*; compare *Ind. Ant.* Vol. XVIII. p. 131, l. 28.

<sup>8</sup> Read *-tripra*.

<sup>9</sup> Read *-Yājñavalkya*.

- 24 hmanāya<sup>1</sup> â-chamdr-ârkkam yâvat<sup>2</sup> sâsanikṛitya pradattô matvâ yathâdiyamâna-  
bhâgabhôgakara-pravanikara-prabhṛiti-samast-âdâyân=âjûâvidhêyî[bhû]ya dâsyath=  
êti || Bhavanti ch=âtra dharmm-ânuśam(sâ)sinah  
25 ślê(ślô)kâh ||<sup>3</sup>  
31 . . . . . Likhitam ch=êdam tâmbra-paṭṭakam<sup>4</sup> akshapaṭalika-  
thakknra-[śr]i-Vivikēna [!]<sup>\*</sup> Likhana-karmma-tithi-prabhṛitikam ya-  
32 thâ sam 1235 Phâlguna-vadi 9 Śukrê. [Bhahum?]<sup>5</sup>dâpûrvva-samâvâsê [!]<sup>\*</sup>  
Utkirṇam cha lô[hâra]-Sômêkên=êti ||

#### U.—PLATE OF JAYACHCHANDRA OF [VIKRAMA-]SAMVAT 1233.

This also is a single plate, which measnres about 1'3½" broad by 1'½" high, and is engraved on one face only. In the upper part it has a ring-hole, about ⅝" in diameter. The plate contains 37 lines of writing which in a few places has snffered slightly from corrosion. The size of the letters is between ⅓ and ¼". The characters are Nâgarî, and the language is Sanskrit. As regards orthography, the letter *b* is throughout denoted by the sign for *v*; the dental sibilant is a few times employed instead of the palatal, and the palatal once or twice instead of the dental; and the word *âmra* is written *âmera*, in line 21, *tâmraka tâmraka*, in line 37, and *Vaiśākha Vaiśākha*, twice in line 22.

This inscription also is one of the *Paramabhaṭṭâraka Mahârâjâdhirâja Paramêśvara Jayachchandrâdêva*, who records that, on Sunday, the 3rd tithi of the bright half of Vaisâkha of the year 1233 (given both in words and in decimal figures), after bathing in the Ganges at Benares, he granted the village of Mâṭâpura in the Kachchhōha pattalâ to (the temple of) the god Lôlârka (a form of the sun), and to the *Purôhita Paharâja*<sup>6</sup> of the Bandhula gôtra, the *Paṇḍita* Risika of the Śarkarâksha gôtra, the *Paṇḍita* Mitûka of the same gôtra, the *Paṇḍita* Pâga of the same gôtra, the *Thakkura* Viśvâmitra of the Bandhula gôtra, the *Paṇḍita* Narasimha of the Krishnâtrêya gôtra, the *Paṇḍita* Sêṭa of the Bandhula gôtra, the *Dviveda* Madhusûdana of the same gôtra, the *Paṇḍita* Lâlûka of the Sâmkṛitya gôtra, the *Paṇḍita* Dêvanâga of the Vatsa gôtra, and the *Paṇḍita* Kânûka,—assigning to each of the donees one share (*pada*), and having made a *jayantapura* for them.—The taxes specified (in lines 28 and 29) are the *bhâgabhôgakara*, *pravanikara* and *yamalikambali*. The grant (*tâmraka*) was written by the *Mahâkshapaṭaliku Śripati*.—The word *jayantapura* (in line 28 of the text) I have not met with elsewhere, and I can only suggest that it may be equivalent to the ordinary *brahmapurî*, 'an establishment for pious and learned Brâhmanas,' and that such an establishment probably was founded by the king in connection with the temple of the god Lôlârka, to which also a share is assigned by this grant.

The date regularly corresponds, for the *Kârttikâdi* Vikrama-Samvat 1233 expired, to Sunday, the 3rd April A.D. 1177, when the 3rd tithi of the bright half of Vaisâkha<sup>7</sup> ended 15 h. 18 m. after mean sunrise.

The localities I am unable to identify. The *Kachchhōha pattalâ* is also mentioned in the inscription N.

<sup>1</sup> Read °pâya=d.

<sup>2</sup> Read yâvat=chhîsa'.

<sup>3</sup> Here follow the same verses as contained in the preceding inscription, only differently arranged.

<sup>4</sup> Read tâmbra-paṭṭakam.

<sup>5</sup> The two *aksharas* in brackets at first sight look like *sêâm*, but the first of the two, *sê*, appears to be altered to *hâ*, and the second probably is *hum* which it clearly is in the preceding inscription

<sup>6</sup> So this name is also spelt in the inscription N.

<sup>7</sup> This is the *Akshaya-tṛtîyâ*, also the *Trêtîyugâdi* and a *Kalpâdi*.

## EXTRACTS FROM THE TEXT.

- 18 . . . . .<sup>1</sup>-śrīmaj-Jayachchandrādēvō  
 19 vijayī || ||<sup>2</sup> Kacchhōha-pattalāyām Mātāpura-grāma-nivāsinō nikhila-janapadān=  
 upagatān=api cha rāja-rājñi-yuvarāja-ma[m\*]tri-purōhita-pratīhāra-sēnāpati-  
 bhāṇḍāgā-  
 20 rik-ākshapatalika-bhishan-naimittik-āntahpurika-dūta-kar i t u r a g a p a t t a n ā k a r a -  
 sthānagōkulādhikāri-purushān-ājñāpayati vō(bō)dhayaty=ādīśati cha yathā viditam=astu  
 bhavatā[m\*] ya-  
 21 th=ōparilikhita-grāmaḥ sa-jala-sthalah sa-lōha-lavan-ākaraḥ sa-matsy-ākaraḥ sa-gartt-  
 ōsharaḥ sa-giri-gahana-nidhānaḥ sa-madhūk-āmva(mra)-vana-vāṭikā-vitapa-  
 trīṇa-yūti-gōchara-paryantah  
 22 s-ōrddh[v\*]-ādhaś=chatur-āghāta-visu(śu)ddhaḥ sva-simā-paryantas=tritrimsatyadhika-<sup>3</sup>  
 dvādaśasasa(śa)ta-samvatsarē Vaiśāshē(khē) māsi su(śu)kla-pakshē tritīyāyām  
 tithau Ravi-dinē<sup>4</sup> aṅkatō=pi samvat 1233 Vaiśāsha(kha)-  
 23 sudi 3 Ravau(vāv-) ady=ēha śrīmad-Vārāṇasyām Gaṅgāyām snātvā  
 vidhivan=mantra-dēva-muni-manuja-bhūta-pitri-gaṇāms=tarppayitvā timira-pātala-  
 pātana-paṭu-mahasam=Ushnarōchisham=upasthā-  
 24 y=Aushadhipati-śakala-sē(śō)kharām samahyarchchya tribhuvana-trātur=  
 Vāsudēvasya pūjām vidhāya prachura-pāyasēna havishā havirbhujām  
 hutvā mātāpitrōr=ātmanas=cha punya(nya)-yaśō-bhivṛddhaya<sup>5</sup>  
 25 asmābhir=gokarṇa-kuśalatā-pūta-karatal-ōdaka-pūrvvakam dēva-śrī-Lōlārkkāya  
 pada[m]<sup>6</sup> 1 Va(ba)ndhula-gōtrāya purōhita-śrī-Paharājāya pada[m] 1  
 Sa(śa)rkharāksha-gōtrāya paṇḍita-śrī-  
 26 Risikāya pada[m] 1 Sa(śa)rkharāksha-gōtrāya paṇ<sup>7</sup> | śrī-Mitūkāya pada[m] 1  
 Sa(śa)rkharāksha-gōtrāya paṇ | śrī-Pāgāya pada[m] 1 Va(ba)ndhula-gōtrāya  
 ṭha<sup>8</sup> | śrī-Visvā(śvā)mitrāya pada[m] 1 Kṛishnātrēya-gōtrāya  
 27 paṇ<sup>9</sup> | śrī-Narasi[m\*]hāya pada[m] 1 Va(ha)ndhula-gōtrāya paṇ śrī-Sētāya  
 pada[m] 1 Va(ha)ndhula-gōtrāya dvivēda-Madhusūdanāya pada[m] 1 Sāmkritya-  
 gōtrāya paṇ śrī-Lālūkāya pada[m] 1 Vatsa-gōtrāya paṇ śrī-Dē-  
 28 vanāgāya pada[m] 1<sup>10</sup> . . . . . śrī-Kānūkāya pada[m] 1 pa(ē)vam=  
 ēv(ē)thyō jaya[m]ta-puram kṛit[v]=ā-[cha]ndr-ārka[m] yāvach=chhāsānikṛitya  
 pradattō matvā yathādīyamāna-hhāgabhogakara-pravaṇikara-  
 29 yamalīkamva(mba)li-prabhṛiti-niyatāniyata-samast-ādāyān=ājñāvidhēyihhūya dāsyath=  
 ō(ē)ti || Bhavanti ch=ātra slō(slō)kāḥ [||\*]<sup>11</sup> . . . . .  
 37 . . . . . Likhitam ch=ēdam tāmva(mra)kam mahākshapatalika-  
 śrī-Śrīpatibhiḥ || Su(śu)bham bhavatu || Maṅgalam=astu || ||

<sup>1</sup> Up to this, the text is essentially like that of the grant of Jayachchandra published in *Ind. Ant.* Vol. XVIII. p. 130 ff.

<sup>2</sup> These signs of punctuation are superfluous.

<sup>3</sup> Read *trayastrimsad-adhika*.

<sup>4</sup> Read *-dinē-āka*.

<sup>5</sup> Read *°dhayē=smā*.

<sup>6</sup> Here and below it is difficult to decide whether the sign of *anusvāra* of *paṇam* is actually engraved in the original.

<sup>7</sup> i.e., here and below, *paṇḍita*.

<sup>8</sup> i.e. *ṭhakkura*.

<sup>9</sup> Originally *paṇ* was engraved.

<sup>10</sup> Here there is a vacant space in the original, and before the following *śrī* is the remainder of an *ākṣhara* which may have been *paṇ* 1.

<sup>11</sup> Here follow the same verses which are contained in the preceding inscription, only differently arranged.



## No. 12.—KAMAULI COPPER-PLATE OF THE SINGARA VATSARAJA;

[VIKRAMA-]SAMVAT 1191.

BY F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This is one of the twenty-five copper-plate inscriptions (the only one of which no account has yet been published) which are said to have been found in October 1892 at the village of **Kamauli** near Benares, and which are now deposited in the Provincial Museum at Lucknow.<sup>1</sup> I edit it from excellent impressions, kindly supplied by Dr. A. Führer.

The inscription is on a **single plate**, which is engraved on one face only, and measures about 1' 4" broad by 1'  $\frac{1}{4}$ " high. In the upper part the plate has a ring-hole, about  $\frac{1}{2}$ " in diameter; and it contains 25 lines of writing which is in an excellent state of preservation. The size of the letters is about  $\frac{5}{16}$ ". The characters are Nāgarī, and the language is Sanskrit. As regards orthography, it will suffice to state that the writer (or engraver) has employed ten times a sign which may have been meant by him to be the sign for *b*, but which in some places looks like the sign for *y* and in others like that for *p*, and is used seven times to denote *v* and three times to denote *b*; and that in general, especially towards the end, he has done his work in so slovenly a manner that the text abounds in errors of all kinds. The inscription is composed on the model of the inscriptions of Gōvindachandra, published above, p. 99 ff., and the formal (prose) part of it, from line 14 to line 21, and the passage referring to Gōvindachandra in lines 5-8, are nearly identical with the corresponding parts of Gōvindachandra's own grants. From those grants the author has taken also three verses (vv. 1, 3 and 4) in the introductory part of the inscription.<sup>2</sup> To these he has added six verses of his own (vv. 2 and 5-9), one of which (v. 9) cannot be properly construed, while nearly all of them contain offences against the rules of grammar.

The inscription, opening with verse 1 of Gōvindachandra's inscriptions, which invokes the blessing of the goddess Śrī (or Lakshmi), in verses 2-4 gives the well-known genealogy of Gōvindachandra of Kanauj, and in lines 5-8 refers itself to the reign of that king, in terms with which we are familiar from his own grants. The author then, in verses 5-9, gives the genealogy of the donor, who must be understood to have been a subordinate or feudatory chief of Gōvindachandra. A certain **Kamalapāla**, who had come from **Śringarōṭa**, by his intelligence and bravery acquired for himself a *rāja-paṭṭī*,<sup>3</sup> i. e. 'a royal fillet or tiara,' (probably bestowed on him by one of Gōvindachandra's predecessors). His son was **Sūlhaṇa** or **Alhaṇa** (?). He had a son named **Kumāra**, 'a jewel at the head of the illustrious **Singara** family, always an object of reverence for princes,' who apparently was alive when the inscription was composed. And his son was **Lōhaḍadēva**, also called **Vatsarāja**, a warrior chief who humbled enemies and gave delight to friends and relatives. In lines 14-21, this *Mahārājaputra* (or *Mahārāja's* son) **Vatsarājadēva**, of the **Singara** family and the **Śaṇḍilya gōtra**, records that, at the **Kanyā-saṁkrānti**, on Tuesday, the 8th tithi of the bright half of **Bhādrapada** of the year 1191 (given both in words and in decimal figures), after bathing in the **Ganges** at the **Avimukta kshētra** of **Benares**, he granted the village of **Āmbavara** in the **Rāpaḍī** (or **Rāvaḍī**) district to the **Thakkura Dalhūsarman**, a son of Brahman and son's son of **Vāja**, of the **Gāḍa** family, a Brahman of the **Vatsabhārgava gōtra** with the five *pravaras* **Bhārgava**, **Chyāvana**, **Āpnavāna**, **Aurva** and **Jāmadagna**; and he orders the people concerned to pay to the donee the *bhāgabhogakara*, *kūṭaka* and other customary taxes. The grant then, in lines 21-25, quotes six of the ordinary benedictive and imprecatory verses, and ends with the words: 'This copper-plate

<sup>1</sup> See *Ep. Ind.* Vol. II. p. 347, and above, p. 97.

<sup>2</sup> The commencement of verse 8, also, has been taken from a verse in Gōvindachandra's grants.

<sup>3</sup> Compare the similar term *śrī-paṭṭī* in *Ep. Ind.* Vol. II. p. 344.

grant (*tāmra*) has been written by the *Thakkura Nārāyaṇa*; it is authoritative. This is (my) own signature.' But the plate itself contains no signature.

The date of this grant regularly corresponds, for the *Chaitrādi* Vikrama-Saṁvat 1191 expired, to Tuesday, the 28th August A.D. 1134, when the 8th *tithi* of the bright half of Bhādrapada ended 22 h. 56 m. after mean sunrise. The day was the proper day for any rites connected with the *Kanyā-saṁkrānti*, which had taken place 2 h. 50 m. before mean sunrise.

The localities I am unable to identify.

### TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> || Svasti || <sup>3</sup>Akumṭhōtkamṭha-Vaikumṭha-kamṭhapītha-luṭhat-karaḥ ||(1)  
saṁrāmbhah surat-ārambhē sa Śriyaḥ śrēyasē=stu vaḥ || [1\*]  
Nīramdhro<sup>4</sup> dṛiḍha-mūla-
- 2 bhṛid=dvijagana-śrī-Kalpaśākhāśrayaḥ pushyat-patṛi(ttra)-parigrahaḥ  
sthīrataraśchhā(chchhā?)yā-phalō=py=akshayaḥ | vaṁśaḥ sambhṛita-parvva-  
śam(sam)tatir=iha kshō-
- 3 nīsuji<sup>5</sup> sūr[ddha?]ni prō[t\*]tūmga[h\*] kshata-kamṭakō vijayatē śrī-Vaṁ(cham)-  
dradēpō(vō) nṛipaḥ || [2\*] <sup>6</sup>Tasy=ātma-jō Madanapāla iti kshītīndrah<sup>7</sup>  
chūdāmanir=vijayatē nija-gōtra-
- 4 chamdraḥ | yasy=ābhishēka-kalāś-ōllasitaiḥ pra(pa)yōbbhiḥ prakṛyā(kshā)litam  
kali-rajah-ya(pa)ṭalam dharivyā(tryā)h || [3\*] Tasmād=ajāyata nij-āyata-  
yā(bā)huvalli-va(bam)dh-āti(va)rupya(ddha)-
- 5 nava-rājyagajō narēmdraḥ [1\*] lām(sām)dr-āmṛita-drava-much[ām] prabhavō  
gavām yō Gō[v]iṁdachamdra iti chamdra iy(v)=ām[v]u(bu)rāsē(śē)h || [4\*]  
Parana(ma)bhaṭṭāraka-sa(ma)hārājādhīrāja-paramē-
- 6 śvara-śr[ī]Kanyakuvjā(bjā)dhīpatya-śrīma[chCham]<sup>8</sup>dradēva-pādānudyāta-  
paramabhadya(tṭā)raka-mahārājādhīdā(rā)ja-parasē(mē)mya(śva)ra-paramamāhēśvara-  
śrīMadanapāla-
- 7 dēva-pādānudyāta-pa[ra]mabhaṭṭāraka-mahārājādhīrāja-paramēśvara-paramamāhēśvara-  
āśvapatigajapatinarapatirājatrāyādhīpati-vivi-
- 8 dhavidyāvichāraVāchaspati-śrīma[dGō]<sup>10</sup>vīṁdachamdradēva-vijaya-rā[jy]ē || Api  
cha || <sup>11</sup>Śrīṅgarōtāt=samāgatya rāja-patī<sup>12</sup>upārjjitā | śrīmat-Kamalapālē-
- 9 na pu(bu)dyā(ddhyā) vā(bā)hu-va(ba)lēna cha || [5\*] Tasya śla(sū)nu<sup>13</sup>  
bhavē[d=dh]īmān mahā-va(ba)laparākramaḥ | <sup>14</sup>Stralhan-étai(ti) smṛitō nāmā  
<sup>15</sup>varddhayēt=sva-kulōdbhavān || [6\*] Jātah<sup>16</sup> samprati valla-

<sup>1</sup> From impressions supplied by Dr. Führer.

<sup>2</sup> Expressed by a symbol.

<sup>3</sup> Metre: Ślōka (Anushtubh).

<sup>4</sup> Metre: Śārdūlavikṛīḍita.

<sup>5</sup> Read *nībhūjām mārddhami*. The verse, as it stands, contains two sentences: 'there is a family . (and) in this (family) there is victorious the king Chandradēva, high at the head of the rulers of the earth.'

<sup>6</sup> Metre of verses 3 and 4: Vasantatilakā.

<sup>7</sup> Read *ndra-chu*. The *akshara* *ti* of *iti* was originally omitted, and has been inserted afterwards.

<sup>8</sup> Here *nijabhūjōpārjita*, which is absolutely necessary, has been omitted.

<sup>9</sup> The *akshara* in brackets is really rather *vaam* or *svam*.

<sup>10</sup> The *akshara* in brackets is really not *dgō*, but *pō*.

<sup>11</sup> Metre of verses 5 and 6: Ślōka (Anushtubh).

<sup>12</sup> Here the rules of *saṁdhi* have not been observed; -*paffi* would be correct, by Pāṇini, vi. 1, 127.

<sup>13</sup> Read *sūnur-bhavad*, for *sūnur-abhavad*; or *sūnur-abhād*.

<sup>14</sup> Read *Sūlhan* or *Alhan* (?).

<sup>15</sup> Read *varddhayan*.

<sup>16</sup> Metre of verses 7 and 8: Śārdūlavikṛīḍita.

- 10 bhô<sup>1</sup> kshiti-talê putrah Ku[m]ârô<sup>2</sup> iti yah gva(sa)tyêna  
Yudhi[shth]ê(shthi)ram tulitavâms=tyâgê[na] Karnô<sup>3</sup> jitah | Bhimam  
dhairyagun-ôdayêna mahatâ kânty=aushadhiśah mva(sva)yam
- 11 śrīmat-Sīṃgaravarṇsa-mūrdhāni manir=vvaṃdyah sadâ bhūbhujām || [7\*]  
Tasy=ābhūt=tanayô nay-aika-rasikah<sup>4</sup> dharmmê ratah sarvvadâ <sup>5</sup> śrī(sū)ru(ra)h  
sâhasikah kalāmka-rahitaḥ
- 12 khyātaḥ satām vallabhaḥ | śat[r\*]ūṇām <sup>6</sup>bhayadāmabhūshita-karô  
[kha?]dgēvvi[ṇ]ābhair=bhriśam śrīmal-Lôhadadēva<sup>7</sup> chāpa-kuśalô  
vīraśrīramnamditaḥ<sup>8</sup> || [8\*] <sup>9</sup>Udyatpratāpa-taraṇi-
- 13 r-iva malinapa(ya)ti kumudavana-śatrūn<sup>10</sup> unmôdatê cha sujanajana-kamalavanam=  
i[va] vikasitānām | yasya prabhâ[va]-janita-nijakulajata(na)-samadhika-bhakti-
- 14 sâ[m]d[r]am <sup>11</sup> śrī-Vatsarāja iti kshītipati-kathita sa jayati prithivyām || [9\*]  
Sām(sām)dīlya-gôtram(trê) Sīṃgar-ānvayê mahārājaputra-  
śrīVatsarājadēya(va)h <sup>12</sup> Rāpa(?)dī-<sup>13</sup>
- 15 vishaya [Ā]mva(ba)vara-[gr]āma-nivāsinā(nô)=[kh]ila-janapadān=api va(cha) <sup>14</sup> [ku]-  
va(?) rāja-rājñi-mamtri-purâ(rô)hita-pratīhâr-ākshapaṭalika-bhishak(g-)nê(nai)mit t i k -  
āntahpurika-
- 16 dūta-karituragapattanākarasthānasama[sta]gôkulādhikāribhūhashān=<sup>15</sup>vâ(bô) d h a y a t y =  
ādīśati cha yathâ <sup>16</sup> viditam=attu(stu) bhavatām yath=ôparilikhita-grāmô=yam
- 17 sa-jala-sthala[h\*] sa-lavanākara[h\*] sa-matsyākara[h\*] sa-gartt-ôpa(sha)ra[h\*] sa-  
na(ma)dhūk-āmpira-<sup>17</sup>vana-vâtikâ-viṭapa-tri[ṇa]-pû(yû)ti-gôchara-paryamtaḥ s-  
ô[ddh]ām dhaś=<sup>18</sup>va(cha)tur-â[gh]āta-visu(su)dra(ddha)h â(sva)-sīmâ-
- 18 parya[m]taḥ <sup>19</sup> samvatsara-sahasraikê(ka) êkata(na)vatyadhika-śat-ānvitê  
Bhādrapāṭa(da)-su(su)klapaksha<sup>20</sup> aṣṭamyām Bhô(bha)ma-vârê<sup>21</sup> samvat  
1101 Bhādrapada-sudi 8 Bhaumê Katyâ(nyâ)-samkrāntô(tau) śrī-Vārâ-
- 19 la(na)syām<sup>22</sup> vimukta-kshêtrê śrī-Gaṃgâyām [sn]ātvâ vidhivan=mamtra-dēva-  
rshi-bhūta-ma[nushya]-pitri-gaṇâms=cha ta[r\*]payitvâ sūrya[m] sampû[jya]  
Śivasya pūjām vidhāya mâtāpitrô<sup>23</sup> | ātmama(na)-

<sup>1</sup> This may have been altered in the original to *bhaḥ*, which it should be.

<sup>2</sup> This, of course, is a mistake of the author for *Kumāra* which would offend against the metre.

<sup>3</sup> This was meant to be engraved, but the *akṣhara* intended for *rṇô* has probably been altered to *rṇam* in the original. The following word *jitah* is quite clear, and does not seem to have been altered. If we were to read *Karnam cha yah*, the construction would be correct.

<sup>4</sup> Read *-rasikô*; the commencement of this verse has been taken from verse 4 of the inscriptions of Gôvinda-chandra; see e.g. above, p. 100.

<sup>5</sup> This sign of punctuation is superfluous.

<sup>6</sup> Read *bhayadô vibhūshita-karaḥ khadga-vaṇ-ānkair=bhriśam* (?).

<sup>7</sup> Here the case-termination, which would have spoiled the metre, has been omitted.

<sup>8</sup> Read *vīra-śrīy=ānamditaḥ*.

<sup>9</sup> Metre, a kind of *Ākriti*; but the third and fourth Pādas are incorrect, and the grammar of the whole verse is faulty. The general meaning of the verse, which admits of no proper construction, I understand to be that the person, called *Lôhadadēva* in the preceding verse, also bore the name *Vatsarāja*; that he humbled his enemies and gladdened his friends, and that his might caused him to be greatly beloved by his relatives.

<sup>10</sup> Read *trūn=us*.

<sup>11</sup> This sign of punctuation is superfluous.

<sup>12</sup> This sign of punctuation is superfluous; read *âdêô*.

<sup>13</sup> This may be intended for *Rāpât*.

<sup>14</sup> This sign of punctuation is superfluous. The following *akṣhara* is very doubtful, and I can only suggest reading *yuvārāja*.

<sup>15</sup> Read *kāripurushān*.

<sup>16</sup> This sign of punctuation is superfluous.

<sup>17</sup> Read *-dmra*.

<sup>18</sup> Read *s-ôrdhva-dhāś*.

<sup>19</sup> This sign of punctuation is superfluous.

<sup>20</sup> Read *\*pakṣh=shā*.

<sup>21</sup> Here one misses the words *ankê=pi*.

<sup>22</sup> Read *\*syām=āvi*.

<sup>23</sup> Read *\*pitrô-rādīma*.

[illegible]



- 20 ś=va(cha) pñnya-yaśā(sô)-bhivridû(ddha)y[ê] ||<sup>1</sup> Bhârga-a-Chyavan-Âpnuvana-  
Aurvva-Jâmadagny=êti<sup>2</sup> pañchârsha(rshê)ya-pracha(va)râya Vachchha(tsa)-  
bhârgava-gôtrâya Gâd-ânvayâya vrâ(brâ)hmaṇa-Vâja-pautrâya Pra(bra)hma-  
21 putrâya va(tha)kkura-śrî-Dalhûsa(śa)rmmaṇa(nê) śâśa(sa)nâ(nî)kritya pradattah<sup>3</sup> |  
matvâ yathâdiyamâna-[bh]âgabhôgakara-kûdha(ṭa)ka(k-â)dika[m\*] dâsyath=  
êti || Bhavaṃti v(ch)=âtra [śl]ôkâh ||<sup>4</sup> Bhûmi[m] yaḥ prati-  
22 grihṇâti yaś=cha bhûm[iṃ] praya[chchha]ti | usan(bhan) tan punya-karmmaṇau  
ti(ni)yataṃ svargga-gâmitô(nan) || Śa[m\*]kha[m\*] bhadra-âśa(sa)nam chchhatra<sup>5</sup>  
var-ânvam(śvâ) ta(va)ra-yâ(vâ)han[â\*]h | bhûmi-dâna[sya] di(chi)hnâni  
[phala?]-  
23 m=a(ê)tat=Puraṃdara ||<sup>6</sup> Yasya yanya(sya) yadâ bhûmi[s=\*] ta[sya] tasya  
tadâ da(pha)laṃ | (||)<sup>7</sup> Svarṇamaka gâsakam bh[û]têr=apy=êkam=agula || (||)  
hara[n=na]rakam=âpnôti yâya(va)d-âhûtasamplava[m\*] | (||)  
24 Sva-dattâ[m\*] para-dattâ[m\*] vâ yâ(yô) harêta vasn[m]dharâm |<sup>8</sup> sha[sh]ir=  
vvarpa(rsha)-sahaprâ(śrâ)ni ti(vi)[shth]âyâ[m\*] jâyatê krimih | (||) Taḍâgânâṃ  
sahabhraśa<sup>9</sup> aśva[m]êdha-śatêna va(cha) | gayâ(vâm) kôṭi-  
25 pradâna(nê)na bh[û]mi-haryâ(rtâ) na sn(śn)dhyati || Likhitaṃ tâṃdrakam=<sup>10</sup>  
idam tājura<sup>11</sup> | [śr]î-Nârâyaṇêna pramâṇam=êtê<sup>12</sup> || Svahattâya ||

## No. 13.—THREE BUDDHIST INSCRIPTIONS IN SWAT.

By G. BÜHLER, PH.D., LL.D., C.I.E.

The subjoined edition of three Buddhist inscriptions in Swât has been prepared according to inked estampages, furnished to Dr. Hultzsch by their discoverer, Major H. A. Deane, Deputy Commissioner of Peshawar. According to Major Deane's notes, A. is "an inscription on a rock on a low hill, 300 yards to the south of a small place named Shakôri. Shakôri is a hamlet of Manglaur in Swât, Manglaur itself being about a mile off to the north. The stone on which the inscription exists, is known as 'Khazana Ghat,' as some treasure was at one time found near it. Manglaur is pretty well accepted as the site of the old capital of Udyâna. But, as extensive ruins exist near the inscription, the ruins are probably those of the old capital itself. B. is an inscription on a cliff known as 'Oba Ghat,'—there being a spring below it;<sup>13</sup> and C. is an inscription on the same cliff, about 30 feet to the left of B. The cliff is on a hill above the low hill or spur on which A. exists. Near B. and C. is a large temple and a large rock-cut figure (idol) on the cliff, some 50 or 60 paces off, facing west."

All three are deeply and boldly incised on rough stones. The letters, which vary between two and four inches in height, resemble in many respects the so-called North-Western Gupta characters. *Sa* shows the looped form, while *sha* retains its old square shape. *Na* has two verticals, to each of which clings one half of the original upper bar, and they are attached

<sup>1</sup> This sign of punctuation is superfluous.<sup>2</sup> The *Âvalâgana Śrauta-sûtra* has *Bhârgava-Chyavan-Âpnâvan-Aurvva-Jâmadagny=êti*.<sup>3</sup> The grants of Gôvindhachandra generally have 'dattô matvâ.'<sup>4</sup> Metre here and below : Ślôka (Anushtubh).<sup>5</sup> The first half of this verse has been omitted.<sup>6</sup> Read *Svarṇam=êkam gâm=êkâm bhûmêr=apy=êkam=agulam*.<sup>7</sup> Read *Svarṇam=êkam gâm=êkâm bhûmêr=apy=êkam=agulam*.<sup>8</sup> Read *shashîm va°*.<sup>9</sup> Read *sahasrêna*.<sup>10</sup> Read *chhatraṃ*.<sup>11</sup> Read *tâṃdrakam*, for *tâṃrakam*.<sup>12</sup> Read *shakura-îrî*.<sup>13</sup> Read *itî* | *Svahattâ=yam* |<sup>14</sup> "Oba is 'water' in Pushtu, and *ghat* is 'rock.'"

to the ends of the base line. *Ma* has on the left the knob which does duty for the ancient circle or triangle, but this knob is placed a little higher up than in the letter of the Gupta inscriptions. The dental *na* is more archaic than the looped Gupta letter and exactly resembles that of the Mathurā inscriptions of the Kushana period. *Ra*, too, differs from the character of the Gupta inscriptions and shows at the lower end a curve to the left, which in northern inscriptions is peculiar to the older inscriptions of the Kshatrapas Rājibula and Śōdāsa, as well as to some other documents presumably belonging to the same period, the end of the first century B.C. and the first half of the first century A.D. Three letters differ from the characters known hitherto, viz. (1) *a*, which has a peculiar cursive loop in the lower half of the left portion; (2) *ya*, which shows a curve to the left of the first vertical instead of to its right; and (3) *sa*, which retains the old round-backed form with three lines, going downwards, but shows a prolongation of the third, and in addition a horizontal bar across the whole breadth of the sign. Presumably this bar is due to the prolongation of *serifs* or short lines marking the ends of the first two down-strokes.

The language is Sanskrit, which, with the exception of a few mistakes caused by negligent pronunciation, is much more correct than that usually found in the compositions of the Northern Buddhists. The author, or rather translator, must have been a Paṇḍit who, like Aśvaghoṣha, knew Sanskrit and its poetry very well. With respect to orthography, it may be noted that *ddhya* is used for *dhya* in A. l. 2, and C. l. 3, as well as *ppra* for *pra* in C. l. 4. Though these inscriptions furnish no historical information, they yet possess some interest, as they show that the Northern Buddhists had Sanskrit versions of several famous *gāthās* which hitherto have not been traced in the *Sūtras* from Népāl.

#### TEXT<sup>1</sup> OF A.

- 1 अनीत्वा<sup>2</sup> वत संस्कारा उत्पादव्यय-  
 2 धर्मिणः [I\*]  
 उत्पद्य ही<sup>3</sup> नीरुद्ध्यन्ते तेषा<sup>4</sup>  
 3 व्युपगमसुखम् [II\*]

#### TRANSLATION OF A.

“Alas! Transient are the aggregate constituents (*of beings*), whose nature is birth and decay! For, being produced they are dissolved;— their complete cessation is bliss.”

#### REMARK.

This is the famous verse,<sup>5</sup> spoken according to the *Mahā-Parinibbāna-Sutta*, vi. 16, by Indra at the time of Śākyamuni's death, or proclaimed by Buddha himself according to the *Mahā-Sudassana-Jātaka* (*Sacred Books of the East*, Vol. XI. pp. 117, 238 ff.). The Pāli text runs as follows:—

अनिच्चा वत संस्कारा उत्पादव्ययधम्मिनी ।  
 उपपज्जित्वा निरुद्ध्यन्ति तेषां वूपसमी सुखं ॥

<sup>1</sup> From Major Deane's inked estampages.

<sup>2</sup> Read अनित्या.

<sup>3</sup> Read हि निरुद्ध्यन्ते.

<sup>4</sup> Read तेषां. The last *akṣara* is possibly mutilated.

<sup>5</sup> I owe this identification to Dr. E. Neumann, who at once recognised it when I exhibited the impressions in the Oriental Institute at Vienna.

## TEXT OF B.

- 1 [सब्ब<sup>१</sup>]पापस्याकरणं कु[शल\*]-  
 2 स्खो[प]संपदा [।\*]  
 स्वचित्त[व्य]व[दा]नं  
 3 च एतद्बु[द्धानु]शासनम्<sup>१</sup> [॥\*]

## TRANSLATION OF B.

"Not to commit any sin, to acquire merit, to purify one's mind,—that is the teaching of Buddha."

## REMARK.

This is a Sanskrit rendering of *Dhammapada*, verse 183 :—

सब्बपापस्स अकरणं कुसलस्स उपसम्पदा ।  
 सचित्तपरियोदपनं एतं बुद्धान सासनं ॥

The *hiatus* at the end of the third Pāda of the Sanskrit version is permissible and common enough in epic and gnomic poetry.

## TEXT OF C.

- 1 वाचानुरक्षी मनसा सु-  
 2 संहृतः कायेन<sup>२</sup> चैवा[कुश]लम् कुर्व[न्] [।\*]  
 ए-  
 3 तास्तृयिन्कर्मपथा[न्वि]शोद्ध्य<sup>३</sup> [आ]राधये-  
 4 आर्गमृषिष्यवेदितम् [॥\*]

## TRANSLATION OF C.

"(Let him be one) who guards his speech, is well restrained in mind, and commits no evil with his body. Keeping these three roads of action clear, one may gain the path taught by the Sages."

## REMARK.

This is a rather free Sanskrit rendering of *Dhammapada*, verse 281 :—

वाचानुरक्षी मनसा सुसंवृती कायेन च अकुसलं न कयिरा ।  
 एते तयो कम्मपथे विसोधये आराधये मग्गं इसिप्पवेदितं ॥

The translator has made it an Upajāti of *Indravamsa* and *Indravajra*. In the note on the above passage of the *Dhammapada*, Professor M. Müller refers to Mr. Beal's *Catena*, p. 159, where the translation of a Chinese rendering of the verse is found, and where it is stated to be an utterance of the mythical Buddha Kāśyapa.

<sup>१</sup> The bracketed letters are all badly damaged, but just recognisable.

<sup>२</sup> Read कायेन.

<sup>३</sup> This may be meant for एतास्तृयान्कर्म<sup>३</sup>. The medial i is detached from the not completely preserved ya.



## No. 14.—JAINA ROCK-INSRIPTIONS AT PANCHAPANDAVAMALAI.

BY V. VENKATYA, M.A.

About 4 miles to the south-west of the town of Arcot is a rocky hill which popular belief connects with the five Pāṇḍavas, and which is hence known as *Pañchapāṇḍavamalai*,<sup>1</sup> i.e. 'the hill of the five Pāṇḍavas.' There are of course no monuments on the hill to justify this connection. But the fact that these sculptures are ascribed to the Pāṇḍavas, who are held to have been the authors of many ancient buildings all over India, suggests their comparative antiquity. Another local name of the hill, *Tiruppāmalai*, is evidently derived from the original name *Tiruppāṇmalai*, 'the sacred milk hill,' which occurs in the second of the subjoined inscriptions.

The largest of the excavations on the hill is an artificial cave near the base of the eastern face of it, which slopes down precipitously. This cave consists of seven cells, containing six pairs of pillars. Neither the cave itself nor the pillars bear any sculptures or inscriptions. A short distance above the cells is a rock-cut Jaina image, which resembles another that will be noticed below, but is more roughly executed. On the southern side of the rock, half-way up, is a natural cave which contains a pool of water. Within the cave is cut, in high relief, a seated female figure with a *chauri* in her left hand, attended by a smaller male figure on her proper right. In front of the seat on which the female figure rests, are three small figures, a man standing, another on horse-back, and a third, standing figure, apparently female.<sup>2</sup> On the front face of the rock which overhangs the cave, is engraved the inscription A. Farther to the left, but higher up on the same face of the rock is a seated Jaina figure with a *chauri* on each side of its head.<sup>3</sup> This is the figure which has been already mentioned as resembling the one above the seven cells. On the western face of the same rock, which slopes inwards, is engraved the inscription B. Underneath this inscription is a rough and weather-worn naked male figure, and below it, to its proper left, a standing quadruped,—dog or tiger,—which faces the proper right. The sculptures and, as will be seen in the sequel, the inscriptions as well, prove that the hill and its neighbourhood originally belonged to the Jainas. "The place has now been taken possession of by the Musalmāns, who have several tombs in and around the cave, besides a small *masjid*" near the inscription B.<sup>4</sup>

## A.—INSCRIPTION OF NANDIPPOTTARASAR.

This short inscription is written in very archaic Tamil characters<sup>5</sup> and consists of a single sentence in the Tamil language, which records that an inhabitant of the village of *Pugaḷālaimaṅgalam* caused to be engraved an image of *Ponṇiyakkiyār*, attended by the preceptor *Nāganandin*.<sup>6</sup> *Ponṇiyakkiyār* is the honorific plural of *Ponṇiyakki*, which consists

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 166, and Dr. Hultzsch's *Progress Report* for February to April 1890, p. 1.

<sup>2</sup> A photograph of the group in the cave is given on the Plate facing this page.

<sup>3</sup> See the Plate referred to in the preceding footnote.

<sup>4</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 310.

<sup>5</sup> A facsimile of it is given on the Plate facing p. 142.

<sup>6</sup> A preceptor of the same name is mentioned in a Vaṭṭeḷuttu inscription at Kalugumalai in the Tinnevely district (No. 58 of the Government Epigraphist's collection for 1894). With the permission of Dr. Hultzsch I subjoin the text and translation of this short inscription.

1 Śrī [u\*] [Ā]ṇṇaṇ(u)r Śiṅgaṇan-  
2 di-kkurav-aḍigal mā-  
3 nākkar Nāgaṇandi-kkurav-a-  
4 [di]gaḷ se[y]vitta ti[ru]mēni [u\*]

"Prosperity! (This) image was caused to be made by the holy preceptor (*guruva*) Nāganandin, the pupil of the holy preceptor Śimbanandin of Āṇṇuṇṇi."

ROCK SCULPTURES AT PANCHAPANDAVAMALAI NEAR ARCOT.



Photo-etching, Survey of India Office, Calcutta, July 1895.



E. Hultzsch, Photo.



of the Tamil word *pon*, 'gold,' and *iyakki*, the Tamil form of the Sanskrit *yakshi*. There is hardly any doubt that, of the group of five figures which are engraved in the cave below the inscription, the sitting female figure represents *Ponniyakki*. The male figure standing close to her is perhaps intended for *Nāganandin*. The village of *Pugalālamaṅgalam* I am unable to identify.

The inscription is dated in the 50th year of *Nandippōttaraśar*, which is a Tamil form of *Nandipōtarāja*. This king must have been a *Pallava*, as his name contains the characteristic epithet *pōttu* or *pōta*,<sup>1</sup> and as the name *Nandipōtavarman* was actually borne by one of the *Pallava* kings.<sup>2</sup> As the mention of the 50th year would imply an unusually long reign, it might be assumed *prima facie* that *Nandipōtarāja* was dead at the time of the inscription, and that public documents continued to be dated from his accession even after his death. On the other hand we have instances of long reigns in the case of the *Chālukya-Chōla Kulōttuṅga* I. (49 years), the Western *Chālukya Vikramāditya* VI. (50 years), and the *Rāshtrakūta Amōghavarsha* I. (62 years).

### TEXT.<sup>3</sup>

- 1 Nandippōttaraśa[r]kku ay[m]badāvadu Nāga[ṇa]ndi-gura[var]
- 2 [iru]kka Ponniya[k]kiy[ā]r paḍimam koṭṭuvittā[ṇ]
- 3 Pu[ga]lālamaṅga[la]ttu Maruttavar magan Nāraṇa-
- 4 ṇ [||\*]

### TRANSLATION.

In the fiftieth (year) of *Nandippōttaraśar*,—*Nāraṇa* (*Nārāyaṇa*), the son of *Maruttavar* of *Pugalālamaṅgalam*, caused to be engraved an image of *Ponniyakkiyār*, along with the preceptor (*gurava*)<sup>4</sup> *Nāganandi* (*Nāganandin*).

### B.— INSCRIPTION OF VIRA-CHOLA.

This inscription consists of 11 lines of Tamil prose and is in a fair state of preservation, though a few syllables at the beginning of the last line are so much damaged that they cannot be made out. As the rock is uneven, the mason ruled it before engraving the record, in order to keep the lines of the inscription straight, and then engraved each line between two rules.

The second line of the inscription opens with the date,—the 8th year of the reign of *Rājarāja-Kēsarivarman*. In inscriptions later than the 10th year of the reign, the same form of the name, viz. with the two-fold repetition of the word *rāja*, is always preceded by a reference to the conquest of *Kāndaḷūr-sālai*, or of that place and *Vēṅgai-nādu* etc. In a few inscriptions with the same beginning, the king's name appears under the form *Rājarāja-Rājakēsarivarman*. The full name of the king, viz. *Rājarājakēsarivarman* alias *Rājarājadēva*, occurs first in inscriptions of the 19th year. Though the present inscription does not refer to any conquests because it is dated two years before the 10th year, there can be no reasonable doubt that it belongs to the reign of the same king whose inscriptions record the conquest of *Kāndaḷūr-sālai* etc., i.e. of the great *Chōla* king *Rājarāja*, who ascended the throne in A.D. 984-85.<sup>7</sup> As the

<sup>1</sup> See above, Vol. III. p. 277, note 3.

<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 146.

<sup>3</sup> From inked stampages, prepared in 1895.

<sup>4</sup> The word *maruttuvan* means 'a physician.' In the present case it seems to be the proper name of a person.

<sup>5</sup> Literally : 'while there is present.'

<sup>6</sup> On this word, which appears to be derived from the honorific plural of *guru*, see *South-Indian Inscriptions*, Vol. II. p. 251, note 3.

<sup>7</sup> See above, page 68.

inscription belongs to a Chôla king, it follows that the quadruped which, as stated on page 136, is engraved below the inscription, is meant for a tiger, the emblem of the Chôlas.

The inscription contains an edict (*sâsana*, l. 8) of **Lâtarâja Vira-Chôla**, who must have been a tributary of the Chôla king **Râjarâja**, in whose reign his inscription is dated. He was the son of **Pugalvippavar-Gaṇḍa**. The name Vira-Chôla is known to have been borne by other chiefs. The first of them is mentioned in the Vêlûr rock-inscription of **Kaṇṇaradêva**.<sup>1</sup> Another of them was a feudatory of a Chôla king **Parakêsarivarman**,<sup>2</sup> and the third was the father of **Vira-Champa**.<sup>3</sup> The name **Pugalvippavar-Gaṇḍa**, i.e. 'the disgracer of vainglorious (kings),'<sup>4</sup> was also an epithet of the **Bâṇa** king **Vijayâditya II**.<sup>5</sup> The expression **Lâtarâja**, which is applied to Vira-Chôla (l. 4) and to his ancestors (l. 3), suggests that these chiefs may have immigrated from **Lâta** (Gujarât).<sup>6</sup>

The inscription records that, at the request of his queen, **Vira-Chôla** assigned to the god of **Tiruppânmalai** (l. 4),— which belonged to **Perun-Timiri-nâḍu**, a subdivision of **Paḍuvûr-kôṭṭam** (l. 2),— certain income from the village of **Kûraganpâḍi** (l. 3). This village is probably identical with the modern **Kûrâmbâḍi**, 2 miles east from **Pañchapâṇḍavamalai**. **Tiruppânmalai** is the ancient name of the hill itself, as I have already stated on page 136. **Perun-Timiri-nâḍu**<sup>7</sup> was called after **Timiri**, a village 5½ miles south from Arcot. According to other inscriptions, **Paḍuvûr-kôṭṭam** also included **Vellore**, **Tiruvallam** and **Udayêndiram**, and must have thus comprised portions of the modern tâlukâs of Arcot, Vellore and Gndiyâtam in the North Arcot district.

Though the shrine to which the inscription refers, is only designated as 'the god of **Tiruppânmalai**' (l. 4), the expression *pallichchandam*<sup>8</sup> (ll. 3, 9 and 10) proves that this shrine must have been a **Jaina** one. This might already be concluded from the inscription A., which refers to the image of a **Yakshi** and to the preceptor **Nâganandin**. The **Yakshis** appear to have been worshipped only by the **Buddhists** and **Jainas**,<sup>9</sup> and **Nâganandin** is a **Jaina** name.<sup>10</sup>

The income of the *pallichchandam* at **Kûraganpâḍi**, which belonged to the shrine at **Tiruppânmalai**, consisted of two items, viz. *karpûravilai* and *anniyâyavâḍaṇḍavirai*. *Karpûra-vilai* means 'cost of camphor.' This may imply either that a royalty was levied on camphor and the proceeds were made over to the shrine; or, the cost of camphor, which was probably an expensive article, but indispensable to the shrine, had to be borne by the inhabitants of the neighbouring village of **Kûraganpâḍi**. *Annîyâyavâḍaṇḍavirai* apparently consists of *anyâya*, 'unlawful,' + *vâḍaṇḍa*, 'the weavers' loom,' + *irai*, 'a tax.' It would thus mean 'the tax on unauthorised looms.' In the **Kûram** plates of **Paramêśvaravarman I.** the looms (*taṛi*) are included among the property owned by the village in common.<sup>11</sup> It would thus appear that a fixed number of looms were worked for the common benefit of the whole village by the weavers, who were probably maintained out of the village funds. Any other looms than the communal ones would be unlicensed or unauthorised. These may have been required to pay a tax which,

<sup>1</sup> See above, page 82.

<sup>2</sup> See above, Vol. III. p. 80.

<sup>3</sup> See *ibid.* page 71.

<sup>4</sup> Literally : 'the disgracer of those who cause (themselves) to be praised (undeservedly).'

<sup>5</sup> See above, Vol. III. p. 75.

<sup>6</sup> The word **Lâta** forms part of the names of two villages in the North Arcot district, viz. **Lâḍavaram**, 4 miles south-south-east of Arcot, and **Lâḍambâḍi**, 4 miles east of **Arni** (Âraṇi). An inscription of **Śaka-Saṃvat** 1347 proves that **Lâta Brâhmanas** were settled in the district (*raḍya*) of **Paḍaividu**; see *South-Indian Inscriptions*, Vol. I. p. 82.

<sup>7</sup> According to three inscriptions at **Kaniyanûr** (7 miles south of Arcot), this village also belonged to **Perun-Timiri-nâḍu**, a subdivision of **Paḍuvûr-kôṭṭam**; see *Dr. Hultzsch's Progress Report* for February to April 1890, p. 1.

<sup>8</sup> See below, page 139, note 6.

<sup>9</sup> See the inscriptions of the **Bharaut Stûpa**, *Ind. Ant.* Vol. XXI. p. 242, and two **Jaina** inscriptions at **Tirumalai**, *South-Indian Inscriptions*, Vol. I. Nos. 73 and 75.

<sup>10</sup> See above, page 136, note 6.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 155.

in the present case, was made over to the Jaina shrine.<sup>1</sup> The village of **Viḷāppākkam**, which is 1 mile south-east of the hill of Paūchapāṇḍavamalai, has still a brisk trade in country cloths, for the manufacture of which several looms exist. It may be that this local industry is not of recent origin, but dates from the time before the reign of the Chōla king Rājarāja-Kēsarivarman.

TEXT.<sup>2</sup>

- 1 Svasti śrī<sup>3</sup> [||\*]
- 2 [Kō]v=Irājarāja-[K]é[sar]iva[n]maṛku yāṇḍu sá[va]du Paḍuvûrkk[ô]tṭattu=  
[P]perun-Timirināṭṭu-Ttirupp[ā]ṇmalai=p[pô]-
- 3 gam=[ā]giya Kûraga[ṇp]ādi [i]rai-y-ili pa[l]lichchanda[t]tai ki[l]-p[pa]ga[l]=āṇ[da]  
[I]lāḍar[ā]jargaḷ karpûra-vilai ko[ṇḍu i]-ddha[rm]mañ=[k]e-
- 4 ṭṭu=p[p]ôgi[ṇ]rad=en[ru u]daiyâr=Ilā[da]rājar Pu[ga]ḷvippavar-[Ga]ṇḍar maga[ṇā]r  
[Vi]ra-Sôlar Tiru[ppāṇ]malai-[d]é[va]rai=t[tiruv-a]-
- 5 [di=tto]ln[d=elun]d=a[ru]li i[r]ukka i[va]r dēv[iy]ār Ilādamah[ā\*]dēvi[y]ār  
karpûra-vilaiyum=anṇiyā[ya]-vāvada[ṇḍa]v-i[r]ai[yu]=m[o]-
- 6 lind=a[ru]la v]ēṇḍum=enru vinṇappañ=jey[ya u]dai[yā]r [Vi]ra-Sôlar ka[r]pûra-  
vilaiyum=anṇiyā[ya]-vāvada[ṇḍa]v-i[r]ai-
- 7 [y]u=mo[l]iṇ[i]ṇ[ī]ōm=en[ru]aru[ch]cheyya<sup>4</sup> Ari[y]ûr kiḷa[vaṇ]=āgi[ya Vi]ra-Sôlav-  
Ilāda-ppēra[r]aiya[ṇ-u]dai[y]ār [ka]ṇ[m]i[y]é[y=ā]-
- 8 natt[i]y=āgav=i[du]<sup>5</sup> ka[r]pûra-vilaiyum=anṇiyāya-[vā]vadaṇḍa[v]-iraiyu=m[o]liṇju  
sāsanañ=cheyda-paḍi [i\*] Idu[v=a]-
- 9 lla[d]u karpûra-vi[l]aiyum=anṇiyāya-vāvadaṇḍav-iraiyum=i-ppa[l]lichchandattai=  
kkol[v]āṇ Ga[n]gai[y]=i-
- 10 dai=[Kkumariy]-i[d]ai=chch[e]ydār ée[y]da pā[va]ṇ=ko[vār]=I[d]uv=al[la]d=i-  
ppa[l]lichcha[n]dattai keḍuppar val[la]va[rai]
- 11 . . [ṇ]ru[va] [i\*] [l]-ddha[rm]mat[tai] [ra]kshippāṇ p[ā]da-[dh]ū[l]iy=  
en-[ra]lai mē[la]ṇa [i\*] "Ara=[ma]ra[ra]ka aṇam=alla tu[ṇ]aiy=i[l]ai ||

## TRANSLATION.

(Line 1.) Hail! Prosperity!

(L. 2.) In the 8th year (of the reign) of king Rājarāja-Kēsarivarman.

The Lātarājas who reigned in former days, had taken away the 'cost of camphor' from the tax-free *paḷlichchandam*<sup>6</sup> (in) Kûraganpādi, which was enjoyed by (the shrine of) Tiruppāṇmalai in Perun-Timiri-nāḍu, (a subdivision) of Paḍuvûr-kōṭṭam.

(L. 3.) While the lord, the Lātarāja Vira-Chōla, the son of Puḷaḷvippavar-Gaṇḍa, was pleased to worship the holy feet of the god of Tiruppāṇmalai, his queen Lātamahādēvi, thinking: 'this charity (*dharma*)<sup>7</sup> gets ruined,' made (the following) request:— "(You) must assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

(L. 6.) Thereon the lord Vira-Chōla was pleased to order:—"We assign the cost of camphor and the tax on unauthorised looms (to the shrine)."

<sup>1</sup> Another explanation of the term *anṇiyāyavāvadaṇḍavirai* is also possible. It may be analysed into *anṇāya* + *āva* + *daṇḍa* + *irai*. *Āvam* means 'a quiver for arrows.' A fine (*daṇḍa*) might have been imposed on those who made use of bows and arrows without previously obtaining a license.

<sup>2</sup> From an inked stampage, prepared in 1890.

<sup>3</sup> These three *aksharas* are engraved to the left of the inscription proper, between lines 6 and 7.

<sup>4</sup> Read *aru-cheyya*.

<sup>5</sup> Read *inda*?

<sup>6</sup> This word means 'land belonging to a Jaina temple;' see *South-Indian Inscriptions*, Vol. II. p. 52, note 2

<sup>7</sup> This expression appears to refer to the word *paḷlichchandam* in line 3 of the text; compare the words *-ppaḷlichchandattai keḍuppar* in line 10.

(L. 7.) Thereon **Vira-Chôla-Lâta-pêraraiyan**,<sup>1</sup> who was the headman of **Ariyûr**,— with the priest of the lord as executor (*ājñapti*),<sup>2</sup>—assigned the cost of camphor and the tax on unauthorised looms (*to the shrine*) and drew up this edict (*sāsana*).

(L. 8.) “Any one who, in spite of this, takes away the cost of camphor and the tax on unauthorised looms from this *pallichchandam*, shall incur the sins of those who commit (*sins*) between the **Gaṅgā** and **Kumari**.”<sup>3</sup>

(L. 10.) “Those who, in spite of this, injure this *pallichchandam*, . . . . .”

(L. 11.) “The dust of the feet of one who protects this charity, shall be on my head.”<sup>4</sup>

“Do not forget charity; there is no (*other*) help but charity.”<sup>5</sup>

## No. 15.— JAINA ROCK-INSRIPTIONS AT VALLIMALAI.

By E. HULTZSCH, Ph.D.

Vallimalai is a village near Mēlpādi in the Chittûr tâlukâ of the North Arcot district.<sup>6</sup> Mēlpādi itself is situated on the western bank of the Ponni river, 6 miles north from Tiruvallam in the Guḍiyâtam tâlukâ of the same district. Close to Vallimalai rises a rocky hill. A natural cave on its eastern slope contains two groups of Jaina images, which are cut out of the rock. On the Plate facing this page, the group to the right is figured at the top, and the group to the left at the bottom. Below the first group are engraved four Kanarese inscriptions, of which the first and third are in the Grantha alphabet, and the second and fourth in Kanarese characters. The first inscription (A.) is engraved below the inscription D.; it informs us that the founder of the Jaina cave was (**the Gaṅga king**) **Râjamalla**. The inscriptions B. and C. are engraved below the second image from the left, and the inscription D. below the first image from the right.<sup>7</sup> These three inscriptions are labels which give the names of two Jaina preceptors whom the two images are meant to represent, and of the founder of the two images, the Jaina preceptor Âryanandin.

### A.— INSCRIPTION OF RAJAMALLA.<sup>8</sup>

This inscription is written in the Grantha alphabet, but in the Kanarese language. It consists of two verses in the Kanda metre, and records the foundation of the Jaina shrine (*vasati*) in which it is engraved, by king **Râjamalla**, the son of **Raṇavikrama**, grandson of **Śripurusha**, and great-grandson of **Śivamâra**. The record is not dated, nor does it state the dynasty to which **Râjamalla** belonged. As, however, the copper-plate inscriptions of the

<sup>1</sup> i.e. ‘the great king of the Lâta (servants) of Vira-Chôla.’ Similar titles of officials are frequently mentioned in the Tanjore and other inscriptions.

<sup>2</sup> See, e.g., *South-Indian Inscriptions*, Vol. I. p. 154, note 2.

<sup>3</sup> The expression *Gaṅgai=idai=Kkumariy=idai*, ‘between the Gaṅgā (and) between Kumari,’ evidently stands for *Gaṅgai=Kkumariy=idai*, ‘between the Gaṅgā and Kumari;’ compare above, p. 82 f.

<sup>4</sup> See above, Vol. III. p. 280, and Vol. IV. p. 83.

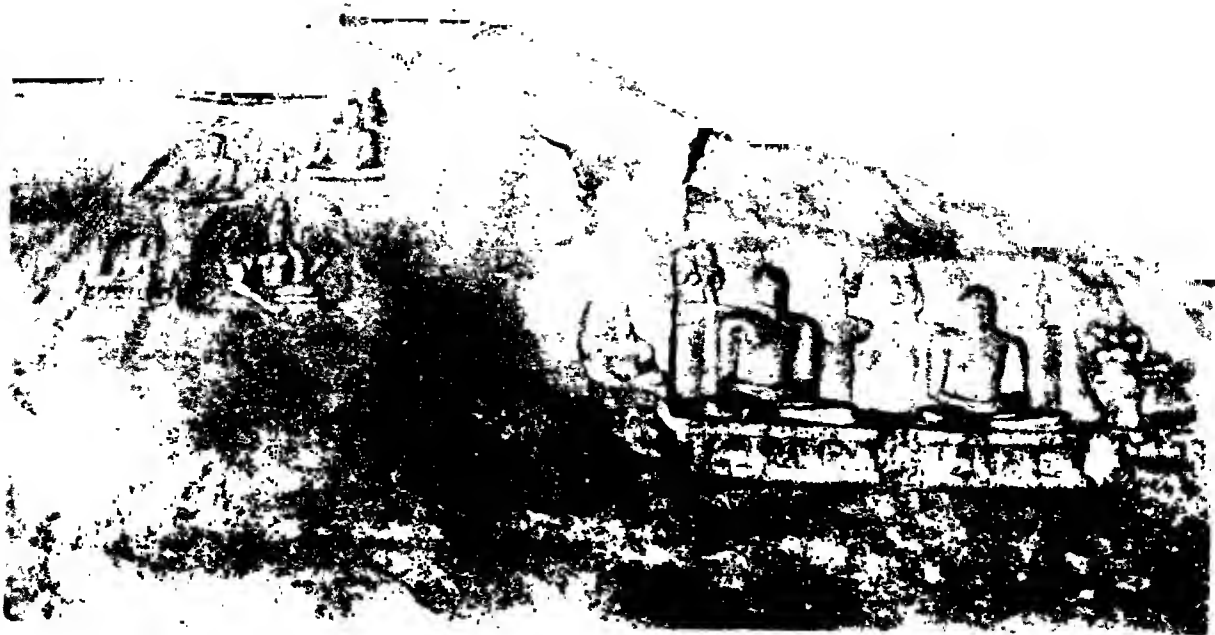
<sup>5</sup> An inscription of Rājendra-Chôla at Kaṇḍiyûr near Tanjore (No. 22 of the Government Epigraphist’s collection for the year 1895) has the different reading: *ara=maravarika aram=alladu kai-târādē*: “Do not forget charity; what is not charity, will not protect (you).”

<sup>6</sup> See Mr. Sewell’s *Lists of Antiquities*, Vol. I. p. 156.

<sup>7</sup> I have inked estampages of a fifth inscription, of the exact position of which I omitted to make a note, but which, as far as I remember, is engraved below the left portion of the second group of images. This inscription is in the Kanarese alphabet and language. It opens with the two words *svasti éra*, and records that an image was caused to be made (*mādisida pratime*) by a person whose name is indistinct, and who was the son (*maga*) of another person whose name is equally doubtful.

<sup>8</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

ROCK SCULPTURES AT VALLIMALAI NEAR TIRUVALLAM



E. Hultzsch, Photo.

Photo-etching, Survey of India Offices, Calcutta, July 1895





Western Gaṅgas mention a Gaṅga king Śivamāra, his son Śripurusha, and his great-grandson Rājamalla,<sup>1</sup> it may be assumed that the Rājamalla of the subjoined inscription was a member of the Gaṅga family. Mr. Kittel has published a stone inscription of a Gaṅga king named Rāchamalla,<sup>2</sup> which is dated in Śaka-Saṃvat 899.<sup>3</sup> According to the Âtakûr inscription of Śaka-Saṃvat 872, an earlier Rāchamalla, the son of Ereyapa, was killed by Bûtuga.<sup>4</sup> Mr. Rice gives Śaka-Saṃvat 792 as the date of a still earlier Rājamalla.<sup>5</sup>

TEXT.<sup>6</sup>

1	Svasti	śrī[h]	[  *]	Śivamār-âtma-jâ(ja)-varan=â	pravara-Śripurusha-nâma-
2	n=âtana	tanayam		bhuvanîsam	Raṇavikraman=avana
3	jamallan=amalinacharitan		[   1*]	Kaṇḍu	gir[i]varaman=â
4	ṇḍalapati			Rājamallan=abhayan=udâram	[1*]
5	priyam		kaiy-koṇḍân	koṇḍ=ante	paṇḍitajana-
6	sidân	[2*]			vasatiyam=mâḍi-

## TRANSLATION.

Hail! Prosperity!

(Verse 1.) The best of the sons of Śivamāra (*was*) that distinguished (*prince*) named Śripurusha. His son (*was*) the lord of the world Raṇavikrama. His son (*was*) Rājamalla, whose conduct was spotless.

(V. 2.) Having perceived (*this*) best of mountains,—that lord of the circle of the earth, the fearless (*and*) noble Rājamalla, who was beloved by scholars, took possession (*of it*); and, having taken (*it*), he caused to be made a *vasati*.<sup>7</sup>

B.—INSCRIPTION BELOW THE SECOND IMAGE FROM THE LEFT.<sup>8</sup>

This short inscription in the Kanarese alphabet and language records that the image, below which it is engraved, was founded by the Jaina preceptor Âryanandin.

## TEXT.

Śrī [||\*] Ajjanandi-bhaṭṭārā pra[ti]m[e] m[â]ḍ[i]dâ[r] [||\*]

## TRANSLATION.

Prosperity! The lord Ajjanandi (Âryanandin) made (*this*) image.

C.—INSCRIPTION MENTIONING BANARAYĀ.<sup>9</sup>

Like the inscription A., this one is written in the Grantha alphabet, but in the Kanarese language.<sup>10</sup> It informs us that the image, below which B. and C. are engraved, represents a

<sup>1</sup> Above, Vol. III. p. 177.

<sup>2</sup> *ibid.* Vol. XIV. p. 76.

<sup>3</sup> *Inscriptions in the Mysore District*, Part I. Introduction, p. 3 f.

<sup>4</sup> From inked estampages, prepared in 1895.

<sup>5</sup> In the Kanarese language, the Sanskrit word *vasati* and its tadbhavas *osati*, *basati*, *basadi*, and *basti* have the meaning of 'a Jaina monastery or temple'; see Mr. Kittel's *Dictionary*, p. 1383.

<sup>6</sup> A facsimile of this inscription is given on the Plate opposite p. 142, along with the facsimile of the inscription C.

<sup>7</sup> A facsimile of this inscription is given on the Plate opposite p. 142.

<sup>8</sup> The last word of the inscription, however, is the Sanskrit word *pratimā*, which in Kanarese ought to be *pratiṃ*.

<sup>9</sup> *Ind. Ant.* Vol. VI. p. 102.

<sup>10</sup> *Ep. Ind.* Vol. II. p. 168.

pupil of the spiritual preceptor of Bāṇarāya. The actual name of the Bāṇarāya or 'king of the Bāṇa family' is not given. Regarding the Bāṇa dynasty, see above, Vol. III. p. 74ff.; *Indian Antiquary*, Vol. X. p. 36 ff.; and *South-Indian Inscriptions*, Vol. II. p. 381.

## TEXT.

- |   |              |              |       |                 |
|---|--------------|--------------|-------|-----------------|
| 1 | Svasti       | śrī          | [  *] | Bāṇarāyara      |
| 2 | gurugaḷ=appa |              |       | Bhavaṇandi-bha- |
| 3 | tārara       | śiṣhyar=appa |       | Dēvasēna-       |
| 4 | bhaṭārara    | pratimā      | [  *] |                 |

## TRANSLATION.

Hail! Prosperity! (*This is*) the image of the lord Dēvasēna, who is the pupil of the lord Bhavaṇandi (Bhavanandin), who is the preceptor (*guru*) of Bāṇarāya.

D.—INSCRIPTION BELOW THE FIRST IMAGE FROM THE RIGHT.<sup>1</sup>

This inscription is written in the Kanarese alphabet and language, and records that the image, below which it is engraved, represents the Jaina preceptor Gōvardhana and was founded by the preceptor Āryanandin, evidently the same person who is mentioned in the inscription B.

## TEXT.

- |   |               |           |       |                       |
|---|---------------|-----------|-------|-----------------------|
| 1 | Svasti        | śrī       | [  *] | Bālachandra-bhaṭārara |
| 2 | śiṣhyar       |           |       | Ajjanandi-bhaṭārara   |
| 3 | māḍisida      | pratime   |       | Gōvarddha-            |
| 4 | na-bhaṭārara= | end-oḍam= | avare | [  *]                 |

## TRANSLATION.

Hail! Prosperity! (*This*) image was caused to be made by the lord Ajjanandi (Āryanandin), the pupil of the lord Bālachandra; and if you say: "the lord Gōvardhana," (*it is*) verily he.<sup>2</sup>

## No. 16.—KOMARTI PLATES OF CHANDAVARMAN OF KALINGA.

By E. HOLTZSCH, PH.D.

These three copper-plates were lately found in the village of Kōmarti, 2 miles south-west of Narasannapēṭa, the head-quarters of a tālukā of the Gaṇjām district, and were kindly sent to me by the Collector, Mr. C. J. Weir, I.C.S. Each of the three plates measures  $7\frac{1}{2}$  to  $7\frac{3}{8}$  inches by  $2\frac{1}{4}$  to  $2\frac{3}{8}$  inches. Their edges are not raised into rims, but the writing on them is in a state of nearly perfect preservation. The ring on which the three plates were strung, and which had

<sup>1</sup> This inscription has come out on the photograph opposite p. 140, because the letters of the original were filled with colour by a Jaina Tahsildar of Chittūr, who has also commemorated his visit to the locality by a Tamil inscription on the rock.

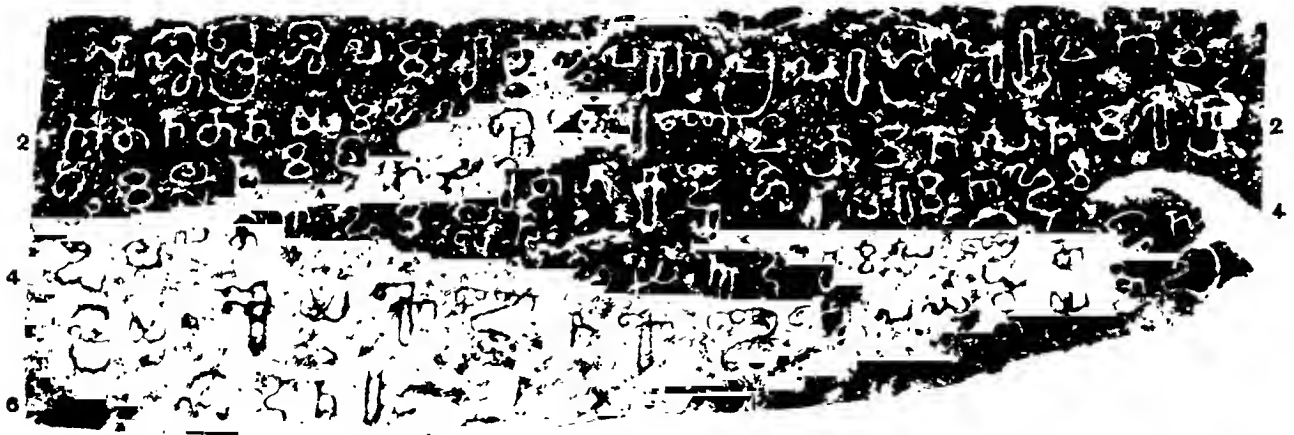
<sup>2</sup> i.e. 'this image represents the preceptor Gōvardhana.' I owe the correct reading and explanation of line 4 of the inscription to the kindness of Mr. Kittel.

Rock Inscriptions in the North Arcot District.

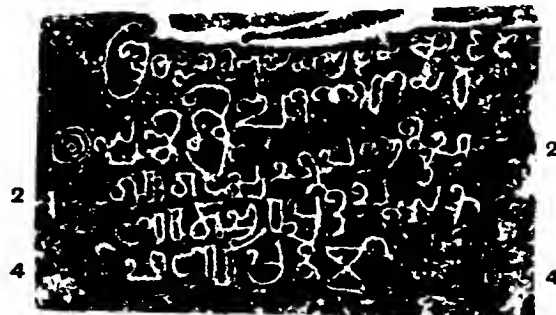
Panchapandavarnalai Inscription of Nandippottarasar; the fiftieth year.



Vallimalai Inscription of Rajamalla.



Vallimalai Inscription mentioning Banaraya.





not yet been cut when I received them, is about  $\frac{3}{8}$  inch thick and about  $3\frac{3}{8}$  inches in diameter. The two ends of the ring are secured in an elliptical seal, which measures about  $1\frac{1}{2}$  by  $1\frac{1}{4}$  inches in diameter and bears, on a countersunk surface, in raised letters, the legend *Pitri-bhaktah*, i.e. 'he who is devoted to (his) father.' The weight of the plates is 1 lb 6 oz., and that of the ring and seal 10 oz. ; total, 2 lb.

The alphabet of the inscription resembles the alphabets of the plates of Vijayanandivarman<sup>1</sup> and of the Chicacole plates of Nandaprabhañjanavarman,<sup>2</sup> the latter of which, however, exhibit a somewhat different appearance on account of the sloping style in which they are engraved. The characters of the Achyntapuram plates of Indravarman I.<sup>3</sup>—the oldest dated inscription of the Eastern Gāṅgas—are decidedly more modern than those of the Kōmarti plates. In line 20, the inscription furnishes an instance of the numerical symbol for 'six.' The language is nearly correct Sanskrit. With the exception of three imprecatory verses (ll. 13 to 19), the inscription is written in prose.

The plates record the grant of the village of Kōhētūra (l. 2) to a Brāhmaṇa of the Vājasaneyā school (l. 6 f.). The grant was made at Simhapura (l. 1) by the Mahārāja Chaṇḍavarman, the ruler of Kālīṅga (l. 2), in the sixth year (of his reign), on the fifth tithi of the bright fortnight of the month of Chaitra (l. 20).

The phraseology of the grant resembles that of the copper-plate grants of the Gāṅgas of Kālīṅga, but still much more closely that of the Chicacole plates of Nandaprabhañjanavarman.<sup>4</sup> Another point in which the last mentioned plates agree with the Kōmarti plates, is that, in both of them, the title *Kālīṅg-dīhipati*, i.e. 'lord (of the country) of Kālīṅga,' is applied to the reigning prince. There remains a third point which proves that both Chaṇḍavarman and Nandaprabhañjanavarman must have belonged to the same dynasty. An examination of the original seal of the Chicacole plates, which Mr. Thurston, Superintendent of the Madras Museum, kindly sent me at my request, revealed the fact that the legend on the seal is *Pi[tri-bhaktah]*, just as on the seal of the Kōmarti plates.

In two other respects a connection may be established with the plates of the Śālaṅkāyana Mahārāja Vijayanandivarman,<sup>5</sup> who (1), like Chaṇḍavarman,<sup>6</sup> professes to have been 'devoted to the feet of the lord, (his) father' (*bappa-bhaṭṭāraka-pāda-bhaktā*),<sup>7</sup> and who (2) was the eldest son of the Mahārāja Chaṇḍavarman. The close resemblance between the alphabets of the plates of Vijayanandivarman and of the Kōmarti plates suggests that Chaṇḍavarman, the father of Vijayanandivarman, may have been identical with the Mahārāja Chaṇḍavarman who issued the Kōmarti plates. At any rate, the two Chaṇḍavarmans must have belonged to the same period. An examination of the seal, which, according to Sir W. Elliot, is defaced,<sup>8</sup> would probably show if it reads *Pitri-bhaktah* and if, consequently, the plates of Vijayanandivarman may be assigned with certainty to the same dynasty as the Kōmarti and Chicacole plates.

The village granted, Kōhētūra, I am unable to identify. The city of Simhapura, whence Chaṇḍavarman issued the grant, is perhaps identical with the modern Siṅgupuram<sup>9</sup> between Chicacole and Narasannapēṭa.

<sup>1</sup> *Ind. Ant.* Vol. V. p. 176. The plates were found in the Kolleru lake; see Dr. Burnell's *South-Indian Palæography*, p. 135, note 1. They will now probably be in the British Museum.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 48.

<sup>3</sup> Above, Vol. III. p. 128.

<sup>4</sup> See note 2.

<sup>5</sup> See note 1.

<sup>6</sup> See line 1 of the text of the Kōmarti plates.

<sup>7</sup> Compare *Ind. Ant.* Vol. XV. p. 274, and *South-Indian Inscriptions*, Vol. II. p. 358, note 2. The ruins of the temple of Chitrathasvāmin, whose devotee Vijayanandivarman professes to have been, still exist at Vēṅṭi; see the *Madras Journal of Literature and Science*, Vol. XIX. p. 237, note 2.

<sup>8</sup> *Madras Journal of Literature and Science*, Vol. XI. p. 302.

<sup>9</sup> Mr. Weir kindly informed me that this is the present Telugu spelling of the name. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 9, it is spelt *Siṅgūpuram*.

TEXT.<sup>1</sup>

## First Plate.

- 1 ओं<sup>2</sup> स्वस्ति [॥\*] विजयसिंहपुरात्परमदैवतः<sup>3</sup> वप्पभट्टारकपादभक्तः  
 2 कलिङ्गाधिपतिः श्रीमहाराजा<sup>4</sup> चण्डवर्मा कोहेतूरे सर्वस-  
 3 मवेताकुटुम्बिनः<sup>5</sup> समाज्ञापयत्यस्त्येष ग्रामोन्माभिः<sup>6</sup>  
 4 आत्मनः पुण्यायुर्थ्यशसामभिहृदये<sup>7</sup> आसंह-  
 5 सांशुशशितारकाप्रतिष्ठमग्र(र)हारं कृत्वा सर्वकार-

## Second Plate; First Side.

- 6 परिहारैश्च परिहृत्य भारद्वाजसगोत्राय वाजिस-<sup>8</sup>  
 7 तेयसब्रह्मचारिणे ब्राह्मणदेवशर्मणे प्रतः [॥\*]  
 8 तदेवं विदित्वा पूर्वोचितमर्थ्य[॥\*]दयोपस्थानं कर्त्त-  
 9 व्यं मेयहिरण्यादि चोपतेय<sup>9</sup> [॥\*] भविष्यतश्च राज्ञः<sup>10</sup>  
 10 विज्ञापयति [॥\*] धर्मक्रमविक्रमाभ्याम्<sup>11</sup>

## Second Plate; Second Side.

- 11 अन्यतमयोगादवाप्य च महीमनुशासता<sup>12</sup> प्रवृत्तक-  
 12 मिदं दानं<sup>13</sup> महीमनुपश्यद्विरेषोग्रहारीनुपात्यः [॥\*]  
 13 अपि चाग्र<sup>14</sup> व्यास(र)गोतात्स्त्रोकानुदाहरन्ति<sup>15</sup> [॥\*] बहुभिर्व्यसु-  
 14 धा दत्ता वसुधा<sup>16</sup> वसुधाधिपैः [॥\*] यस्य यस्य यदा भूमिः<sup>17</sup>  
 15 तस्य तस्य तदा फलम् [॥\*]

## Third Plate.

- 16 स्वदत्तां परं<sup>18</sup> दत्तां वा यन्न[॥\*]द्रव्यं युधिष्ठिर [॥\*] महीमहि-  
 17 मतां श्रेष्ठो<sup>19</sup> दाताच्छ्रेयोनुपालनं [॥\*] षष्टिं वर्ष-  
 18 सहस्राणि स्वर्गे मोदति भूमिदः [॥\*] आचक्षेत्  
 19 चानुमत्ता<sup>20</sup> च तान्येव नरके वसेमिति<sup>21</sup> ॥ स्वमुखांश्चा<sup>22</sup> [॥\*]  
 20 संवत्सरः षष्ठः ६ चैवमासशुक्लपंचमिदिवसः<sup>23</sup> ॥

<sup>1</sup> From the original plates.<sup>2</sup> Expressed by a symbol.<sup>3</sup> Read दैवतो.<sup>4</sup> Read °राज्यश्व°.<sup>5</sup> Read °तान्कुटुम्बिनः°.<sup>6</sup> Read °स्वामिरात्मनः°.<sup>7</sup> Read °हृदय°.<sup>8</sup> Read वाजसनेय°.<sup>9</sup> Read चोपनेयम्.<sup>10</sup> Read राज्ञी.<sup>11</sup> Read °विक्रमाभ्यामन्य°.<sup>12</sup> Read °शासत्रिः°, as above, Vol. III. p. 133, text line 20.<sup>13</sup> Read स्वधर्म°, as Ind. Ant. Vol. XIII. p. 49, text line 11.<sup>14</sup> Read चात्र.<sup>15</sup> Read °गोतात्स्त्रोका°.<sup>16</sup> The plates of Nandaprabhāṇjanavarman read राज्ञानः (vocative) instead of वसुधा.<sup>17</sup> Read भूमिस्तस्य.<sup>18</sup> Read परदत्तां.<sup>19</sup> Read श्रेष्ठ दानम्.<sup>20</sup> Read °मत्ता°.<sup>21</sup> Read वसेदिति.<sup>22</sup> Read स्वमुखांश्चा.<sup>23</sup> Read पञ्चमी.

1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥  
 २. श्रीगणेशाय नमः ॥ २ ॥  
 ३. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥  
 ४. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥

5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥  
 ६. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥  
 ७. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥  
 ८. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥  
 ९. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥  
 १०. ॐ नमो भगवते वासुदेवाय ॥ १० ॥



12
14
16
18
20

12
14
16
18
20

## TRANSLATION.

(Line 1.) Ōm. Hail! From the victorions (*city of*) **Simhapura**,— the lord of **Kaliṅga**, the glorions **Mahārāja Candavarman**, who is a devont worshipper of the gods (*and*) is devoted to the feet of the lord, (*his*) father, addresses (*the following*) order to the ryots and all (*other inhabitants*) of **Kōhētūra** :—

(L. 3.) “This village has been given by Us, for the increase of (*Our*) own religions merit, life and fame, having converted (*it*) into an *agrahāra* which is to last as long as the sun, the moon and the stars, and having endowed (*it*) with exemption from all taxes, to the Brāhmaṇa **Dēvaśarman**, who is a member of the Bhāradvāja *gōtra* (*and*) a student of the Vājasanēya (*śākhā*). Knowing this (*to be*) thus, service should be done (*to him*), and what is to be measnred (*viz.* grain), gold, *etc.* should be delivered (*to him*), in accordance with the rules cnstomary from old.”

(L. 9.) And (*the king*) addresses (*the following*) request to future kings:— “Having obtained possession of the earth by means of right, or inheritance, or conquest, (*and*) ruling (*it*), (*you*) should preserve this *agrahāra*, considering this present grant (*equal to your*) own charities.”

(L. 13.) And with reference to this (*subject*) they quote (*the following*) verses composed by **Vyāsa** :—

[Three of the customary verses.]

(L. 19.) (*This edict was written at*) the command of (*the king's*) own month.<sup>1</sup> **The sixth—6—year**; the day of the fifth *tithi* of the bright (*fortnight*) of the month of Chaitra.

## No. 17.— ARULALA-PERUMAL INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,<sup>2</sup> which I edit from an inked estampage supplied to me by Dr. Hultsch, is on the east wall of the so-called ‘mountain’ (*malai*) in the **Arulāla-Perumāl** (Vishṇu) temple at **Kāñchipuram**. Its contents have already been noticed by Mr. Sewell in his *Lists of Antiquities*, Vol. I. p. 186, No. 226, and by Dr. Hultsch in his *Progress Report* for February to April 1890, p. 2.

The inscription is defective at the end. So far as it goes, it contains 7 lines of well preserved writing which covers a space of about 27' long by 1' 9" high. The average size of the letters is about 2". Up to the word *-śrīKulaśékharadēva* in line 6 the language is Sanskrit and the characters are Grantha, closely resembling those of the Raṅganātha inscription of Sundara-Pāṇḍya, published with a photo-lithograph above, Vol. III. p. 11 ff.; the remainder of the inscription is in the Tamil language and characters. Lines 1—4 of the text are in verse, lines 5—7 in prose. As regards the orthography of the Sanskrit portion, the final *m* of three words in line 2 has been retained where it should have been changed to *anusvāra*; the letter *t* is used instead of *d* in the words *Paṭmanābha*, l. 5, and *satguṇa*, l. 6; and the *dh* of the conjunct *dhv* is doubled in *Garuḍaddhvaja*, l. 5.

The object of the inscription is, to record certain donations, the particulars of which have been only partly preserved, made to the temple of **Arulāla-Perumāl** at **Tiruvattiyūr**,<sup>3</sup> a

<sup>1</sup> Compare above, Vol. III. p. 130, and *Ind. Ant.* Vol. XVIII. p. 146.

<sup>2</sup> No. 34 of the Government Epigraphist's collection for the year 1890.

<sup>3</sup> [This name of ‘Little Conjeeveram’ is derived in inscriptions from *atti*, a Tamil *tadbhava* of the Sanskrit *astin*, ‘an elephant’; see my *Annual Report* for 1892-93, p. 5, and above, Vol. III. p. 71.—E. H.]

quarter of Kāñchīpuram, by the *Mahārāja* Ravivarman, *alias* Saṃgrāmadhira or Kulasēkharadēva Tribhuvanachakravartin Kōṇēriṃmaikondāṇ, of whom the following account is given in the verses with which the inscription opens :—

Ravivarman was a son of the king<sup>1</sup> Jayasimha,<sup>2</sup> who belonged to the family of Yadu and the lunar race and ruled in the Kēraḷa country, and his wife Umādēvi, and was born in the Śaka year 1188 = A.D. 1266-67. After defeating his adversaries, he married a Pāṇḍya princess and, when 33 years of age (*i.e.* about A.D. 1299-1300), took possession of Kēraḷa (which he ruled as he did his town of Kōḷamba). He defeated a certain Vira-Pāṇḍya, made the Pāṇḍyas and Chōḷas subject to the Kēraḷas, and, at the age of 46 (*i.e.* about A.D. 1312-13), was crowned on the banks of the Vēgavati. He then apparently again made war against Vira-Pāṇḍya, defeated him and drove him into the Koṅkaṇa and from there into the forests, and conquered the northern country. It was in the fourth year of his reign (*i.e.* about A.D. 1315-16) that he was at Kāñchī.

The verses which contain this information, are followed by a long string of *birudas* of Ravivarman, three of which describe him as 'the regent of the excellent city of Kōḷamba,' 'the Kūpaka universal monarch,' and 'the result of the religious merit of the Kēraḷa country.' As *Kūpa-dēśa* or *Kūpa-rājya*, the country of the Kūpakas, so far as I can make out, was one of the divisions of Kēraḷa,<sup>3</sup> these epithets, together with what has been stated above, would indicate that Ravivarman originally ruled only over part of Kēraḷa, with Kōḷamba (or Kollam) for his capital, and that from there he extended his dominion over the whole of Kēraḷa and over the adjoining countries.<sup>4</sup>

The Vēgavati on the banks of which Ravivarman is stated to have been crowned is, as Dr. Hultzsch informs me, a small river which flows into the Pālāṇu near Kāñchīpuram.<sup>5</sup>

#### TEXT.<sup>6</sup>

- 1 Svasti<sup>7</sup> śrī-Jayasimha ity=abhibitas=Sōmānvay-ōttamsakō rāj=āśid=iha Kēraḷēshu  
vishayē nāthō Yadu-kshamābhṛitām ௨ jātō=smād=Ravivarmma-bhūpatir=  
Umādēvyām kumāras=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iṇa vīrō  
rasaḥ ௨ [1\*]
- 2 ௪Kshayan=nītvā sō=yam kali-balam=iv=ārāti-nivahan=jayaśrīvat kṛitvā nija-  
sahacharim Pāṇḍya-tanayām ௨ trayastriṃśad-varshō yaśa iṇa yayau Kēraḷa-

<sup>1</sup> In line 6 he is called *Mahārājādhirāja Paramēśvara*.

<sup>2</sup> [In the *Indian Antiquary*, Vol. II. p. 360 f., H. H. Bama Varma of Travancore has published an inscription, dated in the Kōḷamba (Kollam) year 644, of Ādityavarman, who calls himself an 'ornament of the race (*anvaya*) of Jayasimha.' An inscription at Kollam (Quilon), dated in the Kōḷamba (Kollam) year 671 (No. 258 of the Government Epigraphist's collection for 1895), opens with the following Sanskrit verse :— *Svasty=astu Jayasimhasya Vīra-Kēraḷavarmanah* [1\*] *ta[tā] i tadvaṃśajāmāncha rājyasya nagarasya cha* [1\*].— E. H.]

<sup>3</sup> Mr. P. Sundaram Pillai, *Some Early Sovereigns of Travancore*, pp. 34-35, would regard *Kūpa-dēśa* or *Kūpa-rājya* as the country around Ārriēgal which is about 22 miles to the north of Trivandrum; and states that 'an inscription of Rājārāja Chōḷa, dated in the 30th year of his reign, claims for him a decisive victory over the king of the Kūpakas,' and that the *Kaliṅgattu-Parani* enumerates the Kūpakas amongst the subject races that paid tribute to Kulōttuṅga Chōḷa. (On *Kūpa-rājya* see also *Ind. Ant.* Vol. VII. p. 275, and Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 196.) If Mr. Sundaram is right, the town Kōḷamba of our text is almost certainly the modern Quilon in the Quilon district of the Travancore State.

<sup>4</sup> The prince Vira-Pāṇḍya, mentioned in the text as an opponent of Ravivarman, I am unable to identify with any certainty; but I would point out that Mr. Sundaram, *loc. cit.* p. 59 ff., has published an inscription of a prince Mārtāṇḍavarman *alias* Vira-Pāṇḍyadēva of Vēṇāḍ, the fourth year of whose reign, like the fourth year of Ravivarman's own reign, fell in A.D. 1315-16.

<sup>5</sup> [See *South-Ind. Inscr.* Vol. II. pp. 345 and 362.]

<sup>6</sup> From an inked estampage, supplied by Dr. Hultzsch.

<sup>7</sup> Metre : Śārdūlavikṛīṭa.

\* Metre : Śikhariṇī.

- padam raraksha svam rāshṭran=nagaram=iva Kōlambam=adhipaḥ ௨ [2\*] Jitvā<sup>1</sup>  
 Saṁgrāmadhīrō nripatir=adhirāṇam<sup>2</sup> vidviṣham Vira-Pāṇḍyam
- 3 kṛitv=āsan Pāṇḍya-Chōlān=naya iva tanumān Kēraḷēbhyō=py=adhīnān ௨  
 śhaṭchatvāriṁśad-abdas=taṭa-bhuvi makutan=dhārayan=Vēgavatyāḥ kṛidān  
 simhāsana-sṭhaś=chiram=akṛita mahi-kīrtti-vāṇi-ramābhiḥ ௨ [3\*] Kṛitvā<sup>3</sup> Kēraḷa-  
 Pāṇḍya-Chōla-vijayam k[li]pt-ābhishēkōtsavas=samgrām-āpajayēna Ko[m]-
- 4 kaṇa-gatan=tam Vira-Pāṇḍyam ripum ௨ nītvā sphīta-balan=tatō=pi vipinān=jitvā  
 diśām=uttarām Kāñchayām=atra chaturttham=abdam=alikhat Saṁgrāmadhīrō  
 nripaḥ ௨ [4\*] Ā<sup>4</sup> Mēror=ā Malayād=ā pūrvvād=ā cha paśchimād=achalāt ௨  
 Yadukula-sēkhara ēsha kshōṇim Kulaśēkhara[h] svayam bubhujē ௨ [5\*]
- 5 Svasti [1\*] Śrīḥ [1\*] Chandrakula-maṅgalapradīpa ௨ Yādava-Nārāyaṇa ௨ Kēraḷadēśa-  
 puṇyapariṇāma ௨ nāmāntara-Karṇa ௨ Kūpaka-sārvaabhauma ௨ kulaśikhari-  
 pratishṭhāpita-Garuḍadadhva ௨ Kōlambapuravar-ādhiśvara ௨ śrīPatma(dma)nābha-  
 padakamala-paramārādhaka ௨ prāṇatarāja-pratishṭhāchāryya ௨ vimatarāja-  
 bandikāra ௨
- 6 dharmmataru-mūlakanda ௨ satgu(dgu)ṇ-ālakāra ௨ chatnshshasṭhikālā-vallabha ௨  
 Dakṣhiṇa-Bhōjarāja ௨ Saṁgrāmadhīra ௨ mahārājādhīrājaparamēśvaraJayasimha-  
 dēva-nandana-Ravivarmamahārāja-śrīKulaśēkharadēva ௨ <sup>5</sup>Tribhuvāṇachakra-  
 vatti Kōṇēriṇmai-konḍāṇ Kāñchipurattil Truvattiyūril niṇṇ=aruliya Arulāla-  
 Pperumāl
- 7 kōyil=ttiruppaḍi Śrīvaishṇavargalukku [11\*] Perumāl Arulāla-Pperumālukkum  
 nam pērāl=kkatṭiṇa Kulaśēgarāṇ-śandikkum amudupaḍi śāttuppaḍi ulliṭṭa pala  
 vēṇjaṇattukkum Āvaṇi-mādattu eḷund=arula nam pērāl kaṇḍa tirunālukkum  
 tiṇṇaṭ=ttirunālukkum amudupaḍi śāttuppaḍi ulliṭṭa vēṇjaṇattukkum  
 tirukkōḍi . . . . .

## TRANSLATION.

(Verse 1.) Hail! There was here, in the Kēraḷa country, a king, an ornament of the Moon's family, named Jayasimha, a lord of the Yādu rulers. As Kumāra was born to Śiva from the goddess Umā, so was born to that prosperous one from Umādēvi, at the time when<sup>6</sup> the Śaka year was (denoted by the chronogram) dēhavyāpya (i.e. 1188), the king Ravivarmān, like the sentiment of heroism embodied.

(V. 2.) This prince, having crushed the host of his adversaries as he did the power of the Kali age, and having taken for his consort, like the fortune of victory, a daughter of the Pāṇḍya, when thirty-three years of age took possession<sup>7</sup> of Kēraḷa as he had done of fame, and ruled his territory like the town of Kōlamba.

(V. 3.) This king Saṁgrāmadhīra, having vanquished in battle the enemy Vira-Pāṇḍya, and having, like polity embodied, made the Pāṇḍyas and Chōlas subject to the Kēraḷas, when forty-six years of age, assumed the crown on the banks of the Vēgavati, and, seated on the throne, sported for a long time with the earth, fame, eloquence and fortune.<sup>8</sup>

(V. 4.) Having celebrated his coronation festival when he had vanquished the Kēraḷas, Pāṇḍyas and Chōlas, having driven that enemy Vira-Pāṇḍya, who after his defeat in battle

<sup>1</sup> Metre: Sragdharā.

<sup>2</sup> Read °raṇam cidviṣham Vira-Pāṇḍyam.

<sup>3</sup> Metre: Śārdūlavikṛidita.

<sup>4</sup> Metre: Gītu.

<sup>5</sup> From here the transcript of the text and the translation have been furnished by Dr. Hultzsch.

<sup>6</sup> The original has, literally, 'at the time sharing in the Śaka year dēhavyāpya.'

<sup>7</sup> The phrase *padam yā* appears to be used in the sense of *padam kṛi*; *pada* by itself is synonymous with *sthāna* or *pradēśa*.

<sup>8</sup> The original might also be taken to mean 'with his mistresses who were the earth, fame, and the goddess of eloquence,' but I would rather take *vāṇi-ramā* in the sense of 'the goddesses of eloquence (or learning) and fortune,' the union with both of whom is often mentioned as something unusual and as a token of particular excellence.

had gone to the **Koṅkaṇa**, from there even, together with his large army, into the forests, and having conquered the northern region, king **Samgrāmadhira** here at **Kāñchi** wrote his fourth year.

(V. 5.) As far as the **Mēru**, as far as the **Malaya**, as far as the eastern and the western mountains, this head-ornament of **Yadu's** race, **Kulaśekhara**, alone took possession of the earth.

(Line 5.) Hail! Fortune! The auspicious light of the **Moon's** race, the **Nârāyaṇa** among the **Yādavas**, the result of the religious merit of the **Kēraḷa** country, the **Karṇa** under another name,<sup>1</sup> the **Kūpaka**<sup>2</sup> universal monarch, the establisher of his **Garuda-banner** on the (*seven*) principal mountains, the regent of the excellent city of **Kōḷamba**, the devout worshipper of the lotus-feet of the holy **Padmanābha**,<sup>3</sup> the preceptor of preeminence to kings who bow down before him, the prisoner of kings adverse to him, the root of the tree of religion, the ornament of the virtuous, the favourite of the sixty-four arts, the king **Bhōja** of the **South**, **Samgrāmadhira** (i.e. the one firm in battle), the son of the *Mahārājādhirāja* **Paramēśvara Jayasimhadēva**, **Ravivarman** the *Mahārāja*, the glorious **Kulaśekhara****dēva**, the emperor of the three worlds, who has assumed the title 'the unequalled among kings,'<sup>4</sup> (*addresses the following order*) to the **Śrivaishnavas** of the sacred shrine in the temple of **Arulāḷa-Perumāl**, established at **Tiruvattiyūr**, (*a quarter*) of **Kāñchipuram** :—

(L. 7.) [*We have given*] to the lord **Arulāḷa-Perumāl** for the various requirements, including offerings and ornaments, at the daily worship (*saṁdhi*)<sup>5</sup> of **Kulaśekhara** which we have founded (*and called*) after our name; for the requirements, including offerings and ornaments, on the festival day which we have founded (*and called*) after our name (*and which is*) to be celebrated in the month of **Āvaṇi**, and on the day of the monthly festival; [*for the requirements on the day of the hoisting of*] the sacred banner<sup>6</sup> . . . . .

#### NO. 18.—RANGANATHA INSCRIPTION OF RAVIVARMAN OF KERALA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription,<sup>7</sup> which also I edit from an inked estampage supplied to me by Dr. Hultsch, is on the north wall of the second *prākāra* of the temple of **Raṅganātha** (Vishnu) on the island of **Śrīraṅgam**. It contains 14 lines of writing which covers a space of about 26' 6" long and, excluding line 14 which consists only of the word *Kavibhūṣaṇasya*, 2' 9½" high, and is nearly throughout in a perfect state of preservation. The size of the letters is between 1¼" and 2". The characters are Grantha. The language is Sanskrit; and, with the exception of a number of *birudas* in lines 3 and 4, the whole inscription is in verse. As regards orthography, final *m* has been retained, where it should have been changed to *anusvāra*, in *vidvisham*, l. 2, and *pratishṭhām*, l. 7; the *dh* of the conjuncts *dhy* and *dhv* is doubled in *buddhyasē*, l. 11, and *Garudaddhvaja*, l. 3; and the letters *t* and *ṭ* are employed instead of *d* and *ḍ* in the words *Paṭmanābha*, l. 3, *satguṇa*, l. 4, *atbhutam*, l. 6, *utbhava*, l. 8, *satbhya*, l. 11, and *khaṭgō*, l. 11.

<sup>1</sup> *Nāmāntara-Karṇa* apparently is equivalent to *nāmāntara-yuktō Karṇaḥ*.

<sup>2</sup> See above, p. 146, note 3.

<sup>3</sup> [The temple at Trivandrum, the capital of Travancore, is dedicated to **Padmanābha** (Vishnu), and the Travancore sovereigns bear the title *Śrī-Padmanābha-dāsa*. The gold coins which the rulers of Travancore distribute to Brāhmaṇas at the *tulābhāra* ceremony, have on the obverse a conch, and on the reverse the Malayāḷam legend *Śrī-Patma(dma)nābha*; see the *Madras Journal of Literature and Science* for 1899-94, p. 54 f.—E. H.]

<sup>4</sup> See *South-Ind. Inscr.* Vol. II. pp. 110 and 246.

<sup>5</sup> Compare above, Vol. III. p. 98.

<sup>6</sup> Compare *South-Ind. Inscr.* Vol. II. pp. 126 and 133.

<sup>7</sup> No. 46 of the Government Epigraphist's collection for the year 1891.

This is another inscription of the king *Ravivarman*, *alias Samgrāmadhira* or *Kulaśēkharadēva*, and up to the word *-śrīKulaśēkharadēva* in line 4 its text is identical with that of the preceding inscription (No. 17), except that verse 4 of that inscription, which refers to the king's stay at *Kāñchī*, has here been omitted. Verses 5—8, which were composed by *Kavibhūṣaṇa*, then record that the king, after subduing his opponents, worshipped his tutelary deity *Vishṇu* at *Raṅga*, where the inscription is, founded there a temple (or set up an image) and celebrated the festival of lights in his honour, and provided for the payment, on a fixed day of every year, of 100 *paṇas* each to 50 learned men.

In lines 8—13 the inscription contains a separate poem of 18 verses in praise of *Ravivarman*, also composed by *Kavibhūṣaṇa*, which does not contain anything to which special attention need be drawn here.

TEXT.<sup>1</sup>

- 1 Svasti<sup>2</sup> śrī-Jayasimha ity=abhihitas-Sōmānvay-ōttamsakō rāj=āsīd=iha Kēraḷēshu viṣayē nāthō Yadu-kshmābhritām ८ jātō=smād=Ravivarmma-bhūpatir=Umādévyām kumāraś=śivād=dēhavyāpya-Śakābda-bhāji samayē dēh=iva virō rasaḥ ८ [1\*] <sup>3</sup>Kshayan=nitvā sō=yam kali-balam=iv=ārāti-nivahaṇ=jayaśrīvat kṛtvā nija-sahacharim Pāṇḍya-tanayām ८ trayastriṃśad-varṣhō
- 2 yaśa iva yayau Kēraḷa-padam rarakṣa svam rāṣṭran=nagaram=iva Kōḷambam-adhipaḥ ८ [2\*] Jitvā<sup>4</sup> Samgrāmadhirō nripatir=adhiranām vidviṣham<sup>5</sup> Vira-Pāṇḍyam kṛtv=āsau Pāṇḍya-Chōḷān=naya iva tanumān Kēraḷēbhyō=py=adhinān ८ śaṭchatvāriṃśad-abdas=taṭa-bhūvi mṇkuṭan=dhārayan=Vēgavatyāḥ kṛdām simhāsana-sthaś=chiram=akṛita mahi-kirtti-vāpi-ramābhiḥ ८ [3\*] Ā<sup>6</sup> Mērōr=ā Ma-
- 3 layād=ā pūrvvād=ā cha paśchimād=achalāt ८ Yadukula-sēkhara ēsha kṣhōṇim Kulaśēkhara[h] svayam bubh[u]jē ८ [4\*] Svasti [1\*] Śrī[h] [1\*] Chandrakula-maṅgalapradīpa<sup>7</sup> | Yādava-Nārāyaṇa | Kēraḷadēśa-puṇyaparipāma | nāmāntara-Karṇa | Kūpaka-sārvaabhauma | kulaśikhari-pratiṣṭhāpita-Garuḍaddhvaḥ | Kōḷambapuravar-ādhiśvara | śrīPatma(dma)nābha-padakamala-paramārādhaka | pra-
- 4 natarāja-pratiṣṭhāchāryya | vimatarāja-bandikāra | dharmmataru-mūlakanda | satgu(dgu)ṇ-ālamkāra | chatuṣṣhaṣṭīkalā-vallabha | Dakṣhiṇa-Bhōjarāja | Samgrāmadhira | mahārājādhirājaparamēśvaraJayasimhadēvanandana-Ravivarmmamahārāja-śrīKulaśēkharadēva ८ Kṛtvā<sup>8</sup> durnmaya-vairi-nairīta-samam saṃskāra-saṃśōdhitē ni[drā]ṇām=adhidēvatān=nirupa-
- 5 mair=abhyarchchya manly-ādibhiḥ ८ dharmmair=antar=adhiṣṭhitē saḥṛidayais=Samgrāmadhirah kṛti Rāṃgē=smin sumanō-dhivāsam=akarōl=lāsyē niyuḍya trayim ८ [5\*] Labdhā sāgaranēmi-bhūmi-viṣayā rantum pratiṣṭhā yatas=tasmai śrī-Kulaśēkharō Yadu-patis=trikṣhatra-chūdāmaṇiḥ ८ Rāṃgē=smin Kamalā-sakhāya Harayē ramyām pratiṣṭhān=dadau
- 6 santah pratyupakurvātē hy=upakṛitāḥ sarvvē kim=atr=ātbbu(dbhu)tam ८ [6\*] Bhūpālair=Ila-Kārttavīryya-Sagarair=yyah pūrvvam=āsīt kṛitah paśchāt prauḍhatamō-haram Yadu-patis=tam bhadra-dīpōtsavam ८ chakrē Śakra iv=

<sup>1</sup> From an inked estampe, supplied by Dr. Hultzsch.

<sup>2</sup> Metre : Śārdūlavikṛīṭa.

<sup>3</sup> Metre : Śikharīṇi.

<sup>4</sup> Metre : Sragdharā.

<sup>5</sup> Read vidviṣham.

<sup>6</sup> Metre : Gīti.

<sup>7</sup> The words from *Chandrakula-maṅgalapradīpa* up to *śrīKulaśēkharadēva* must be regarded as one compound, which should stand in the nominative case, qualifying the subject of verses 5—8.

<sup>8</sup> Metre of verses 5—8 : Śārdūlavikṛīṭa.

- âśrayas=sumanasâśm samrâṭ trayîdharma-vid=**Raṁgê**=smin=ruchirâṁka-  
samśrita-Ramâ-rôchishṇavê Viṣṇavê | [7\*]
- 7 Samrâjâm=iva yas=satâṁ samudabhût=tais=tair=ggunair=mmâṭṭri[kâ] saisha<sup>1</sup> śrî-  
**Kulaśêkharaś**=śatabhishak-târê sa-kanyâ-ravan ८ bhaṭṭêbhyaḥ puratô=tra  
Raṁga-nripatêḥ pañchâsatê sâkshiṇaḥ pratyêkam pratihâyanam paṇa-śatan=  
dâ[t]um pratishthâm<sup>2</sup> vyadhât ८ [8\*] **Kavibhūṣaṇasya** ८
- 8 Svasti<sup>3</sup> [ku]rmmas=trayidharma-[va]rmanê Ravivarmmanê | raṇakarma-  
[sthi]t-âdharmma- rmma [râti]-śarmmanê ८ [9\*] [Du]rbalasya balaṁ  
râj-êty=êśhâ satyâ sarasvatî | **Samgrâmadhîrô** dharmma-sya durbalasya  
halaṁ kal[an] ८ [10\*] Raviś=cha Ravivarmmâ cha d[v]âv=iman tējaśân=  
nidhî | êkasy=ânhi(hai) p[r]atâpa-[śrî]r=aparasya tv=aharnniśam ८ [11\*]  
Kṛishṇaś=cha Ravivarmmâ cha Yaduvamś-ôṭbha/dbha)vâv=ubhau |
- 9 êkô gôpavadhû-jâras=svadâr-aikaparô=parah | [12\*] Râjyâ[bh]i[sh]ê[kâ]-kâmânâm  
**Ravivarmma**-mahipatê ८ pushp-âbhishêkô bhûpânân=tvat-[pa]dâmbhōja-  
dhâraṇam | [13\*] Guru-kalpâdrum-Êndr-âdhyân=dyâm karôshi **Ravê**  
mahim ८ jñâtâ dâtâ satâṁ pâtâ mahatâṁ kin=nu dushkatam | [14\*]  
**Samgrâmadhîra** tvad-râjyê chôrô n=âst=îti
- 10 vâṇ=mrishâ ८ champaka-dyutisarvasva-chôras=tê vighrahas=svayam | [15\*]  
Drishtvâ **Dakshina-Bhōja** tvâm parê bibhyati tad=varam ८ para-dârân=api  
drashṭum bibhêshi tvam hi sarvvadâ | [16\*] Êkas=svâdu na bhuñjît=êty=  
êtat kin=na śrîutam vachah ८ êkas=svâdu ja[ga]t sarvvam bhuñkshê  
**Yâdava-bhûpatê** | [17\*] **Kathan=Dakshina-Bhōja** tvâm bruvatê
- 11 buddhimad-varam ८ dattam satbhya(dbhya)s=sadâ paśchâd=vittam yat=ta[n=na]  
buddhyasê | [18\*] Ripû[n]=êkô jayâm=îti raṇê mâ dripya **Yâdava** ८  
bâbuh khatgô(dgô) manô vâjî sahâyaḥ kin=na santi tê | [19\*] Prâyo na  
dôsha stri-hatyâ râjñâm Râma-sadharmanâm ८ sa[tâ]m sahacharîm haṁsi  
**Ravivarmman**=daridratâm | [20\*] Dhanam sarvvan=dadâm=îti kathan=tê  
**Yâdava**
- 12 vramam ८ brahmâṇḍa-bhâṇḍâgârê=smin sañch[i]nôsh[i] yaśô-dha[na]m |  
[21\*] <sup>4</sup>[S]êvyas=tais=tair=ggunair=êva sêvitum yad=dadâs[i] naḥ | êśhâ  
**Yadu-patê** satyam=ikshubhakshana-dakshinâ | [22\*] **Kulaśêkhara**-bhûpâla[h]  
simhâsa[na]ũ=jushatv=aya[m] | simhâsana-jushô lōkê sthâvarâ êva  
bhûbhritah | [23\*] **Samgrâmadhîra** ity=êtam=ma-
- 13 ntram pañch-âksharam budhah | [ja]pantô durggatiñ=jitvâ prâpnuvanti param  
[ś]ivam | [24\*] Iti **Yâdavakirtt**-indôḥ kalâsh=shôḍaśa sūktayaḥ |  
allâsayantu ku-mudam **Bhūṣaṇê** parvvanî sphuṭâḥ [25\*] <sup>5</sup>Atasi-champaka-  
varnan tulasi-kîrtti-sarabhikṛita-svâṁgau | **Yadu-nâthau** nâthau naḥ kṛitam=  
ap[ar]v[ai]ś=chittadêva-naradêvaiḥ ८ [26\*]
- 14 **Kavibhūṣaṇasya** ८

## TRANSLATION.

[Up to the word *śrîKulaśêkharadêva* in line 4 the text is identical with that of the preceding inscription (No. 17). except that verse 4 of that inscription is here omitted.]

(Verse 5.) Having subdued those demons, his ill-conducted adversaries, and having worshipped with matchless diadems and other (*gifts*) his tutelary deity who sleeps here at

<sup>1</sup> See *Kāśikā* on Pāṇini, vi. 1, 134.

<sup>2</sup> Read *pratishthām*.

<sup>3</sup> Metre of verses 9-25. Ślōka (Anushtubh). In the fourth Pāda of verse 9 two *akṣaras* are quite effaced.

<sup>4</sup> Originally *dêyas*= was engraved, but the *d* of the first *akṣara* is effaced, and in the place of it *s* seems to have been engraved.

<sup>5</sup> Metre: Giti.

**Raṅga**, which is purified with holy rites and is full of pleasing works of piety, the wise **Samgrāmadhira** made here an abode of the god, having appointed the three Vēdas for the dance (?).<sup>1</sup>

(V. 6.) From whom he had received, to delight in, a residence extending over the ocean-encircled earth, to that (*god*) Hari, accompanied by Kamalā (Lakshmi), the glorious **Yadu** lord **Kulasēkhara**, the crest-jewel of three lines of kings,<sup>2</sup> gave a delightful residence here at **Raṅga**. As the good ever requite favours shown to them, what is there to wonder at in this ?

(V. 7.) The auspicious festival of lights which disperses the most profound darkness, which in former days was celebrated by the kings **Ila**, **Kārtavīrya** and **Sagara**, that the **Yadu** lord, who is the asylum of the well-disposed as **Śakra** (Indra) is of the gods, the universal monarch who knows the duties enjoined by the three Vēdas, afterwards celebrated here at **Raṅga** for **Vishṇu**, resplendent with **Lakshmi** resting on his radiant lap.

(V. 8.) He who with his various excellent qualities became a mother of the good as he was of sovereign lords, this glorious **Kulasēkhara** settled, here before the king of **Raṅga** as witness, to give every year, on the asterism **Śatabhishaj** when the sun is in **Kanyā**, one hundred *paṇas* each to fifty learned men.— By **Kavibhūṣaṇa**.

(V. 9.) We invoke blessings on **Ravivarman**, the bulwark of the duties enjoined by the three Vēdas, . . . . the refuge of enemies . . . . (?)

(V. 10.) That a king is the strength of the weak, is a true saying; **Samgrāmadhira** is the strength of religion which is weak in the Kali age.

(V. 11.) The sun (*ravi*) and **Ravivarman** are both stores of light; the one abounds in splendour in day-time, but the other day and night.

(V. 12.) Both **Kṛishṇa** and **Ravivarman** were born in **Yadu's** family; the one is the paramour of herdsmen's wives, the other solely devoted to his own wife.

(V. 13.) O king **Ravivarman**! For rulers who long to be inaugurated as kings, to lay hold of your lotus-feet is the inauguration with flowers.

(V. 14.) O **Ravi**! Wise, liberal, and a protector of the good, you transform the earth into heaven, possessed of **Jupiter**,<sup>3</sup> the tree of paradise, and **Indra**. What is there difficult for the great ?

(V. 15.) O **Samgrāmadhira**! It is false to say that there is no robber in your kingdom; your own body robs the *champaka* flower of all its lustre.

(V. 16.) O you **Bhōja** of the South! It is well that your opponents are frightened when they see you; for you are ever afraid to look at others' wives even.

(V. 17.) Have you not heard the saying that one should not enjoy a sweet thing alone?<sup>4</sup> Alone you enjoy the whole earth, O **Yādava** king!

(V. 18.) How is it, O you **Bhōja** of the South, that men call you the foremost of the thoughtful? When you have given riches to the good, you never think of it afterwards.

(V. 19.) Do not boast, O **Yādava**, that you unaided vanquish your enemies in battle! Have you not your arm, your sword, your courage and your steed for your allies?

(V. 20.) Surely, kings who behave like **Rāma**, incur no guilt by killing women;<sup>5</sup> (*aware of this*), O **Ravivarman**, you put an end to the poverty associated with the good.

<sup>1</sup> I do not see the exact meaning of the three last words of the verse, *lasyē niyujya trayīm*. The word *adhivāsa* (in *sumanōdhivāsa*) is said to be synonymous also with *adhivāsana*, 'the act of causing a divinity to take up its abode in an image.'

<sup>2</sup> Compare above, Vol. III. p. 17, verse 30, and note 5.

<sup>3</sup> Jupiter was the teacher of the gods.

<sup>4</sup> See Böhtlingk's *Ind. Sprüche*, 2nd ed., No. 1391: *Ekah svādu na bhūjīta ékas=ch=ārthān=na chintayāt ékō na gachchhéd=adhrānam n=aikah suptīshu jégriyāt*!

<sup>5</sup> See *Raghuvamśa*, xi. 17 ff.



(V. 21.) How is it, O Yādava, with your vow to give away all wealth? You pile up a wealth of fame here in the store-house of the universe.

(V. 22.) That you, O Yadu lord, who can be served with many excellent qualities only, permit us to serve (you), that verily is (to us) a donation of a meal of sugar.

(V. 23.) May this king Kulaśekhara delight in his throne! Rulers who take delight in their throne, are indeed stable in the world.

(V. 24.) The wise who repeat the spell of five syllables *Samgrāmadhīra*,<sup>1</sup> overcome misery and attain supreme bliss.

(V. 25.) As the sixteen digits of the moon, displayed at full-moon time, cause the lotus to expand, so may these sixteen verses of the Yādava's fame, composed by Bhūshana, call forth the joy of the earth!

(V. 26.) The two Yadu lords<sup>2</sup> who have the hue of the *ataśī* and *champakā* flowers, and whose bodies are rendered fragrant by holy basil and by fame, they are our lords; no need have we of other divine and human lords.

By Kavibhūshana.

#### No. 19.—MAHENDRAVADI INSCRIPTION OF GUNABHARA.

By E. HULTZSCH, PH.D.

**Mahēndravādi** is a village 3 miles east-south-east of the Sholinghur Railway Station<sup>3</sup> on the line from Arkonam Junction to Arcot. According to the *Manual of the North Arcot District* (second edition, Vol. II. p. 438 f.), it has "a fine tank, the date of the construction of which is unknown. It was once a large town, and 3 miles east of it is Kilvidi, so called because it originally formed the eastern street of Mahēndravādi. Not far from the tank are the traces of fort walls, and within the enclosure a small temple excavated out of a large boulder. It bears an inscription which has not been deciphered." "The tank must originally have been larger than that of Kāvērīpāk, and served lands some 7 or 8 miles distant. The *band* was enormously high, and might be restored to its original height, in which case a great extent of land could be brought under irrigation."

According to Mr. Krishnasvami Sastri, who visited Mahēndravādi on his last tour, the rock-cut temple faces the east, and consists of a front veranda which is supported by two rows of four plain pillars each, and of a niche which is flanked by rock-cut figures of two door-keepers, and which is now occupied by a painted image of Narasimha. The inscription is engraved on the north face of the first pillar from the left in the outer row of pillars. A short distance to the south of the temple, an image of Gaṇēśa is cut on one side of a separate boulder.

The inscription is written in the same archaic **Pallava alphabet** as the two cave inscriptions of Gunabhara on the Trichinopoly rock,<sup>4</sup> and consists of a single **Sanskrit** verse in the Kōkilaka metre, each *pāda* of which occupies a separate line. The verse records that Gunabhara caused to be cut out of the rock the temple on which the inscription is engraved; that it was a temple of Vishṇu and bore the name **Mahēndra-Vishṇugriha**, i.e. 'the Vishṇu temple of Mahēndra;'

<sup>1</sup> [Compare above, Vol. III. p. 35, verse 42, and Vol. IV. p. 51, verse 44.—E.H.]

<sup>2</sup> i.e. the god Vishṇu-Krishṇa and the king Ravivarman. The words *chittadēva-naradēva*, translated by 'divine and human lords,' mean really 'gods of intellect and gods of men.'

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162.

<sup>4</sup> *South-Indian Inscriptions*, Vol. I. Nos. 33 and 34, and Vol. II. Plate x.



51



that it stood on the bank of the **Mahendra-tatāka**, i.e. 'the tank of Mahendra;' and that it was situated in **Mahendrapura**, i.e. 'the city of Mahendra.' Mahendrapura is evidently a Sanskrit translation of Mahendravādi. The Mahendra-tatāka is the partially ruined tank near which the temple stands. The city, the tank, and the temple were named after Mahendra. From the cave inscription at Vallam we know that **Mahendrapōtarāja** was the full name of the king whom the Mahendravādi and the Trichinopoly inscriptions designate by his surname **Guṇabhara**, i.e. 'the bearer of virtues.' In editing the Vallam cave inscription, I have proposed to identify Mahendrapōtarāja *alias* Guṇabhara with one of the two **Pallava** kings called **Mahendravarman**, who belonged to the first half of the seventh century of our era.<sup>1</sup> Mr. Venkayya has adduced certain facts reported in the *Periyapurāṇam*, which, if corroborated from other sources, would prove that Guṇabhara is identical with Mahendravarman I.<sup>2</sup> Be that as it may, the Pallava kingdom must have embraced in the first half of the seventh century A.D. not only the **Tondai-maṇḍalam**, within which Vallam and Mahendravādi are situated, but also the **Chōla** country, to which Trichinopoly belongs.

TEXT.<sup>3</sup>

- 1 महिततमं सतासु[प]महेन्द्र[त]टाकमि[दम्]
- 2 स्थिरमुख कारितं गुणभरेण विदार्य शिल[ाम्] [।\*]
- 3 ज[न]नयनाभिर[र]मगुणधाम महेन्द्रपुरे
- 4 मह[ति] महेन्द्रविष्णुगृहनाम सुरा[रि]गृ[हं] [।\*]

## TRANSLATION.

Splitting the rock, **Guṇabhara** caused to be made on (*the bank of*) the **Mahendra-tatāka** (*tank*) in the great (*city of*) **Mahendrapura** this solid, spacious temple of **Murāri** (**Vishnu**), named **Mahendra-Vishnugriha**, which is highly praised by good people, (*and which is*) an abode of beauty pleasing the eyes of men.

## No. 20.—SEMRA PLATES OF PARAMARDIDEVA;

[VIKRAMA-]SAMVAT 1223.

BY W. CARTELLIERI, PH.D.

The subjoined edition of this recently discovered inscription is based on ink-impressions which were taken by Dr. A. Führer and sent by him to Professor Bühler, who made them over to me for publication. Dr. Führer states that the original copper-plates were found in September 1892 at **Semra**, a village in the Bijawar State, Bundelkhand Agency, Central India, and 9 miles west of **Shāhgarh**, a police station in the Sāgar district of the Central Provinces, and were presented to the **Lucknow Museum** by the Maharaja of Bijawar through the Political Agent at Nowgong. The plates are three in number, measuring,—to judge from the impressions,—about 2' 1½" in breadth and about 1' 7½" in height, and joined by a plain ring, which passes through a hole at the top or bottom, respectively, of each plate. At the top of the first plate is a representation of the goddess **Lakshmi**, which divides the first five lines

<sup>1</sup> *South-Indian Inscriptions*, Vol. II p. 341.<sup>2</sup> Above, Vol. III. p. 277 f.<sup>3</sup> From inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.<sup>4</sup> Read 'मिदं'. The final *m* at the end of the two first lines stands below the line.

into equal halves. The figure is seated on a lotus and has four arms; above its shoulders stand elephants with raised trunks.

The preservation of the inscription is very good; here and there an *akshara* is damaged or effaced; but in most cases, as the transcript shows, the loss can be easily supplied. As the middle plate alone has writing on both sides, the inscription consists of four pages, the lines, 124 in number, running breadthwise. The average size of the letters is  $\frac{1}{2}$  inch. The characters are the *Nāgarī* of the 12th century A.D. They closely resemble those of the two *Mahōba* inscriptions of which facsimiles were given in Sir A. Cunningham's *Reports of the Archaeological Survey*, Vol. XXI. Plates xxi. and xxii. There is no certain case in which the letter *ba* is distinguished from *va*; *cha*, *dha* and *va* also are very similar to each other; and it may be noted that there are no less than five different forms of the letter *dha*. It is also sometimes difficult to distinguish between *ra* and *va*. Very peculiar is an uncouth form of *ka*, which looks exactly like *pā* and occurs not rarely, e.g. in *kuladhara*, l. 93, which might be read as *pulēdhara*. Several of the numeral figures which occur in the inscription, bear a horizontal bar at the top. We find it in the figures 9 and 5 on plate i. line 13, and in the figure 2 on plate iii. line 113; the first 6 on plate iii. line 115, is likewise formed flat at the top.

The language is occasionally incorrect *Sanskrit*, and, with the exception of two verses in the beginning and four at the end, prose. Especially in the long list of names of the donees and of the villages are found a good many *Prākṛit* or hybrid forms. Thus we have *Chaubhuj* for *Chaturbhuj*; *Vachchha* for *Vatsa*; *Rāuta* for *Rājaputra*; *Tikama* and *Tikava* for *Trivikrama*; *Vasē* for *Vasishṭha*; *Mahindasvāmin* for *Mahēndrasvāmin*; *Risikēsa* for *Hrishikēsa*; *Salakhanē* for *Sallakshana*; *Sômē* (*Sômēkasya*), probably for *Sōmadatta*; *Gāgū* (*Gāgūkasya*) and *Gāgē* (*Gāgēkasya*);<sup>1</sup> *Dēu* (*Dēūkasya*) for *Dēvaka*; *Āhana*, *Āhī* and *Āhū* (*Āhūkasya*), probably for *Āhlādana*; *Pālhana*, *Pālhē*, and *Pālhū* (*Pālhūkasya*) for *Prahlādana*;<sup>2</sup> and so forth. The spelling of pure *Sanskrit* words is frequently faulty, e.g. in *Parāsara* for *Parāsara*; *Kausika* for *Kautika*; *Sāmkṛitya* for *Sāmkṛitya*; *vaṣundharā* for *varuṇadharā*; *sākhā* for *sākhā*; *ansa*<sup>3</sup> for *amṣa*; *Yayurvēda* for *Yajurvēda*. The doubling of *chh* into *chahh* is invariably neglected except in a single case, *āchchhēttā* in line 120. There are also some clerical mistakes, e.g. *śrīmanmat* for *śrīmat*; *pitāgahēga* for *pitāmahēna*; *yōtra* for *gōtra*; *abhani* for *avani*.

The inscription begins with an *Anuṣṭubh ślōka* in honour of the *Chandrātṛēya* race of princes:—"Victorious is the race of the *Chandrātṛēya* princes (*sprung from the Moon, the son of Atri*), which resembles the moon (*because*) it gladdens the universe, is revered by all rulers (*or worn on his head by Śiva, the lord of the universe*), and is brilliant." Next comes a prose passage which refers to *Paramardidēva*:—"In this prosperous (*race*), radiant through the appearance of such heroes as *Jayaśakti* and *Vijayaśakti*, who were glorified through their victories over their adversaries, there is victorious the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Paramardidēva*, an ardent devotee of *Mahēśvara* and lord of the famous *Kālañjara*, who meditated on the feet of (*i.e.* was the successor of) the illustrious *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara Madana-varmadēva*, who meditated on the feet of (*i.e.* was the successor of) the illustrious *P. M. P. Pṛithvivarmadēva*." The king is further described in a *Śārdūlavikṛīḍita* verse:—"First, Brahman created beauty in *Cupid*, depth in the Ocean, and in the Lord of heaven lordliness, wisdom in *Bṛihaspati*, and truthful speech in (*Yama*) the son of (*his*) austerities."<sup>4</sup> Then, when

<sup>1</sup> [In *Gujarāt*, *Gagā* is a familiar abbreviation for *Gaurīāṁkara*, and it is possible that *Gāgū* and *Gāgē* may stand for the same word.—G. Bühler.]

<sup>2</sup> [Compare *Palanpur* for *Prahlādasapura*.—G. Bühler.]

<sup>3</sup> The spelling *asa* for *amṣa* is common in a great many other inscriptions of the 6th, 7th and later centuries.

<sup>4</sup> [The *Śīsupadīavadhā*, ii. 9, shows that we must rather translate:—"and truthful speech in (*Yudhiṣṭhira*) the son of *Tapas* (*Dharma*)."—E.H.]

by dint of practice his creative skill had attained perfection, verily, he produced this matchless accumulation of good qualities in this (*king*)."

Then (l. 6) begins the chief portion of the grant:—"He who torments all hostile races of kings by his most irresistible valour, who holds the earth in safe keeping like a lady of noble family, and whose mind is purified by (*his*) mature judgment, exhorts and commands all the assembled,—Brāhmaṇas and other worthy persons,—(*viz.*) officials, husbandmen, scribes, messengers, physicians, elders,—down to the Mēdas and Chaṇḍālas, of the following villages:—

- (1) in the district (*vishaya*) of Vikaura,—(a) Khaṭaudā-dvādaśaka, and (b) Ṭāṇṭa(?)  
dvādaśaka, belonging to Rāḥa, and (c) Hāt-āṣṭādasaka, and (d) Śesayi-  
grāma;
- (2) in the district (*vishaya*) of Dudhai,—(a) Pilikhini-pañchēla, and (b) Itāva-pañchēla;
- (3) in the district (*vishaya*) of Vaḍavāri,—(a) Isarahara-pañchēla, and (b) Uḷadana,  
and (c) Kakaradaha;
- (4) in Gōkula,—(a) Nasahathidaha (?), and (b) Patha:—

"Be it known to you that the above written villages, with their water and land, with their movable and immovable (*belongings*), defined by their boundaries, with that which is below and above the ground, with all past, future and present imposts (*ddāya*),—entrance into them being forbidden to the irregular soldiers (*chāṭa*) and the rest, excepting all the following,—the town of Madanapura and the ground belonging thereto, (*viz.*) Gaḍḍarakula, and the glorious deity Sōmanātha, further the villages of Vaḍavāri and Dudhai, the property of Liṅgiś and Jalhuś, which are connected with that (Madanapura), as well as a piece of land in Madanapura, measuring four ploughs, (*the property*) of the Laṭias, which is connected with the Ajayasāgara (*i.e.* the tank of Ajaya),—have been given, for the sake of the increase of (*Our*) own and (*Our*) parents' merit and fame, by Us in the camp of Sōnasara, on a Thursday, the 7th day of the bright fortnight of Vaisākha, Sainvat 1223, with (*a libation of*) water from (*Our*) hand purified by stems of *kusa* grass, the wish for prosperity having been duly recited,—[these same villages having] formerly [been granted] by Our grandfather, the illustrious Mahārājādhirāja Madanavarmadēva in the camp of Vāridurga, on a Thursday, the 15th day of the dark fortnight of Māgha, Sainvat 1219, on the occasion of an eclipse of the sun, after he had bathed according to the rule in the water of a sacred *tirtha*, after he had satisfied gods, men and manes, had worshipped, after an adoration of the sun, the lord of the movable and immovable, the divine husband of Bhavāni, and had offered an oblation in fire,—to Brāhmaṇas emigrated from various *agrahāras* of the Bhaṭṭas (*Bhaṭṭāgrahāra*), belonging to various *gōtras*, having various *pravaras* and names, and being students of various *śākhās*,—the grant having been made in connection with the intended ground which is to descend to the sons, grandsons and further descendants (*of the donees*) for a period equal to the duration of the moon and the sun."

The next 100 lines contain the names of the 309 donees,<sup>1</sup> which are arranged according to their Vēdas, and to which are prefixed the abbreviations *dvi*, *i.e.* *dvivēdin*; *tri* (or *ti*), *i.e.* *trivēdin*; *chau*, *i.e.* *chaturvēdin*; *a* or *agni*, *i.e.* *agnihōtrin*; *śrō*, *i.e.* *śrōtriya*; *paṭh*, *i.e.* *pañḍita*; *dī*, *i.e.* *dīkṣita*; *ṭha*, *i.e.* *ṭhakkura*; *rā* or *rāuta*, *i.e.* *rājaputra*.<sup>2</sup> The share<sup>3</sup> which each receives, is duly mentioned.

Towards the end of the document (ll. 117—122) follows the close of the address to the assembled villagers, the exhortation of the royal officials and of future kings, and finally the usual imprecatory verses from the *Mahābhārata*:—"Knowing this, you must bring to these

<sup>1</sup> See the *Alphabetical List* at the end of this paper.

<sup>2</sup> Here probably only a title given to a Brāhmaṇa.

<sup>3</sup> The shares are expressed in *paḍas*, just as in Dr. F. E. Hall's inscription, *Journal American Oriental Society*, Vol. VI. p. 546; compare Vol. VII. p. 26, verse 10.

(above named persons) the shares (of the crop), enjoyments (*bhōga*), and everything else. Therefore nobody shall cause any hindrance to these (*donees*) if they enjoy, cultivate, cause to be cultivated, give away, mortgage or sell these villages, together with their houses and walls, together with their gates of exit and entrance, together with all their plants, (*viz.*) *asanas*, shoots of sugar-cane, hemp, mangoes, *madhūkas*, and so forth, together with their forests, hollows, and treasure-trove, together with their mines of iron and so forth, together with their cow-houses, together with (*all*) other objects found within their boundaries, and together with the external and internal imposts.<sup>1</sup> And the king, the royal officials, and the rest shall remit what would accrue to each of them, and this Our grant is not to be taken away nor to be resumed. And even future kings should protect it. And it has been said," *etc.*

Quite at the end, after the signature of the king, the scribe has perpetuated his name in the following Mālini verse:—"The recorder of charitable gifts (*dharmalēkhin*) called **Prithvidhara**, a member of the **Vāstavya** race of exalted name, who has performed meritorious acts and is a home of all good qualities, has written by the king's order the copper-plate grant with distinct and elegantly formed characters." "And it has been incised by the coppersmith (*pitala-hāra*) **Pālhaṇa**."

Our document is thus a confirmation of a former grant by **Paramardidēva's** grandfather and immediate predecessor,<sup>2</sup> **Madanavarmadēva**. Madanavarman's latest known date is V.S. 1215, and Paramardin's earliest one is V. S. 1224. Hence our inscription reduces the gap between the two kings by about five years. Our date of Paramardidēva, [**Vikrama**]-**Samvat 1223, Vaiśākha śudi 7, Thursday**, corresponds, according to Professor Jacobi's *Tables*, to **Thursday, the 27th April, A.D. 1167**, the year given being the southern expired year. Our date of Madanavarmadēva, **Samvat 1219, Māgha badi 15, Thursday**, corresponds to the **15th February, A.D. 1162**, which was a **Thursday**, the year being the current year, and the scheme used the *amānta* scheme; the solar eclipse, however, according to Professor von Oppolzer's *Canon der Finsternisse*, did not take place on that day, but on the preceding new-moon day, the 17th January, and was visible all over India.

Among the localities mentioned, **Vāridurga** is probably **Barigar** in N. L. 25° 14' and E. L. 80° 6' (*Indian Atlas*, sheet No. 69 S. E.). **Madanapura** is of course identical with the modern town of this name (*Indian Atlas*, sheet No. 70 S.-W.). Among the other names I find:—

1. **Vikaura**—**Beekore khurd** and **kullan**, 4-5 miles S. W. of Madanapura.
2. **Khataudā**—**Khutourea**, S. E. of Beekore.
3. **Sésayi**—**Sajee** (?), S. E. of Khutourea.
4. **Dudhai**<sup>3</sup>—**Doodhai**, N. L. 24° 26' and E. L. 78° 27' (*Indian Atlas*, sheet No. 70 N. W.).
5. **Itāva**—perhaps **Etawah**, N. L. 24° 12' and E. L. 78° 16' (*Indian Atlas*, sheet No. 70 S. W.).
6. **Vadavāri**—**Berwara**, N. L. 24° 30' and E. L. 78° 41' (*Indian Atlas*, sheet No. 70 N. W.).
7. **Uladana**—**Ooldana khurd**, 7 miles N. E. of Madanapura, and **Ooldana kulla n**, N. L. 24° 28' and E. L. 78° 53' (T. A. sheet No. 70 N. W.).
8. **Patha**—**Putha**, 4 miles E. of Berwara.

<sup>1</sup> [i.e. probably imposts paid by the villagers and strangers or *Uparis*.—G. Bühler.]

<sup>2</sup> According to the pedigree in the *Batēśvar* stone inscription of Paramardidēva (*Ep. Ind.* Vol. I. p. 207 ff.), Paramardin's father was *Yasōvarman*. But he does not seem to have actually ruled, as no minister is named with him, while those of the other kings are all given.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 236.

TEXT.<sup>1</sup>

## First Plate.

- 1 श्री<sup>2</sup> ॥ स्वस्ति । जयत्वाङ्गादयन्विश्वं विश्वेश्वरशिरोधृतः । चन्द्रात्रेयनरेन्द्राणां  
वंशश्चन्द्र इवोज्ज्वलः ॥ तत्र प्रवर्द्धमाने विरोधिधि-
- 2 जयभ्राजिष्णुजयशक्तिविजयशक्त्यादिवीराविर्भावभास्वरे परमभट्टारकमहाराजाधि-  
राजपरमेश्वरश्रीपृथ्वी[व]-
- 3 र्मदेवपादानुध्यातपरमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदनवर्मदेवपादानुध्यात-  
परमभट्टारकमहाराजाधि-
- 4 राजपरमेश्वरपरममाहेश्वरश्रीकालञ्जराधिपतिश्रीमन्मत्परमर्हिदेवी<sup>3</sup> विजयी [1\*]  
सौन्दर्यम्नकरध्वजे जलनिधौ गा-
- 5 श्रीर्यमर्यं दिवोऽप्यैश्वर्यं<sup>4</sup> धिषणे धियञ्च तपसः सत्याञ्च वाचं सुते । सद्वा-  
भ्यासवसादने<sup>5</sup> परिणति<sup>6</sup> निम्माणशिल्पे ध्रुवं य-
- 6 चासी निरमाय्यनन्यसदृशो धात्रा गुणानां गणः ॥ स एष दुर्विषहतर-  
प्रतापतापितसकलरिपुकुलः कुलवधूमिव<sup>7</sup> वशन्धराभिराकुलां
- 7 परिपालयन्मविकलविवेकनिर्भ्रंशोक्तमतिः । विकौरविषये खटौडाद्वादशक ।  
तथा राल्हसत्कटाटद्वादशक । तथा हाटाष्टादशक । तथा से-
- 8 सयीग्राम । दुधैविषये पिलिखिणीपञ्चेल । तथा इटावपञ्चेल । वडवारि-  
विषये इसरहरपञ्चेल । तथा उलदण । ककरदह । गोकुले  
नसहहयिदहा । प-
- 9 थ । ग्रामाणामुपगतान्वाङ्गानान्यांश्च मान्यानधिकृतान्कुटुम्बिकायस्वदूतवैद्यमह-  
त्तराब्देदचण्डालपर्यन्तान्सर्वान्संवीचयति<sup>8</sup> समान्नापयति चा-
- 10 स्तु वः संविदितं यथोपरिलिखिताः<sup>9</sup> (i) ग्रामाः सजलस्थलाः सखावरजङ्गमाः  
स्वसीमावह्विन्नाः<sup>10</sup> सावजङ्ग्या<sup>11</sup> भूतभविष्यवर्त्तमाननिःशेषादायसहिताः
- 11 प्रतिषिद्धचाटादिप्रवेशाः । मदनपुरपत्तन । तथैतत्संवत्तलसीमा । गङ्गर-  
कुल । देवश्रीसोमनाथ । तथैतत्संवत्तलिङ्गिभाजल्लुभाकयोर्वडवारि-  
दुवैग्रा-<sup>12</sup>

<sup>1</sup> From ink-impressions supplied by Dr. A. Führer.<sup>2</sup> Read श्रीमत्पर<sup>2</sup>.<sup>4</sup> Read ०श्र्यं.<sup>3</sup> Expressed by a symbol.<sup>6</sup> Read परिणति निर्मा<sup>6</sup>.<sup>7</sup> Read वसुंधरा.<sup>5</sup> Read ०वशादने.<sup>9</sup> Read लिखिता.<sup>10</sup> Read साधकज्या.<sup>8</sup> Read संवीचयति.<sup>12</sup> Read दुधै.<sup>11</sup> Read भविष्यवर्त्त<sup>11</sup>.



- 12 म । अजयसागरसंवदलटिआनां हलचतुष्टयावह्निना मदनपुरे भूमिः ।  
एतत्सर्वं <sup>1</sup>वह्निक्लृप्तास्माभिः सोनसर[स]मावीसे<sup>2</sup> । सम्वत्<sup>3</sup> १२२३  
वैसाखशुदि ७
- 13 गुरुवारे । पूर्व महाराजाधिराजश्रीमन्मदनवर्मादेवेनास्मत्पितागहेग<sup>4</sup> वारीदुर्ग-  
समावासे सम्वत्<sup>5</sup> १२१८ माघवदि १५ गुरुवारे पुष्यतीर्थोद-
- 14 केन विधिवत्स्नात्वा देवमनुष्यपितृन्संतर्प्य भास्करपूजापुरःसरं चराचरगुरुं  
भगवन्तं भवानीपतिमभ्यर्च्य हुतभुजि हुत्वा राहुग्रस्ते दिवाकरे मां-
- 15 तापिचोरात्मनश्च<sup>7</sup> पुष्ययशोविवृद्धये । नानाभद्राग्रहारविनिर्गतेभ्यो नानागोत्रे-  
भ्यो नानाप्रवरैभ्यो <sup>8</sup>नानासाखाध्यायिभ्यो नानानामभ्यो
- 16 ब्राह्मणेभ्यः कुशलतापूतेन हस्तीदकेन स्वस्तिवाचनपूर्व्यं चन्द्रार्कसमकालं पुत्र-  
पौ[त्र]ाद्यन्वयानुगामिन्याः संकल्पितभूमेः सम्वन्धे शासनीकृत्य प्र-
- 17 दत्ताः । मध्ये (॥) ऋग्वेदचरणे ॥ कश्यपगोत्रचौ [१\*] वीधानेपुत्रचौ ।  
विष्णोः पदमेकम्<sup>9</sup> ॥ उपमन्युगोत्रचि । देव[श]र्मापुत्रचि । केशवस्य  
पदमेकम् । गौतमगोत्रचि ।
- 18 खोहडपुत्रचि । <sup>10</sup>नीम्बदेवस्य पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि ।  
धांधेकस्य पदमेकम् । [गौ]तम[गो]त्रचि [१\*] गोविंदपुत्रचि ।  
वामनस्य पदमर्धम्<sup>11</sup> । <sup>12</sup>शांक्ष-
- 19 त्वगोत्रचि । सीरीपुत्रचि । कुलधरस्य पदमेकम् । <sup>13</sup>त्रैकायनगोत्रसेनापतिकील्ह-  
णपुत्रसेनापतिअजयपालस्य पदमेकम् । <sup>14</sup>त्रैकायनगोत्रसेनापति-
- 20 अजयपालपुत्रराउतसोमराजस्य पदमेकम् । कृष्णात्रेयगोत्रचौ । <sup>15</sup>नरसिंहपुत्रपं ।  
आनंदस्य पदमेकम् । भरद्वाजगोत्रचि । तीकवपुत्रचि । लाखूकस्य
- 21 पदार्धम् । कश्यपगोत्रच । देल्हूपुत्रचि । पाल्हेकस्य पदार्धम् । भार्गवगो-  
त्रचि । तीकमपुत्रचि । देल्हूकस्य पदार्धम् । कृष्णात्रेयगोत्रचि ।  
<sup>16</sup>लक्ष्मीवरपुत्र-
- 22 दि । सहजिकस्य पदार्धम् । गौतमगोत्रचि । पापापुत्रचि । रीस्-  
कस्य पदार्धम्<sup>16</sup> । शाण्डिल्यगोत्रचि । <sup>17</sup>लक्ष्मीवरपुत्रचि । वाहस्य  
पदार्धम् । <sup>18</sup>शांक्षत्वगोत्रचि ।

<sup>1</sup> Read वह्निक्लृप्ता<sup>०</sup><sup>4</sup> Read वैशाख.<sup>7</sup> च looks like शु.<sup>9</sup> Read एकम् throughout the inscription.<sup>11</sup> Read अर्धम् throughout the inscription.<sup>13</sup> Read त्रैकायच.<sup>16</sup> Read पदार्धम्.<sup>2</sup> Read समावासे.<sup>5</sup> Read पितामहेन.<sup>8</sup> Read शाखा<sup>०</sup>.<sup>14</sup> Read सिंह.<sup>17</sup> Read लक्ष्मीवर.<sup>3</sup> Read संवत्.<sup>6</sup> Read संवत्.<sup>10</sup> Read निम्ब<sup>०</sup>.<sup>12</sup> Read शांक्ष.<sup>15</sup> Read लक्ष्मीवर.<sup>18</sup> Read शांक्ष.

- 23 'पवणाहपुत्रदि । गङ्गाधरस्य पदार्धम् । कश्यपगोत्रम् । गाल्हणपुत्रो ।  
कान्दूकस्य पदार्धम् । वाभ्रव्यगोत्र(1)पं । चाल्हणपुत्रदि । धेल्हणस्य  
पदार्धम् । भ-
- 24 रद्दाजगोत्रदि । पुरुषोत्तमपुत्रदि । हरेः पदार्धम् । भरद्वाजगोत्रदि ।  
अवसरपुत्रचौ [1\*] गौतमस्य पदार्धम् । कश्यपगोत्रदि । नारायण-  
पुत्रचौ । वा-
- 25 हुलस्य पदार्धम् । कश्यपगोत्रदि [1\*] विमलादित्यपुत्रदि । पाल्हूकस्य पदा-  
र्धम् । कृष्णात्रेयगोत्रदि । तीक्ष्णपुत्रचौ<sup>2</sup> । देल्हाकस्य पदार्धम् ।  
गौतमगो-
- 26 त्रदि । गयाधरपुत्रचौ । धरणीधरस्य पदार्धम्<sup>3</sup> । वसिष्ठगोत्रदि । 'जग-  
धरपुत्रचौ । वाल्हूकस्य पदार्धम्<sup>4</sup> । वसिष्ठगोत्रदि । नारायणपुत्र-  
दि । रिसिकस्य प-
- 27 दार्धम् । 'कौक्षगोत्रदि । जगोत्रम् । वाल्हूकस्य पदार्धम् । 'सौख्यवसगो-  
त्रदि [1\*] गोविन्दपुत्रदि । चाल्हकस्य पदार्धम् । गौतमगोत्रदि ।  
नागश-
- 28 र्मपुत्रचौ । धरणीवरस्य<sup>5</sup> पदार्धम् । 'परासरगोत्रदि । लाह[ड]पुत्रदि ।  
पीयूकस्य पदार्धम् । कृष्णात्रेयगोत्रदि । वाल्हपुत्रदि । ल-
- 29 'क्षीधरस्य पदार्धम् । गौतमगोत्रदि । गङ्गाधरपुत्रदि । <sup>10</sup>दा[यो]कस्य  
पदार्धम् । भार्गवगोत्रदि । दामोदरपुत्रदी । मही-

*Second Plate; First Side.*

- 30 धरस्य पदार्धम् । <sup>11</sup>परासरगोत्रदि । नारायणपुत्रदि । विश्वरूपस्य  
पदार्धम् । <sup>12</sup>कौक्षिकगोत्रदि । नागशर्मपुत्रदि । दामोदरस्य  
पदार्धम् । <sup>13</sup>वसिष्ठगोत्र-
- 31 दि । दामोदरपुत्रदि । पद्मनाभस्य पदार्धम् । <sup>14</sup>परासरगोत्रदि । विद्या-  
धरपुत्रचौ । पाल्हूकस्य पदार्धम् । कश्यपगोत्रदि । पाल्हूपुत्रदि ।  
वाल्हकस्य पदार्धम् ।

<sup>1</sup> Read perhaps better परिवाह.

<sup>2</sup> Read चौ.

<sup>3</sup> Read पदार्धम्.

<sup>4</sup> Read जगद्धर.

<sup>5</sup> Read पदार्धम्.

<sup>6</sup> The *kas* of कौक्ष looks like *chand*.

<sup>7</sup> Read सौख्यवस.

<sup>8</sup> Read धरणीधरस्य.

<sup>9</sup> Read परासर.

<sup>10</sup> The *y* in दायोक् is badly formed.

<sup>11</sup> Read परासर.

<sup>12</sup> Read कौक्षिक.

<sup>13</sup> Read वसिष्ठ.

<sup>14</sup> Read परासर.

- 32 कृष्णात्रेयगोत्रदि । चतुर्भुजपुत्रदि । दामोदरस्य पदमेकम् । मांडव्यगोत्रदि ।  
भास्करपुत्रदि । गाल्हेकस्य पदार्धम् । कश्यपगोत्रदि । नारायण-
- 33 पुत्रचौ । वामनस्य पदार्धम् । <sup>1</sup>शांक्त्यगोत्रदि । <sup>2</sup>रिषिपुत्रदि । जाल्हेकस्य  
पदार्धम् । कश्यपगोत्रचौ । आल्हणपुत्रचौ । देहुलस्य पदार्धम् ।  
कश्यपगोत्रदि । देव-
- 34 व्रतपुत्रदि । वासुदेवस्य पदमेकम् । कश्यपगोत्रदि । माल्हेपुत्रचौ ।  
देवदत्तस्य पदमेकम् । <sup>3</sup>परासरगोत्रदि । श्रीधरपुत्रदि । रामस्य  
पदमेकम् । कौण्डि-
- 35 स्यगोत्रदि<sup>4</sup> । देल्लूपुत्र(1)चौ । <sup>5</sup>आल्हूकस्य पदमेकम् । (एक।) वसिष्ठगोत्रदि ।  
श्रीधरपुत्रदि । रोल्लूकस्य पदमेकम् । कश्यपगोत्रदि । नाटपुत्रदि ।  
गङ्गाधरस्य पदमेकम् । प-
- 36 रासरगोत्रदि<sup>6</sup> । नाहिलपुत्रदि । देऊकस्य पदार्धम् । वत्सगोत्रदि ।  
गोल्लेपुत्रदि । हरिशर्माणः पदार्धम् । गौतमगोत्रदि । कनसामि-  
पुत्रदि । जैतेकस्य पदचतुर्थान्सः<sup>7</sup> । गौ-
- 37 तमगोत्रदि । कद्रूपुत्रचौ । महिंदस्वामिनः पदार्धम् । कृष्णात्रेयगोत्रदि ।  
माल्हापुत्रदि । लक्ष्मीधरस्य पदार्धम् । कृष्णात्रेयगोत्रदि । माल्हा-  
पुत्रदि । पीथूकस्य पदार्धम् । चन्द्रा-
- 38 त्रेयगोत्रदि । जाहुलपुत्रदि । मनोरथस्य पदार्धम् । कश्यपगोत्रदि ।  
वामनपुत्रदि । नारायणस्य पदार्धम् । <sup>8</sup>वधुलगोत्रदि । वराह-  
पुत्रचौ । रोल्लेकस्य पदार्धम् । गौ-
- 39 तमगोत्रदि । कनसामिपुत्रदि । लाखूकस्य पदचतुर्थान्सः<sup>9</sup> । गौतमगोत्रदि ।  
महिंदस्वामिपुत्रदि । पजूनस्य<sup>10</sup> पदचतुर्थान्सः<sup>11</sup> । गौतमगोत्रदि ।  
महिंदस्वामिपुत्रदि [1\*] गोविंद-
- 40 स्य पदचतुर्थान्सः<sup>11</sup> । वत्सगोत्रदि । कोकापुत्रदि । वासुदेवस्य पदार्धम् ।  
कृष्णात्रेयगोत्रदि । <sup>12</sup>विस्वरूपपुत्रदि । रीसडस्य पदार्धम् । कौत्स-  
गोत्रदि । सोलपुत्रदि । वाङ्कस्य पदार्ध-

<sup>1</sup> Read सांक्त्य.<sup>4</sup> Read कौण्डिन्य.<sup>7</sup> Read चतुर्थीशः.<sup>10</sup> Read पञ्जनस्य.<sup>2</sup> Read ऋषि.<sup>5</sup> *Ālhū* looks like *Ālhva*.<sup>8</sup> Read वसुल.<sup>11</sup> Read चतुर्थीशः.<sup>3</sup> Read पराशर.<sup>6</sup> Read पराशर.<sup>9</sup> Read चतुर्थीशः.<sup>12</sup> Read विश्वरूप.

- 41 म । कश्यपगोत्रहि । देवशर्मापुत्रचौ । <sup>1</sup>भ्रातृकस्य पदार्हम् । <sup>2</sup>वसिष्ठ-  
गोत्रहि । हरिपुत्रहि । सुभंकरस्य<sup>3</sup> पदार्हम् । पाणिनिगोत्रपं ।  
महाणंदपुत्रपं । सर्वधरस्य पदमेक-
- 42 म । पाणिनिगोत्रपं । महाणंदपुत्रपं । नारायणस्य पदमेकम् ।  
कश्यपगोत्रपं । जाडूपुत्रठ । [दिवदत्त]स्य पदमेकम् । वसिष्ठगोत्रहि  
कामेपुत्रहि । [ये?]ङू-
- 43 कस्य पदमेकम् । <sup>4</sup>त्रैकायनगोत्रहि । मधुसूदनपुत्रहि । वक्रराजस्य पद-  
मेकम् । भार्गवगोत्रचौ । गागूपुत्रचौ । सुभंकरस्य<sup>5</sup> पदमेकम् ।  
भार्गवगोत्रचौ । ब्र[ह्म]-
- 44 पुत्रचौ । यज्ञधरस्य पदमेकम् । भार्गवगोत्रचौ । सीहडपुत्रचौ । विद्या-  
धरस्य पदमेकम् । गौतमगोत्रहि । <sup>6</sup>भवणसामिपुत्रहि । देहस्य  
पदमर्हम् [1] कु[त्स]गो-
- 45 त्रहि । सीलस्यपुत्रहि । वाकूकस्य पदार्हम् । भरद्वाजगोत्रहि । हरि-  
पुत्रहि । माधवस्य पदार्हम् । शास्त्रिण्यगोत्रहि । तीकवपुत्रहि ।  
आमदेवस्य पदचतुर्थान्सः<sup>7</sup> [1\*] तथा
- 46 भ्रातृवासुदेवस्य पदचतुर्थान्सः<sup>7</sup> । तथा भ्रातृहि । गोविंदस्य पदचतुर्थान्सः<sup>7</sup> ।  
तथा भ्रातृहि [1\*] केशवस्य पदचतुर्थान्सः<sup>7</sup> । भार्गवगोत्रहि [1\*]  
विष्णुपुत्रहि । वासुदेवस्य प-
- 47 दार्हम् ॥<sup>8</sup> । गार्ग्यगोत्रहि । <sup>9</sup>परसुरामपुत्रचौ । लक्ष्मीधरस्य पदार्हम् ।  
भार्गवगोत्रस्य<sup>10</sup> । महासायपुत्रचौ । वाल्मेकस्य पदार्हम् । उप-  
मन्युगोत्रहि । ब्रह्म-
- 48 पुत्रहि । वावस्य<sup>11</sup> पदार्हम् । भार्गवगोत्रहि । <sup>12</sup>महाशर्माहि [1\*] देवर्षेः  
पदार्हम् । कश्यपगोत्रहि । भोगादित्यपुत्रहि । <sup>13</sup>रिषेः पदार्हम् ।  
उपमन्युगोत्रहि । <sup>14</sup>रिषि-
- 49 पुत्रहि । विश्वरूपस्य पदार्हम् । गौतमगोत्रचिन्नीचनपुत्रहि । नामदेवस्य  
पदार्हम् । कश्यपगोत्रहि । <sup>15</sup>गोविंदपुत्रहि । मधुसूदनस्य<sup>16</sup> पदार्हम् ।  
शास्त्रि-

<sup>1</sup> *Alka* looks like *Alila*.<sup>4</sup> Read त्रैकायन.<sup>7</sup> Read चतुर्थान्सः.<sup>10</sup> Read हि.<sup>13</sup> Read ऋषेः.<sup>16</sup> Read मधुसूदनस्य.<sup>2</sup> ङ looks like पु.<sup>3</sup> Read सुभंकरस्य.<sup>5</sup> Dele ॥.<sup>11</sup> Probably रावस्य.<sup>14</sup> Read ऋषि.

Read सुभंकरस्य.

Perhaps सुवचसामि.

Read परपुं.

Probably महाशर्मपुत्र.

Read गोविन्द.

- 50 व्यगोत्रदि । विश्वरूपपुत्रदि । पीथूकस्य पदार्द्धम् । भार्गवगोत्रदि ।  
महीधरपुत्रदि । तीकवस्य पदार्द्धम् । शाण्डिल्यगोत्रदि । विश्व-  
रूपपुत्रदि । लाखूक-
- 51 स्य पदार्द्धम् । भरद्वाजगोत्रदि । कपिलेश्वरपुत्रदि । प्रभाकरस्य पदा-  
र्द्धम् । भार्गवगोत्रदि । सीरीपुत्रदि । लाहडस्य पदार्द्धम् ।  
दार्ढ्यच्युतगोत्रवहुलदेवपुत्र-
- 52 पीथनस्य पदमेकम् । धौम्यगोत्रदि । वायीपुत्रचौ । केशवस्य पदमेकम् ।  
१ गौतमगोत्रदि । २ सुभंकरपुत्रचौ । भास्करस्य पदमेकम् । दार्ढ्य-  
च्युतगोत्रचौ । जाल्हूपुत्रचौ । रि-
- 53 सिकेशस्य<sup>३</sup> पदमेकम् । चन्द्राचेयगोत्रदि । सोमदेवपुत्रपं । माल्हूकस्य  
पदमेकम् । धौम्यगोत्रदि । असधरपुत्रदि । वीठुकस्य पदमेकम् ।  
भार्गवगोत्राद्<sup>४</sup> । भायिलपु-
- 54 त्रदि । लाखूकस्य पदमेकम्<sup>५</sup> । कश्यपगोत्रदि । ६ सुभाकरपुत्रदी । राल्हू-  
कस्य पदमेकम् । वसिष्ठगोत्रदि । पाणिनिपुत्रदि । गङ्गाधरस्य  
पदमेकम् । ७ त्रैकायनगोत्रवस्-
- 55 पालपुत्रदि । अणतपालस्य पदमेकम् । वसिष्ठगोत्रदि । गोविंदपुत्रदि [१\*]  
त्रिलोचनस्य पदमेकम् । कश्यपगोत्रद्वि<sup>८</sup> । आल्हणपुत्रदि । विजय-  
सीहस्य पदमेकम् । ९ परास-
- 56 रगोत्रदि । १० विद्यावरपुत्रचौ । वाल्हूकस्य पदार्द्धम् । कश्यपगोत्रदि ।  
देवेश्वरपुत्रदि । वावणस्य<sup>११</sup> पदार्द्धम् । कश्यपगोत्रदि । नारायणपुत्रदि ।  
जगधरस्य<sup>१२</sup> पदार्द्धम् । भा-
- 57 र्गवगोत्रचौ । गांगूपुत्रचौ [१\*] गोविंदस्य पदार्द्धम् । १३ गौतमगोत्रदि ।  
१४ मवसूदनपुत्रदि । देऊकस्य पदार्द्धम् । १५ धौम्यगोत्रदि [१\*]  
१६ रिषिपुत्रदि । पुरुषोत्तमस्य पदार्द्धम् । १७ वसिष्ठगो-
- 58 त्रदि । नारायणपुत्रदि । दिवाकरस्य पदार्द्धम् । १८ वतिष्ठगोत्रदि । राम-  
चन्द्रपुत्रदि । वासुदेवस्य पदार्द्धम् । कुत्सगोत्रदि । वासधरपुत्रदि ।  
पाल्हूकस्य पदार्द्धन<sup>१९</sup> । कृष्णाचे-

<sup>१</sup> Read गौतमगोत्र.

<sup>४</sup> Read भार्गवगोत्रदि.

<sup>७</sup> Read त्रैकायस्य.

<sup>१०</sup> Read विद्याधर.

<sup>१३</sup> गौ looks like *gō*.

<sup>१६</sup> Read ऋषि.

<sup>१९</sup> Read वसिष्ठ ; *shfha* looks like *pfha*.

<sup>२</sup> Read सुभंकर.

<sup>५</sup> Read पदमेकम्.

<sup>८</sup> Read द्वि.

<sup>११</sup> Probably रावणस्य.

<sup>१४</sup> Read मधुसूदन.

<sup>१७</sup> The *shfha* of वसिष्ठ looks like *pfha*.

<sup>३</sup> This is a corruption of दृषीकेश.

<sup>६</sup> Read सुभाकर.

<sup>९</sup> Read पराशर.

<sup>१२</sup> Read जगद्धरस्य.

<sup>१५</sup> Read धौम्य.

<sup>१८</sup> Read पदार्द्धम्.

- 59 यगोत्रहि । जाह्नुपुत्रहि । मवसूदनस्य<sup>1</sup> पदार्द्धम् । 'गार्ग्ययोत्रहि ।  
 'परासरपुत्रहि । वेदस्य पदार्द्धम् । 'पसिष्ठगोत्रहि । गङ्गाधरपुत्रहि ।  
 मवसूदनस्य<sup>2</sup> पदार्द्धम् [1\*] अत्रि-  
 60 गोत्रहि । केशवपुत्रहि । रिसिकेसस्य<sup>3</sup> पदार्द्धम् । शाण्डिल्यगोत्रहि ।  
 चंद्रादित्यपुत्रहि । विद्याधरस्य पदार्द्धम् । कश्यपगोत्रठ । शर्मादि-  
 त्यपुत्ररा । हालस्य पदमे-

*Second Plate; Second Side.*

- 61 कम । भरद्वाजगोत्रना । नारायणपुत्रना । लक्ष्मीधरस्य पदमेकम् ।  
 प्रतीहारान्वये रा । जाह्नुपुत्ररा । महिलूकस्य पदद्वयम् । 'कौसिक-  
 गोत्रमहीपालपुत्रहि । वामदेवस्य प-  
 62 दार्द्धम् । कश्यपगोत्रपं । नरसिंहपुत्रपं । केशवस्य पदार्द्धम् । 'ययुर्वेद-  
 चरणे ॥ भरद्वाजगोत्रपं । 'आनंदपुत्रश्च ॥ पं । देवशर्माणः पदद्वयम्<sup>10</sup> ।  
 भरद्वाजगोत्रश्च । गासलपुत्रहि । ज-  
 63 यशर्माणः पदमेकम् । भरद्वाजगोत्रश्च । गासलपुत्रहि । माल्लूकस्य  
 पदमेकम् । कश्यपगोत्रहि । आल्लणपुत्रश्चमि । कुलादित्यस्य  
 पदमेकम् । भरद्वाजगोत्रहि । अस-  
 64 धरपुत्र(1)पं । सीलूकस्य पदमेकम् । भरद्वाजगोत्रपं । पाल्लणपुत्रहि [1\*]  
 सीमेकस्य पदमेकम् । कौत्सगोत्रपं । पीथनपुत्रहि । असधरस्य  
 पदमेकम् । <sup>11</sup>परासरगोत्रहि । सीमद-  
 65 त्तपुत्रचौ । श्रीनिवासस्य पदमेकम् । गौतमगोत्रहि । सूपटपुत्रपं । चौभु-  
 वस्य पदमेकम् । गौतमगोत्रचौ [1\*] सुजपुत्रपं । पृथ्वीधरस्य  
 पदमेकम् । भरद्वाजगोत्रपं । पुरुषो-  
 66 त्तमपुत्रपं । गागीकस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।  
 विद्यानंदस्य पदमेकम् । चन्द्रात्रेयगोत्रदी । अभिनंदपुत्रदी ।  
 धर्मानंदस्य<sup>12</sup> पदमेकम् । <sup>13</sup>वैकायनगोत्र-

<sup>1</sup> Read मवसूदनस्य.

<sup>4</sup> Read वसिष्ठ.

<sup>7</sup> Read कौत्सिक.

<sup>9</sup> There seems to be a mistake in आनंदपुत्रश्च ॥ पं ।

<sup>11</sup> Read पराशर.

<sup>2</sup> Read गोत्र.

<sup>5</sup> Read मवसूदनस्य.

<sup>8</sup> Read ययुर्वेद.

<sup>13</sup> Read धर्मानंदस्य.

<sup>3</sup> Read पराशर.

<sup>6</sup> See page 162, note 2.

<sup>10</sup> Read द्वयम्.

<sup>12</sup> Read वैकायन.

- 67 सेनापतिअजयपालपुत्रहि । महाराजस्य<sup>1</sup> पदमेकम् । <sup>2</sup>वैकायनगीत्रसेनापति-  
अजयपालपुत्रहि । वक्रराजस्य पदमेकम् । <sup>3</sup>कौसिकगीत्रदी ।  
महाशर्मपुत्रदी । वासु-
- 68 केः पदमेकम् । अत्रिगीत्रहि । रत्नेश्वरपुत्रहि । मालावरस्य<sup>4</sup> पदमेकम् ।  
कश्यपगीत्रहि । जाल्हणपुत्रहि । महि[ध]रस्य<sup>5</sup> पदमेकम् । वत्स-  
गीत्रहि । तील्हूपुत्रपि<sup>6</sup> । सल-
- 69 खणेकस्य पदद्वयम्<sup>7</sup> । <sup>8</sup>परासरगीत्रपं । माल्हणपुत्रपं । पीथनस्य पदमेकम् ।  
<sup>9</sup>परासरगीत्रपं । महुलपुत्रपं । कीठणस्य पदमेकम् । <sup>10</sup>वसिष्ठगीत्रहि ।  
गयाधरपु-
- 70 चहि । लालिस्सपटयो[:\*] प[द]मेकम् । वत्सगीत्रहि । सूपटपुत्रहि ।  
वरणीधरस्य<sup>10</sup> पदमेकम् । वत्सगीत्रदी । कमलासनपुत्रदी । गोठस्य  
पदमेकम् । माहुलगीत्रहि । वा-
- 71 क्लिपुत्रदी । मनादित्यस्य पदमेकम् । <sup>11</sup>परासरगीत्रक्षणशर्मपुत्रअग्नि ।  
जयशर्मणः पदमेकम् । <sup>12</sup>वसिष्ठगीत्रहि । गासलपुत्रभानिकस्य  
पदमेकम् । भरद्वा-
- 72 जगीत्रहि । कील्हणपुत्रहि । दामोदरस्य पदमेकम् । वसिष्ठगीत्रदी ।  
धानूपुत्रदी । नीलकंठस्य पदमेकम् । <sup>13</sup>शांक्त्यगीत्रहि । <sup>14</sup>लखगादि-  
त्यपुत्रदेऊकस्य पदमे-
- 73 कम । भरद्वाजगीत्रहि । गयाधरपुत्रहि । देवर्षि(1)हि । वावण<sup>15</sup> ।  
हि । वेट्ट [I\*] एषां पदमेकम् । <sup>16</sup>मौद्गल्यगीत्रहि वेदश्रीमहसूपुत्र-  
ओत्रियमीलूकस्य पदार्धम् ।
- 74 कश्यपगीत्रपं । सुरीत्तमपुत्रहि । लक्ष्मीधर । हि । धरणीधर । तथा  
हि । देवशर्मपुत्रहि । गागू । एषां पदमेकम् ।  
वत्सगीत्रहि वेदश्रीअजैपुत्रहि<sup>16</sup> । ऊहडस्य पदार्धम् ।
- 75 भरद्वाजगीत्रहि । देवशर्मपुत्रहि । नरीत्तमस्य पदार्धम् । कश्यपगीत्रहि । पाल्हण-  
पुत्रहि । गाल्हणस्य पदार्धम् । <sup>17</sup>परासरगीत्रहि । असधरपुत्रहि । पीथनस्य  
पदार्धम् ॥

<sup>1</sup> Read महाराजस्य.<sup>4</sup> Read मालाधरस्य.<sup>7</sup> Read द्वयम्.<sup>9</sup> The *shtha* of वसिष्ठ looks like *ptha*.<sup>11</sup> Read परासर.<sup>13</sup> Read सांक्त्य.<sup>16</sup> Probably °विवेदिश्री.<sup>2</sup> Read वैकायण.<sup>5</sup> Read महीधरस्य.<sup>8</sup> Read परासर.<sup>12</sup> The *shtha* of वसिष्ठ looks like *sw*.<sup>14</sup> Read लखगादित्य.<sup>17</sup> Read परासर.<sup>3</sup> Read कौशिक.<sup>6</sup> Read पं.<sup>10</sup> Read घरणीधरः.

, roha' . . .

- 76 गौतमगोत्रदि । व[स्]पुत्रदि । पीठुकस्य पदार्धम् । भरद्वाजगोत्रदि ।  
पवणाहपुत्रदि । सूडस्य पदार्धम् । <sup>1</sup>उपमन्युगोत्रदि । नाटेपुत्रपं ।  
श्रीधरस्य पदार्धम् । भरद्वाजगो-
- 77 त्रदि । आल्हणपुत्रदि । नारायणस्य पदार्धम् । <sup>2</sup>परासरगोत्रदि । ब्रह्म-  
पुत्रदि । भाभूकस्य पदार्धम् । वत्सगोत्रदि । लक्ष्मीधरपुत्रपं ।  
जाल्हूकस्य पदार्धम् । भरद्वाजगोत्रदि । म-
- 78 ह्रीधरपुत्रदी । महाधरस्य<sup>3</sup> पदार्धम् । शाण्डिल्यगोत्रपं । गागेपुत्रदी  
जागूकस्य पदार्धम् । भार्गवगोत्रदि । हरिदत्तपुत्रदि । सीरीकस्य  
पदार्धम् । <sup>4</sup>कौसिकगोत्रदि । सोमदे-
- 79 वपुत्रदि । श्रीधरस्य पदार्धम् । अत्रिगोत्रदि । नारायणपुत्रदि ।  
जाहडस्य पदार्धम् । अत्रिगोत्रदि । नारायणपुत्रदि । धरणी-  
धरस्य पदार्धम् । भरद्वाजगोत्रदि । लखनण-<sup>5</sup>
- 80 पुत्रदि । गाल्हूकस्य पदार्धम् । <sup>6</sup>कौण्डिल्यगोत्रदि । श्रीधरपुत्रदि । मधु-  
कस्य पदार्धम् । <sup>7</sup>वौधायनगोत्रदि । पाल्हूपुत्रदि । दामरस्य  
पदार्धम् । <sup>8</sup>परासरगोत्रदि । पद्माक-
- 81 रपुत्रदि । मालाधरस्य पदार्धम् । <sup>9</sup>परासरगोत्रदि । पद्माकरपुत्रदि ।  
विद्याधरस्य पदार्धम् । <sup>10</sup>कौण्डिल्यगोत्रदि । दिवाकरपुत्रदि । भास्कर-  
स्य पदार्धम् । शांडिल्यगो-
- 82 त्रसोमेश्वरपुत्रदि [1\*] शिवादित्यस्य पदार्धम् ॥ <sup>11</sup>कस्यपगोत्रदि । केशवपुत्रदि ।  
चक्रस्वामिनः पदार्धम् । कौशिकगोत्रदि<sup>12</sup> । गोहडपुत्रदि [1\*] वीकयस्य  
पदार्धम् ॥ वत्सगोत्रयो [1\*] वामदेवपुत्रदि । पीथूक-
- 83 स्य पदार्धम् । <sup>13</sup>कौसिकगोत्रगोहडपुत्रदि । माल्हूकस्य पदार्धम् ॥  
<sup>14</sup>कस्यपगोत्रविस्वरूपपुत्रदि । दिवाकरस्य पदार्धम् ॥ व[त्स]गोत्रकी-  
र्त्तिधरपुत्रदि । सांगमस्य पदार्धम् ॥ <sup>15</sup>परासरगोत्रसोमे-
- 84 श्वरपुत्रश्च । भाभूकस्य पदार्धम् ॥ <sup>16</sup>कस्यपगोत्रसूल्हणपुत्रदि [1\*] लालेकस्य  
पदार्धम् ॥ गौतमगोत्रजयसर्म्मपुत्रदि<sup>17</sup> [1\*] भावसर्म्मणः<sup>18</sup> पदार्धम् ॥  
<sup>19</sup>परासरगोत्रदि । भास्करपुत्रदि । वाल्हूकस्य पदार्धम् ॥

<sup>1</sup> Read उपमन्यु.<sup>4</sup> Read कौशिक.<sup>7</sup> Read वौधायन.<sup>10</sup> Read कस्यप.<sup>13</sup> Read कस्यपगोत्रविस्वरूप.<sup>16</sup> Read 'जर्म.<sup>2</sup> Read परासर.<sup>5</sup> Read लखन.<sup>8</sup> Read परासर.<sup>11</sup> Read कौशिकगोत्रदि.<sup>14</sup> Read परासर.<sup>17</sup> Read 'जर्मणः.<sup>3</sup> Read महाधरस्य.<sup>6</sup> Read कौण्डिल्य.<sup>9</sup> Read कौण्डिल्य.<sup>12</sup> Read कौशिक.<sup>15</sup> Read कस्यप.<sup>18</sup> Read परासर.



- 85 'मौदिल्यगोत्रदि । तीकमपुत्रवि । धरणीधरस्य पदार्धम ॥ 'कौसिकगोत्र-  
दि । वील्हूपुत्रपं । केशवस्य पदार्धम ॥ 'कोशिकगोत्रदि [1\*] पाल्हू-  
पुत्र[दि] । ऊल्हेकस्य पदार्ध । भारद्वाजगोत्रदि । 'सुभंकर-
- 86 पुत्रदि [1\*] देवेश्वरस्य पदार्धम ॥ 'कश्यपगोत्रदि [1\*] धरणीधरपुत्रदि ।  
नारायणस्य पदार्धम<sup>5</sup> ॥ मौनसगोत्रदि । नारायणपुत्रदि । विद्याधरस्य  
पदार्धम ॥ भारद्वाजगोत्रगोठपुत्रचौ । लाहडस्य पदार्धम ॥
- 87 गौतमगोत्रदेवशर्मपुत्रदि । जाल्हूकस्य पदार्धम ॥ 'साकृत्यगोत्रति ।  
महेश्वरपुत्र(1)दि [1\*] गा[गू]कस्य पदार्धम ॥ भरद्वाजगोत्रठ ।  
माधवपुत्रठ । लाहडस्य पदमेकम । 'परासरगोत्रदी । देव-
- 88 नाभपुत्रदी । जैतनाभस्य पदमेकम । कश्यपगोत्रदि । वत्सपुत्रदि ।  
महीधरस्य पदार्धम । कश्यपगोत्रदि । नागशर्मपुत्रदि । विद्या-  
धरस्य पदार्धम । मौदिल्यगो-
- 89 त्रदि । 'रिषिपुत्रदि । दामरस्य पदार्धम<sup>6</sup> । कृष्णात्रेयगोत्रदि । सोनड-  
पुत्रदि । रासलस्य पदार्धम । शाण्डिल्यगोत्रति ।  
<sup>10</sup>मालावरपुत्रति । वाल्हेकस्य पदार्धम् । जीव-
- 90 न्नायनगोत्रदि । <sup>11</sup>सुभादित्यपुत्रपं । देल्हस्य पदार्धम । शाण्डिल्यगोत्रति ।  
आल्हीपुत्रति । माल्हेणस्य पदार्धम । शाण्डिल्यगोत्रति । आल्ही-  
पुत्रति । साल्हेणस्य पदार्ध-
- 91 म । कश्यपगोत्रच । श्रीधरपुत्रच । यशोधरस्य पदार्धम । भरद्वाजगो-  
त्रदि । माढूपुत्रदि । रील्हूकस्य पदार्धम । <sup>12</sup>लौगाचगोत्रदि ।  
गोपतिपुत्रदि । पीथूकस्य प-
- 92 दार्धम । कश्यपगोत्रचौ । केशवपुत्रचौ । राल्हेकस्य पदार्धम । भर-  
द्वाजगोत्रदि । माढूपुत्रदि । देलकस्य पदार्धम् । मार्जवगोत्र-  
दि । [ग • पुत्र]-<sup>13</sup>

<sup>1</sup> Read मौदिल्य.<sup>2</sup> Read कौशिक.<sup>3</sup> Read सुभंकर.<sup>4</sup> Read कश्यप.<sup>5</sup> Read पदार्धम्.<sup>6</sup> Read साकृत्य.<sup>7</sup> Read परासर.<sup>8</sup> Read चवि.<sup>9</sup> Read पदार्धम्.<sup>10</sup> Read मालावर.<sup>11</sup> Read सुभादित्य.<sup>12</sup> Read लौगाचि.<sup>13</sup> The lower portion of the last four *aksharas* is gone. The two first may be *Gāgl*, *Gāngl*, or *Gāg*; the *anusvāra* may be an accidental dot.

2 4 6 8 10 12 14 16 18 20 22 24 26 28  
 2 4 6 8 10 12 14 16 18 20 22 24 26 28  
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

E. HULTZBOH.

SCALE 1/8.

From Impressions by Dr. A. Führer.

Photo. S. I. O. Calcutta.

22.

अथानुसंधेयमिदं विनाशकमुत्तरेणोक्तं तस्मादादिनन्तरं चैव भूषितं । अथानुसंधेय  
पुनरागच्छन् नोदति निगात्राद्यन्ताम् पुनर्हृद्वाङ्मयादेव तदथादिरभाह्वगतिर्य  
मानं मीमांसते । लोके तु ते । वेदादेशे सप्रक्षुब्धमात्मनि गच्छति । प्रहृ  
त्व सा द्रव्यभेषज्याहारविशिष्टः पुरुष इति दाह्य कथ्यमाणान्न तावत् प्रहृत  
मभीष्टमिति केलात्तमीमांसति । दाह्य गच्छति । आमानं भावति । दि  
हो यत्रोदात्त एव तिष्ठति । सन्नप्तश्च ज्ञानो हि वायुमुद्रयेति शक्तिर्यत्र  
वेत्तिमानो देहात्पुनरुत्तिष्ठति हविषा रयेत्येतन्मनुष्य इति । प्रहृतं पात  
ति नातमादात्त इति मीमांसते । मध्यमविहिमं प्रहृतं मीमांसते । हाजा  
मुत्तरेण भोज्यायाः क्षयमादिह । प्रहृतं निगात्रं देवतामात्रेति कुम्भ  
पुनरुत्तिष्ठति । अनेदयोग्यं संशयः । तस्मात्पुनरौ मायाकात्यायनात्तान्तिव्या  
वरणीयसर्वतोपायसाक्षात् । किञ्च भावः । शिवेन पुनरुत्थात्तादृशात्मनो  
न्यायमाणान्नं निगात्रं । वक्षिसंस्तम्भः । शृणोतीत्यत्र निघट्टेति यादृशो जा  
नोसिक्काग्रचित्तः । सर्वप्रवृत्तिरुदरश्चातोलात्मिका ग्राह्य आदर्शनं पुनरुत्त  
मुत्तपात्तनादित्यस्याद्यायावाः शरीरः पुनरिति को वैलक्षण्यतात्पर्यात् । तस्मात्  
इति आह्वगच्छति । राज्ञो कथ्यमाणान्नं विबलेभ्यः कुपुति तिहीत्तालो द्वयश्च  
मानं स्वीयं पुनरुत्तपादयति प्रक्षुब्धमाह्वयः पुनरुत्तपादयामासु कालात्तान्तिव्या  
देवसेनं दृष्टवान् । भातं मणाद्वैदात्सादृशं प्रहृतं । साह्यः । स्वप्नमेव भवति  
भावनासहितं पुनर्यानामिदं यथा तस्मात्पुनरुत्तपात्तनादियद्विज्ञानादयद्विज्ञान  
सिद्धाते मणात्तद्विमलं पुनरुत्तपात्तनादयः सुखा न मनः सङ्गीतं न  
वसीत्यर्थः । इति आह्वयदृष्टेः पुनरुत्तपात्तं । अथ कथ्यमाणान्नं ददपुनरुत्तिष्ठति ।  
वहाजाचार्या गच्छति । तिरामी वरादेहाद्यात् । शस्त्रविक्षेपवत् । एवंपुनरुत्ति  
ष्ठात्तपात्तं । इति । दकारादयः । त्यागात्तद्विज्ञानं पुनरुत्तपति । अमीमांसति ।  
वेदा । दाज्ञानं पुनरुत्तपीमांसति । मीमांसति । ठायात्तपुनरुत्तपात्तं । अथाह्व  
राक्षीदपानमीरक्यापारं बलात् । शरीरात्तपुनरुत्तपात्तं । अथाह्व  
साक्ष्यमित्येवं । किंतो गोकारिकसर्वज्ञः । मनुष्योत्तपति । तदात्तात्तपानं  
उत्तपति । दिव्यं तस्मैव । इति । सत्त्ववत् । ईशं । सत्त्ववत् । इति ।  
यमः । यमतादगेन विजयः । ईशं । सत्त्ववत् । इति ।  
छात्रवत् । तद्विज्ञानं । तद्विज्ञानं । इति ।  
निरुद्धं । तद्विज्ञानं । तद्विज्ञानं । इति ।  
देवि । मनीषा । तद्विज्ञानं । तद्विज्ञानं । इति ।  
नदी । तद्विज्ञानं । तद्विज्ञानं । इति ।  
प्रतिस्था । तद्विज्ञानं । तद्विज्ञानं । इति ।

[illegible]

94

86

89

100

100

1

11

011

811

120

122

## Third Plate.

- 93 [चौ?] कुलधर<sup>1</sup> । चौ । लाखणपुत्र[चौ] । जयाणंद । तथा भ्रातृ-  
आनंद<sup>2</sup> । तथा पुत्रमाधव । <sup>3</sup>विष्णुवृद्धिगोत्रचौ । लाहडपुत्रदि ।  
सोमेश्वर । <sup>4</sup>परासरगोत्रचौ । गोविंद-
- 94 पुत्रचौ । पजून । दर्भिगोत्रदि । गोसेपुत्रदि । वासुदेव । तथा भ्रातृ-  
वाल्हण<sup>5</sup> । दर्भिगोत्रदि । गोधणपुत्रमारायण<sup>6</sup> । दर्भिगोत्रदि ।  
गल्हेपुत्रदि । आनंद ।
- 95 गीतमगोत्रति । सीलेपुत्रति । विद्याधर । भरद्वाजगोत्रति । गङ्गाधर-  
पुत्रति । देवधर । गर्मगोत्रदि । पीथनपुत्रदि । कूके ।  
<sup>7</sup>वंपुलगोत्रदि । सीलेपु-
- 96 त्रसाल्हे । उपमन्युगोत्रदि । श्रीपालपुत्रदि । साल्हे । कश्यपगोत्रति ।  
वीठुपुत्रति । मालाधर । गीतमगोत्रति । देवधरपुत्रति ।  
सतानंद<sup>8</sup> । शांडिल्यगोत्रति । कुमार-
- 97 शर्मपुत्रति । देऊ । गीतमगोत्रति । साल्हेणपुत्रति । वाऊ । मौनस-  
गोत्रदि । <sup>9</sup>खल्हेणपुत्रदि । सांतट<sup>10</sup> । भरद्वाजगोत्रदि । <sup>11</sup>हिरा-  
दित्यपुत्रदि । कुंडण । कौत्सगोत्र(।)-
- 98 दि । उत्तरादित्यपुत्रदि । साभू । भरद्वाजगोत्रदि । देल्हेणपुत्रदि ।  
रैधे<sup>12</sup> । कश्यपगोत्रदी । लाहडपुत्रदि । मालाधर । <sup>13</sup>शांडिल्य-  
गोत्रदि । लक्ष्मीधरपुत्रवेदशर्म [।\*]
- 99 वत्सगोत्रदी । सोटेपुत्रदि । गङ्गाधर । कश्यपगोत्रपं । गङ्गाधरपुत्रपं ।  
हरिधर । सावर्ण्यगोत्रति । हिरण्यपुत्रति [।\*] सोमे । वत्सगोत्र-  
दि । राघवपुत्रदि । रिसि-<sup>14</sup>
- 100 केश । तथा भ्रातृदि । गयाधर । गर्मगोत्रदि । रामपुत्रपं । गदा-  
धर । भरद्वाजगोत्रपं । <sup>15</sup>कृष्णपुत्रपं । गामे । शांडिल्यगोत्रपं ।  
सोमेपुत्रपं । केशव । कश्यपगोत्रपं । यशदे-<sup>16</sup>

<sup>1</sup> The first *akshara* looks like *tró*; possibly to be read *śró*. The *akshara* *kw* is badly formed and looks like *puś*. With this name begins a separate list, comprising the names of 82 persons.

<sup>2</sup> Read आनन्द.

<sup>3</sup> Read विष्णुवृद्धि. The *akshara* *shny* looks like *shny*.

<sup>4</sup> Read परासर.

<sup>5</sup> Perhaps वाल्हण.

<sup>6</sup> Read नारायण.

<sup>7</sup> Read वंमुल.

<sup>8</sup> Read शतानन्द.

<sup>9</sup> Read सूलहण.

<sup>10</sup> Perhaps सांभट.

<sup>11</sup> Read हौरादित्य.

<sup>12</sup> [Compare the modern रयधौ.—G. Bühler.]

<sup>13</sup> Read सांडिल्य.

<sup>14</sup> See page 162, note 3.

<sup>15</sup> The *akshara* *shna* looks like *pna*.

<sup>16</sup> Read यशदीव.

- 101 वपुत्रपं । अजौ । <sup>1</sup>शांक्त्यगोत्रचौ । माल्हूपुत्रचौ [1\*] गोविंद ।  
वत्सगोत्रति । जगसीहपुत्रति । धरणीधर । <sup>2</sup>परासरगोत्रति ।  
रुद्रपुत्रति । छीतू । कश्यपगोत्रदि । चक्रस्वामि-
- 102 पुत्रदि । आमदेव । <sup>3</sup>परासरगोत्रति । थानूपुत्रति । गांगू । कात्या-  
यनगोत्रचौ । केशवपुत्रचौ । देवशर्म । <sup>4</sup>शांक्त्यगोत्रचौ ।  
धरणीधरपुत्रचौ । तीकव । भरद्वाजगोत्रचौ [1\*]
- 103 धरणीधरपुत्रचौ । पद्मस्वामि । मौनसगोत्रदि । सीधनपुत्रचौ ।  
लाहड । मौनसगोत्रचौ । रासलपुत्रदि । नारायण । कृष्णात्रेय-  
गोत्रदि । निम्बरथपुत्रदि । वेदू ।
- 104 कश्यपगोत्रदि । गयाधरपुत्रदि । सहारण । कश्यपगोत्रपं । हरिपुत्रपं ।  
देदे । जातूकर्णगोत्रदि । सूपटपुत्रदि । राजे । <sup>5</sup>कौसिकगोत्रति ।  
देवनाभपुत्रति । कीर्त्तिनाभ ।
- 105 <sup>6</sup>कौसिकगोत्रति । देवहरपुत्रति । उदयनाभ । <sup>7</sup>कौसिकगोत्रच । देव-  
धनपुत्रदि । श्रीकर । <sup>8</sup>कौसिकगोत्रदि । दिनकरपुत्रदि ।  
विष्णुशर्म । भरद्वाजगोत्र(1)पं । म-
- 106 नुपुत्रपं । कनादित्य । <sup>9</sup>शांक्त्यगोत्रदि । वाळूपुत्रदि । केशव । वसे-  
गोत्रति । मन्नादेवपुत्रति । पदुमे । गर्भगोत्रठ । आभट-  
पुत्रगै<sup>10</sup> । लोलिक । भरद्वाजगोत्र-
- 107 दि । आल्हणपुत्रदि । राल्हू<sup>11</sup> । कश्यपगोत्रति । वत्सराजपुत्रति ।  
स्वाभू । मौदित्यगोत्रदि । रुद्रपुत्रति । सीऊ । गर्भगोत्रदी ।  
माघपुत्रच । शकुनादित्य । भरद्वाजगोत्र-
- 108 प । लक्ष्मीधरपुत्र(1)पं । देदे । भरद्वाजगोत्रआल्हूपुत्रसाल्हण । भर-  
द्वाजगोत्रपं । विद्याधरपुत्रप । वाळू । वसिष्ठगोत्रदि । जागर्षि-  
पुत्रकील्हण । (एक 1) वसिष्ठगोत्रमहे-
- 109 खरपुत्रदि । राम । गौतमगोत्रदि । दामीदरपुत्रदि । माल्हू । जीव-  
न्तायनगोत्रदि । जयद्रथपुत्रपं । दाऊ । गौतमगोत्रदि । लक्ष्मी-  
धरपुत्रपं । पुरुषोत्तम । कश्यप-
- 110 गोत्रचौ । सहिलपुत्रचौ । लाले । कश्यपगोत्रचौ । गोल्हेपुत्रचौ ।  
भट्टेखर । वसिष्ठगोत्रदि । <sup>12</sup>दागोदरपुत्रचौ । वझ । <sup>13</sup>कृ-  
ष्णात्रेयगोत्रदि । जयसीहपुत्रचौ । जाग-

<sup>1</sup> Read शांक्त्य.<sup>4</sup> Read कौशिक.<sup>6</sup> Read कौशिक; kau looks like paud.<sup>9</sup> Rālkū looks like Rālkha.<sup>2</sup> Read परासर.<sup>5</sup> Read कौशिक.<sup>7</sup> Read शांक्त्य.<sup>10</sup> Read दामीदर.<sup>3</sup> Read शांक्त्य.<sup>8</sup> Read 'चौ.<sup>11</sup> The व in वल्ह looks like प

- 111 धि । गौतमगोत्रदि । माधवपुत्रकुले । उपमन्युगोत्र(i)नागशर्मापुत्ररतन ।  
भरद्वाजगोत्रदि । आल्हणपुत्रदि । ताल्लू । भरद्वाजगोत्रदि ।  
गङ्गाधरपुत्रदि । अस-
- 112 धर । भार्गवगोत्रश्च । जयद्र[थ]पुत्रति । धर्माधर । कश्यपगोत्रदेद-  
पुत्रदि । आमदेव । भरद्वाजगोत्रहरिपुत्रदि । महेश्वर । वंशुलगी-  
त्रसीलिपुत्रदि । कूल्हण । भ-
- 113 रद्वाजनारायणपुत्रति<sup>1</sup> धरणीधर । भरद्वाजगोत्रदी । कृष्णपुत्रदि । देवधर ।  
एवं ब्राह्मण ८२ एषां <sup>2</sup>समांसत्वे पदत्रिचत्वारिंशदाङ्कतोपि<sup>3</sup>  
पद ४३ कश्यप-
- 114 गोत्रपं [i\*] गोविन्दपुत्रदि । देकु<sup>4</sup> । <sup>5</sup>[श]क्रत्यगोत्रदि । बहुधरपुत्रदी ।  
आमदेव । गौतमगोत्रश्च । रा[म]पुत्रचौ । कूके ।  
भरद्वाजगोत्रपं । केशवपुत्रपं [i\*] विद्याधर [i\*]
- 115 (व) [i\*] देवीसदी । जाहडपुत्रदी । नागशर्मा । गौतमगोत्रठ ।  
गयाधरपुत्रठ । वासुदेव । एवं ब्राह्मण ६ एषां <sup>6</sup>समासत्वे  
<sup>7</sup>पदपडङ्कतोपि पद ६ <sup>8</sup>परासरगोत्रदि । महा-
- 116 शर्मापुत्रपं । नामशर्मा । <sup>9</sup>परासरगोत्रदि । वील्हणपुत्रदि । जयशर्मा<sup>10</sup> ।  
कृष्णात्रेयगोत्रदेदिपुत्रधर्माणंद । <sup>11</sup>परासरगोत्रजयशर्मापुत्र(i)हरिशर्मा ।  
एषां पदमेक-
- 117 म । इति मत्वा भवद्भिर्भागभोगादिकं सर्वमेभ्यः समुपनेतव्यम्<sup>12</sup> । तदेता-  
न्यामानमीषां समन्दिरप्राकारान्मनिर्गमप्रवेशान्मसर्वाशनेक्षुकोससणा-<sup>13</sup>
- 118 <sup>14</sup>ममधूकादिभूरुहान्सवनश्चभिनिधानान्सलोहाद्याकरान्सगोकुलानपरैरपि सीमा-  
न्मत्तैवस्तुभिः<sup>15</sup> सद्दितान्सवाह्याभ्यन्तरादायान<sup>16</sup> भुञ्जानानां क-
- 119 पंतां<sup>17</sup> कषयतां दानाधानविक्रयं वा कुर्वतां न केनचि[त्का]चिद्वाधा कत्त-  
व्या<sup>18</sup> । अत्र च राजराजपुरुषादिभिः स्वं स्वमाभाव्यं <sup>19</sup>परिहरीणी-  
यमिदञ्चास्मानमना-

<sup>1</sup> Read भरद्वाजगोत्रनारायण.<sup>4</sup> Read देकु.<sup>7</sup> Read षडङ्क.<sup>10</sup> Read पराशर.<sup>13</sup> Read नक्ष.<sup>16</sup> Read कर्षतां कर्षयतां.<sup>2</sup> Read समांश.<sup>5</sup> Read सांक्रत्य.<sup>8</sup> Read पराशर.<sup>11</sup> Read <sup>10</sup>तव्यम्.<sup>14</sup> Read सीमान्तगतैर्वस्तुभिः.<sup>17</sup> Read कर्तव्या.<sup>3</sup> Read <sup>9</sup>शदङ्कतो.<sup>6</sup> Read समांश.<sup>9</sup> Read शर्मा<sup>12</sup> Read <sup>10</sup>सनेक्षुकोपेतश्चा.<sup>15</sup> Read <sup>10</sup>दायान्.<sup>18</sup> Read परिहरीणी.

- 120 हेद्यमनाहार्यञ्चेति भाविभिरपि भूमिपालैः पालनीयमिति ॥ वृक्ष<sup>1</sup> ।  
षष्टिं वर्षसहस्राणि<sup>2</sup> स्वर्गे वसति भूमिदः । आच्छेत्ता चानुमन्ता  
च तान्येव नरके वसतः<sup>3</sup> ॥
- 121 'सूमिदानस्य यः कर्त्ता यश्च कारयिता शुविः<sup>5</sup> । पालकश्चानुमन्ता च  
स्वर्गं<sup>6</sup> गच्छति मानवः ॥ स्वदत्तां परदत्ता<sup>7</sup> वा यो हरेत वशुन्ध-  
राम<sup>8</sup> । स विष्टाया<sup>9</sup> क्रिमिर्भूत्वा पि-
- 122 तृभिः सह मज्जति ॥ सर्वानेतान्भाविनः पार्थिवेन्द्राभूयो भूयो याचते  
रामभद्रः । सामान्योयं धर्मसेतुर्नृपाणां काले का[ले] पालमीयो<sup>10</sup>  
भवद्भिरिति ॥
- 123 सहस्रलीयं राजश्रीपरमर्दिदेवत्य<sup>11</sup> मतमम । <sup>12</sup>विरचितशुभकम्प्रीनामवास्तव्यवंशः  
सकलगुणगणानां वेश्म पृथीधरास्यः । आलखदभनि-<sup>13</sup>
- 124 पालस्यान्नया धर्मलेखी <sup>14</sup>स्फुटललितनिवेशैरक्षरैस्ताम्रपट्टम्<sup>15</sup> ॥ उत्कीर्णञ्च  
पितलहारपाल्हेनेति ॥ मङ्गलमहाश्रीः ॥ थ ॥

## APPENDIX.

## A.—List of Names of Gôtras.

|   |  |
|---|--|
| Atri, ll. 59, 68, 79 (twice).   | Gautama, ll. 17, 18, 22, 27, 29, 36 (twice), 38, 39 (twice), 44, 49, 52, 57, 65 (twice), 76, 84, 87, 96, 97, 109 (twice), 111, 114, 115.   |
| Bâbhravya, l. 23.   | Gôtama, ll. 25, 95.  |
| Bandhula, ll. 38, 95, 112.  | Jâtûkarna, l. 104.   |
| Baudhâyana, l. 80.  | Jivantâyana, ll. 89, 109.  |
| Bharadvâja, ll. 18, 20, 23, 24, 45, 51, 61, 62 (twice), 63 (twice), 64, 65, 71, 73, 75, 76 (twice), 77, 79, 87, 91, 92, 95, 97, 98, 100, 102, 105, 106, 107, 108 (twice), 111 (twice), 112 (twice), 113, 114. Bhâradvâja, ll. 85, 86. | Kaśyapa, ll. 17, 21, 23, 24, 25, 31, 32, 33 (twice), 34, 35, 38, 41, 42, 48, 49, 54, 55, 56 (twice), 60, 62, 63, 68, 74, 75, 82, 83, 84, 86, 88 (twice), 91, 92, 96, 98, 99, 100, 101, 104 (twice), 107, 109, 110, 112, 113. |
| Bhârgava, ll. 21, 29, 43 (twice), 44, 46, 47, 48, 50, 51, 53, 56, 78, 92, 112.  | Kâtyâyana, l. 102.   |
| Chandratrêya, ll. 37, 53, 66 (twice).   | Kaundinya, ll. 34, 80, 81.   |
| Darbhi, l. 94 (three times).  | Kausika, ll. 30, 61, 67, 78, 82, 83, 85 (twice), 104, 105 (three times).   |
| Dârdhyachyuta, ll. 51, 52.  | Kautsa, ll. 27, 40, 64, 97.  |
| Dhaumya, ll. 52, 53, 57.  | Krishnatrêya, ll. 20, 21, 25, 28, 32, 37 (twice), 40, 58, 89, 103, 110, 116.   |
| Garga, ll. 95, 100, 106, 107. Gârgya, ll. 47, 59.   |  |

<sup>1</sup> Read उत्तं च.<sup>4</sup> Read भूमि.<sup>7</sup> Read दत्ता.<sup>10</sup> Read पालनीयी.<sup>13</sup> Read अलिखदभनि.<sup>2</sup> Read सहस्राणि.<sup>5</sup> Read शुचिः.<sup>8</sup> Read वसुंधराम्.<sup>11</sup> Read देवस्य.<sup>14</sup> Read स्फुट.<sup>3</sup> Read वसेत्.<sup>6</sup> Read स्वर्गं गच्छति.<sup>9</sup> Read विष्टायां कृमि.<sup>12</sup> Read 'कर्म्म'.<sup>15</sup> Read पट्टम्.

Kutsa, ll. 44, 58.  
 Laugākshi, l. 91.  
 Māhula, l. 70.  
 Māṇḍavya, l. 32.  
 Maudgalya, ll. 73, 85, 88, 107.  
 Mauna, ll. 86, 97, 103 (twice).  
 Pāṇini, ll. 41, 42.  
 Parāśara, ll. 28, 30, 31, 34, 35, 55, 64, 69  
 (twice), 71, 75, 77, 80, 81, 83, 84, 87, 93,  
 101, 102, 115, 116 (twice).  
 Sāmkritya, ll. 18, 22, 33, 72, 87, 98, 101, 102,  
 106, 114.

Śāṇḍilya, ll. 22, 45, 49, 50, 60, 78, 81, 89, 90  
 (twice), 96, 100.  
 Sauśravasa, l. 27.  
 Sāvanya, l. 99.  
 Traikāyana, ll. 19 (twice), 43, 54, 66, 67.  
 Upamanyu, ll. 17, 47, 48, 76, 96, 111.  
 Vasē, l. 106.  
 Vasishṭha, ll. 26 (twice), 30, 35, 41, 42, 54,  
 55, 57, 58, 59, 69, 71, 72, 108 (twice), 110.  
 Vatsa, ll. 36, 40, 68, 70 (twice), 74, 77, 82, 83,  
 99 (twice), 101.  
 Vishṇuvṛiddha, l. 93.

*B.— List of Names of Men.*

Ābhata, l. 106.  
 Abhinanda, l. 66 (twice).  
 Ajai, l. 74.  
 Ajan, l. 101.  
 Ajayapāla, ll. 19, 20, 67 (twice).  
 Āhapa, ll. 23, 33, 55, 63, 77, 107, 111.  
 Āhi, l. 90 (twice).  
 Āhū, l. 108. *Gen.* Āhūkasya, ll. 35, 41.  
 Āmadēva, ll. 45, 102, 112, 114.  
 Ānanda, ll. 20, 62, 93, 94.  
 Anatapāla, l. 55.  
 Asadhara, ll. 53, 63, 64, 75, 111.  
 Avasara, l. 24.  
 Bahudhara, l. 114.  
 Bāhula, l. 24.  
 Babuladēva, l. 51.  
 [Bhābhū], *Gen.* Bhābhūkasya, ll. 77, 84.  
 Bhadrēśvara, l. 110.  
 Bhānika, l. 71.  
 Bhāskara, ll. 32, 52, 81, 84.  
 Bhavaṇasāmi (perhaps Bhuvana°), l. 44.  
 Bhāvaśarman, l. 84.  
 Bhāyila, l. 53.  
 Bhōgāditya, l. 48.  
 Bōdhānē, l. 17.  
 Brahman, ll. 43, 47, 77, 110.  
 Chakrasvāmin, ll. 82, 101.  
 Chandraditya, l. 60.  
 Chaturbhūja, l. 32.  
 Chaubhūja, l. 65.  
 Chhītū, l. 101.  
 Dāmara, ll. 80, 89.  
 Dāmōdara, ll. 29, 30, 31, 32, 72, 109, 110.  
 Dāū, l. 109.  
 [Dāyī], *Gen.* Dāyikasya, l. 29.

Dēda, l. 112.  
 Dēdē, ll. 104, 108.  
 Dēdi, l. 116.  
 Dēhula, l. 33.  
 Dēlha, l. 90.  
 [Dēlhā], *Gen.* Dēlhākasya, l. 25.  
 Dēlhapa, ll. 21, 44, 98.  
 Dēlhū, l. 35. *Gen.* Dēlhūkasya, l. 21.  
 Dēū, ll. 97, 114. *Gen.* Dēūkasya, ll. 36, 57,  
 72, 92.  
 Dēvadatta, ll. 34, 42.  
 Dēvadhana, l. 105.  
 Dēvadhara, ll. 95, 96, 113.  
 Dēvahara, l. 105.  
 Dēvanābha, ll. 87, 104.  
 Dēvarshi, ll. 48, 73.  
 Dēvaśarman, ll. 17, 41, 62, 74, 75, 87, 102.  
 Dēvavrata, l. 33.  
 Dēvēśvara, ll. 56, 86.  
 Dēvisa, l. 115.  
 [Dhāndhē], *Gen.* Dhāndhēkasya, l. 18.  
 Dhānū, l. 72.  
 Dharapīdhara, ll. 26, 28, 70, 74, 79, 85, 86,  
 101, 102, 103, 113.  
 Dharmadhara, l. 112.  
 Dharmānanda, l. 66. Dharmāpanda, l. 116.  
 Dhēlhapa, l. 23.  
 Dinakara, l. 105.  
 Divākara, ll. 58, 81, 83.  
 Gadādadhara, l. 100.  
 Gāgē, ll. 78, 92 (?). *Gen.* Gāgēkasya, l. 66.  
 Gāgū, ll. 43, 74, 92 (?). *Gen.* Gāgūkasya,  
 l. 87.  
 Gālhapa, ll. 23, 75.  
 Galhē, l. 94.



[Gálhê], *Gen.* Gálhêkasya, l. 32.  
 [Gálhû], *Gen.* Gálhûkasya, l. 80.  
 Gâmê, l. 100.  
 Gangâdhara, ll. 23, 29, 35, 54, 59, 95, 99  
 (twice), 111.  
 Gângû, ll. 57, 102.  
 Gâsala, ll. 62, 63, 71.  
 Gantama, l. 24.  
 Gayâdhara, ll. 26, 69, 73, 100, 104, 115.  
 Gôdhara, l. 94.  
 Gôhada, ll. 82, 83.  
 Gôlhê, ll. 36, 110.  
 Gôpati, l. 91.  
 Gôsê, l. 94.  
 Gôtha, ll. 70, 86.  
 Gôvinda, ll. 18, 27, 39, 46, 49, 55, 57, 93, 101,  
 114.  
 Hâla, l. 60.  
 Hari, ll. 24, 41, 45, 104, 112.  
 Haridatta l. 78.  
 Haridhara, l. 99.  
 Harîsarman, ll. 36, 116.  
 Hîrâditya, l. 97.  
 Hiranya, l. 99.  
 Jâdû, l. 42.  
 Jagaddhara, ll. 26, 56.  
 Jâgarshi, ll. 108, 110.  
 Jagasiha l. 101.  
 Jagê, l. 27.  
 [Jâgû], *Gen.* Jâgûkasya, l. 78.  
 Jâhada, ll. 59, 61, 79, 115.  
 Jâhula, l. 38.  
 [Jaitê], *Gen.* Jaitêkasya, l. 36.  
 Jaitanâbha, l. 88.  
 Jâlhaṇa, l. 68.  
 [Jâlhê], *Gen.* Jâlhêkasya, ll. 27, 33.  
 Jâlhû, l. 52. *Gen.* Jâlhûkasya, ll. 77, 87.  
 Jayadratha, ll. 109, 112.  
 Jayâṇanda, l. 93.  
 Jayaśarman, ll. 62, 71, 84, 116 (twice).  
 Jayasiha, l. 110.  
 Kadû, l. 37.  
 Kamalâsana, l. 70.  
 Kâmê, l. 42.  
 Kanâditya, l. 106.  
 Kanasâmi, ll. 36, 39.  
 [Kândû], *Gen.* Kândûkasya, l. 23.  
 Kapilêśvara, l. 51.  
 Kêśava, ll. 17, 46, 52, 60, 62, 82, 85, 92, 100,  
 102, 106, 114.

Kîlhaṇa, ll. 19, 72, 108.  
 Kîrtidhara, l. 83.  
 Kîrtinâbha, l. 104.  
 Kîṭhaṇa, l. 69.  
 Kôkâ, l. 40.  
 Kṛishṇa, ll. 100, 113.  
 Kṛishṇaśarman, l. 71.  
 Kûkê, ll. 95, 114.  
 Kuladhara, ll. 19, 93.  
 Kulâditya, l. 63.  
 Kûlê, l. 111.  
 Kûlhaṇa, l. 112.  
 Kumâraśarman, l. 96.  
 Kuṇḍana, l. 97.  
 Lâhada, ll. 28, 51, 86, 87, 93, 98, 103.  
 Lakhana, l. 79.  
 Lâkhana, l. 93.  
 Lakhanâditya, l. 72.  
 [Lâkhû], *Gen.* Lâkhûkasya, ll. 20, 39, 50, 54.  
 Lakshmidhara, ll. 21, 22, 28, 37, 47, 61, 74,  
 77, 98, 108, 109.  
 Lâlê, ll. 70, 110. *Gen.* Lâlêkasya, l. 84.  
 Lôhada, l. 18.  
 Lôlika, l. 106.  
 Mâdhava, ll. 45, 87, 93, 111.  
 Mâdhû, ll. 91, 92.  
 Madhuka, l. 80.  
 Madhusûdana, ll. 43, 49, 57, 59 (twice).  
 Mâgha, l. 107.  
 Mahâdêva, l. 106.  
 Mahâṇanda, ll. 41, 42.  
 Mabârâja, l. 67.  
 Mahâsâṇa, l. 47.  
 Mahâsarman, ll. 48, 67, 115.  
 Mahasû(?), l. 73.  
 Mahêśvara, ll. 87, 108, 112.  
 Mabîdhara, ll. 29, 50, 68, 77, 78, 88.  
 [Mahilû], *Gen.* Mahilûkasya, l. 61.  
 Mahindasvâmin, ll. 37, 39 (twice).  
 Mahîpâla, l. 61.  
 Mahula, l. 69.  
 Mâlâdhara, ll. 68, 81, 89, 96, 98.  
 Mâlâhâ, l. 37 (twice).  
 Mâlhaṇa, ll. 69, 90.  
 Mâlê, l. 34.  
 Mâlû, ll. 101, 109. *Gen.* Mâlûkasya, ll.  
 53, 63, 83.  
 Manâditya, l. 71.  
 Manôratha, l. 38.  
 Manu, l. 105.

[Mîlû], *Gen. Mîlûkasya*, l. 73.  
 Nâgasarman, ll. 27, 30, 88, 111, 115, 116.  
 Nâbila, l. 36.  
 Nâmadêva, l. 49.  
 Narasimha, ll. 20, 62.  
 Nârâyana, ll. 24, 26, 30, 32, 38, 42, 56, 58, 61,  
 77, 79 (twice), 86 (twice), 94, 103, 113.  
 Narôttama, l. 75.  
 Nâta, l. 35.  
 Nâtê, l. 76.  
 Nîlakantha, l. 72.  
 Nimbadeva, l. 18.  
 Nimbaratha, l. 103.  
 Padmâkara, ll. 80, 81.  
 Padmanâbha, l. 31.  
 Padmasvâmin, l. 103.  
 Padumê, l. 106.  
 Pajjûna, ll. 39, 94.  
 Pâlhaṇa, ll. 64, 75.  
 [Pâlê], *Gen. Pâlêkasya*, l. 21.  
 Pâlû, ll. 31, 80, 85. *Gen. Pâlûkasya*, ll. 25,  
 31, 58.  
 Pâpini, l. 54.  
 Pâpâ, l. 22.  
 Parâsara, l. 59.  
 Paraśurâma, l. 47.  
 Pariṇâha (? Pavaṇâha), ll. 23, 76.  
 Pîthana, ll. 52, 64, 69, 75, 95.  
 [Pîthû], *Gen. Pîthûkasya*, ll. 28, 37, 50, 82, 91.  
 Pîthuka, l. 76.  
 Prabhâkara, l. 51.  
 Prithivîdhara, l. 65.  
 Purushôttama, ll. 24, 57, 65, 109.  
 Râghava, l. 99.  
 Raidhê, l. 98.  
 Râjê, l. 104.  
 [Râlê], *Gen. Râlêkasya*, l. 92.  
 Râlû, l. 107. *Gen. Râlûkasya*, l. 54.  
 Râma, ll. 34, 100, 109, 114.  
 Râmachandra, l. 58.  
 Râsaia, ll. 89, 103.  
 Ratana, l. 111.  
 Ratnêśvara, l. 68.  
 Râvapa, ll. 48, 56, 73.  
 [Rîlê], *Gen. Rîlêkasya*, l. 38.  
 [Rîlû], *Gen. Rîlûkasya*, ll. 35, 91.  
 Rîsaḍa, l. 40.  
 Rîshi, ll. 33, 48 (twice), 57, 89.  
 Rîsika, *Gen. Rîsikasya*, l. 26.  
 Rîsikêsa, ll. 52, 60, 99.  
 [Rîû], *Gen. Rîûkasya*, l. 22.

Rudra, ll. 101, 107.  
 Sâbhû, l. 98.  
 [Sahajê], *Gen. Sahajêkasya*, l. 22.  
 Sahâraṇa, l. 104.  
 Śakunâditya, l. 107.  
 [Salakhaṇê], *Gen. Salakhaṇêkasya*, l. 68.  
 Sâlhaṇa, ll. 90, 97, 108.  
 Sâlê, l. 96 (twice).  
 Sâmgama, l. 83.  
 Sâmtaṭa (? Sâmbhaṭa), l. 97.  
 Śarmâditya, l. 60.  
 Sarvadhara, l. 41.  
 Śatânanda, l. 96.  
 Sîdhana, l. 103.  
 Sîhaḍa, l. 44.  
 Sîlhaṇa, l. 45.  
 Sîlê, l. 95 (twice), 112.  
 [Sîlû], *Gen. Sîlûkasya*, l. 64.  
 Sîrî, ll. 19, 51. *Gen. Sîrikasya*, l. 78.  
 Sîû, l. 107.  
 Śivâditya, l. 82.  
 Sôla, l. 40.  
 Sômadatta, l. 64.  
 Sômadêva, ll. 53, 78.  
 Sômarâja, l. 20.  
 Sômê, ll. 99, 100. *Gen. Sômêkasya*, l. 64.  
 Sômêśvara, ll. 82, 83, 93.  
 Sônaḍa, l. 89.  
 Sôtê, l. 99.  
 Śrîdhara, ll. 34, 35, 76, 79, 80, 91.  
 Śrîkara, l. 105.  
 Śrînivâsa, l. 65.  
 Śrîpâla, l. 96.  
 Śubhâditya, l. 90.  
 Śubhâkara, l. 54.  
 Śubhamkara, ll. 41, 43, 52, 85.  
 Sôḍha, l. 76.  
 Sûhila, l. 110.  
 Suja, l. 65.  
 Sûlhaṇa, ll. 84, 97.  
 Sûpaṭa, ll. 65, 70 (twice), 104.  
 Surôttama, l. 74.  
 Svâmbhû, l. 107.  
 Tâlû, l. 111.  
 Thânû, l. 102.  
 [Thêḍû (?)], *Gen. Thêḍûkasya (?)*, l. 42.  
 Tikama, ll. 21, 85.  
 Tikava, ll. 18, 20, 25, 45, 50, 102.  
 Tîlû, l. 68.  
 Trilôchana, ll. 49, 55.  
 Udayanâbha, l. 105.

Chāḍa, l. 74.  
 [Ūlhē], *Gen.* Ūlhēkasya, l. 85.  
 Uttarāditya, l. 98.  
 Vāchchha, ll. 22, 40, 106.  
 Vāchchharāja, ll. 43, 67.  
 Vāchchhila, l. 70.  
 Vāchchhū, l. 108. *Gen.* Vāchchhūkasya, ll. 27, 45.  
 Vālhaṇa, ll. 31, 94.  
 Vālhē, l. 23. *Gen.* Vālhēkasya, ll. 47, 89.  
 [Vālhū], *Gen.* Vālhūkasya, ll. 26, 56, 84.  
 Vāmadēva, ll. 61, 82.  
 Vāmana, ll. 18, 33, 38.  
 Varāha, l. 33.  
 Vāsadhara, l. 58.  
 Vāsū, l. 76.  
 Vāsudēva, ll. 34, 40, 46 (twice), 58, 94, 115.  
 Vāsuki, l. 67.  
 Vāsūpāla, l. 54.  
 Vatsa, l. 88.  
 Vatsarāja, l. 107.

Vāṭ, l. 97.  
 Vāyī, l. 52.  
 Vēda, l. 59.  
 Vēdaśarman, l. 98.  
 Vēdū, ll. 73, 103.  
 Vidyādhara, ll. 31, 44, 56, 60, 81, 86, 88, 95, 108, 114.  
 Vidyānanda, l. 66.  
 Vijayaśiṃha, l. 55.  
 Vikaya, l. 82.  
 Vīlhaṇa, l. 116.  
 Vīlhū, l. 85.  
 Vimalāditya, l. 25.  
 Viṣṇu, ll. 17, 46.  
 Viṣṇuśarman, l. 105.  
 Viśvarūpa, ll. 30, 40, 49, 50 (twice), 83.  
 Viṭhu, l. 96. *Gen.* Viṭhukasya, l. 53.  
 Yajñadhara, l. 44.  
 Yaśōdēva, l. 100.  
 Yaśōdhara, l. 91.

#### No. 21.—INSCRIPTIONS AROUND CROSSES IN SOUTH INDIA.

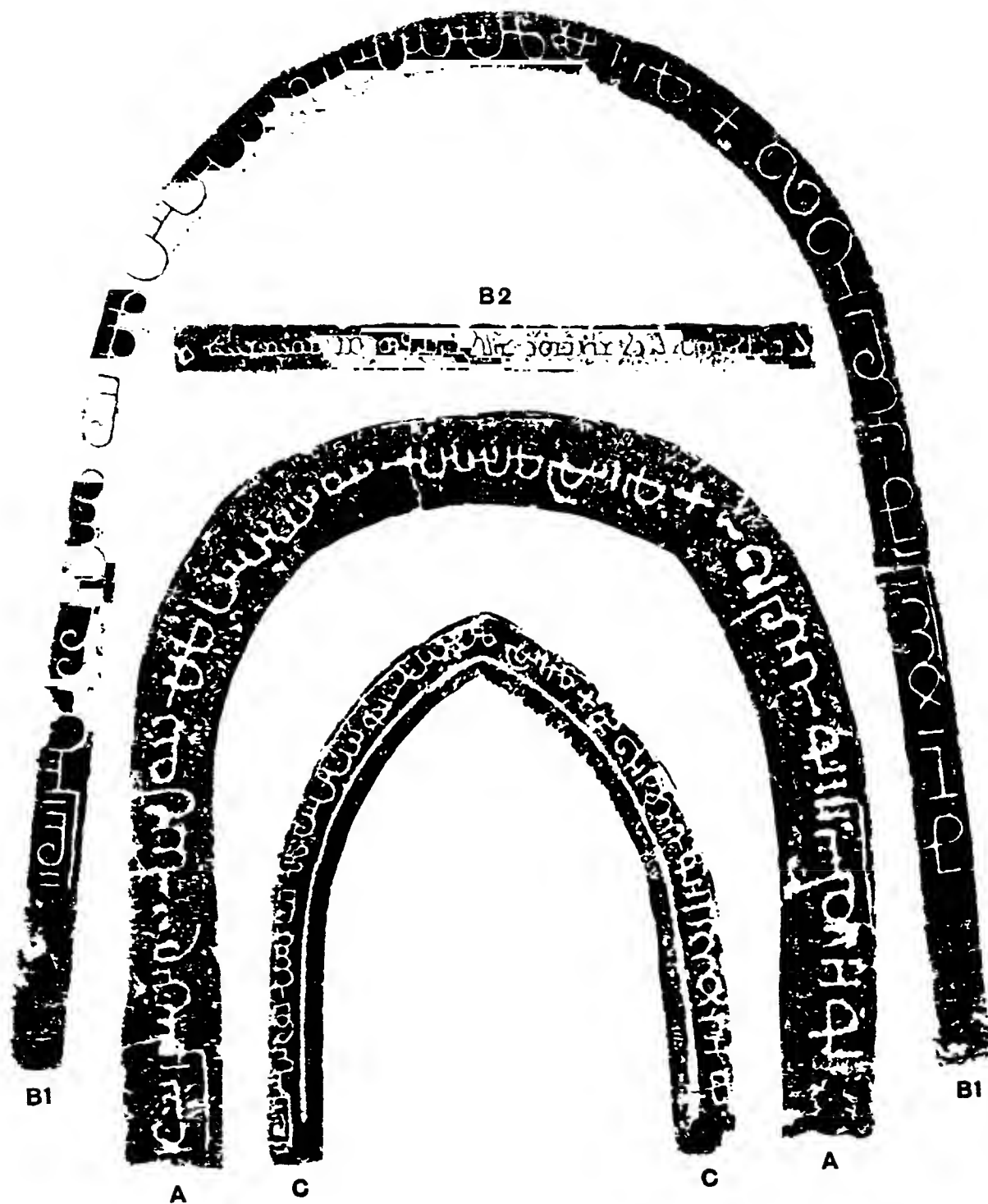
By E. W. WEST, PH.D.; ENGLAND.

A pamphlet, by the late Dr. A. C. Burnell, M.C.S., *On some Pahlavi Inscriptions in South India*, was printed at the Mission Press, Mangalore, in 1873. It was reviewed, independently, by Professor Hang of Munich in a supplement to the *Allgemeine Zeitung* of 29th January 1874, and by myself in the *London Academy* of the 24th of the same month. Both reviewers differed from the author, and from each other, in the translations they proposed. And the contents of the pamphlet were reprinted in the *Indian Antiquary* for November, 1874 (Vol. III. pp. 308—316), with some additions, including the reviewers' translations.

The illustrations in Burnell's pamphlet included a very correct view of the old Cross in the Church on **St. Thomas's Mount**, near Madras, with the Pahlavi inscription around it, drawn from a photograph; and also a much more imperfect sketch of the smaller of the two Crosses in the **Valiyapalli Church** at **Kōṭṭayam** in Travancore, from which it appeared probable that the Pahlavi inscription at Kōṭṭayam was practically the same as that at the Mount.

From this pamphlet and its illustrations, the following description of these Crosses was given in the *Academy* :—

'The **Mount Cross** was found by the Portuguese, about A.D. 1547, whilst digging amongst the ruins of former Christian buildings, for the foundations of the chapel over whose altar the Cross was afterwards fixed. It is sculptured upon a slab of the ordinary trap-rock, about four feet high, and three wide; the extremity of each limb of the Cross is ornamentally enlarged, and the lower limb, which is not much longer than the others, stands upon a three-stepped pedestal, between two petal-like carvings which rise from the same pedestal, so that the Cross appears to be standing in the section of a cup, or expanded flower; above the upper limb of the Cross a bird hovers head-downwards; all this is sculptured in relief upon a sunk panel, bounded on each side by a cushion-headed column, like those in the **Elephanta cave**,



E. HULTZSCH.

SCALE ONE-EIGHTH.

Photo. S. I. O., Calcutta.



and by an ornamental semicircular arch overhead, springing from the capitals of the columns. Outside these sculptures the Pahlavi inscription is cut into the flat surface of the slab, in a single line down each side and semicircularly above the arch; it is divided into two unequal portions by a small cross and dash; the longer portion, in which the bottoms of the letters are turned *towards* the Cross, extends over three-fourths of the arch and down the side to the left of the observer; the shorter portion, in which the bottoms of the letters are turned *away* from the Cross, extends down the side to the right, and, owing to the reversed position of its letters, it can be read from the same point of view as the longer portion which appears as an upper line with the shorter line below it.

'The smaller **Kôttayam** Cross differs in ornamentation, and stands upon a higher pedestal, whose foliage is curved downwards, instead of upwards; the bird hovers above the Cross, but the sunk panel has no ornamental border, and the arch is pointed. The inscription appears to be identical with that at the Mount, and is similarly situated and divided. The larger Cross in the same church, in addition to the Pahlavi, has also an old Syriac inscription' under the sunk panel, and the arch is semicircular.<sup>1</sup>

The Pahlavi decipherers in 1873-74 had only a single copy of the Pahlavi to guide them, taken from a photograph of the Mount Cross; they were therefore at liberty to suggest a few amendments of the letters to suit their views of the meaning of the inscription. But now that we have before us three original versions of the Pahlavi inscription, in the shape of two inked estampages of each of two originals and one of the third, we are compelled to adhere strictly to these five impressions wherever they all agree, and to confine our speculations to the several possible readings of the Pahlavi words whose forms are thus so well ascertained.

It has been already noticed that, though the Pahlavi appears to be arranged in a single line around three sides of the Cross, the inscription is really divided into two unequal portions by a small cross and dash. This dash is developed at Kôttayam into a shape like an hour-glass, or the cipher 8, laid upon its side; but this can hardly be read as any combination of Pahlavi letters, and is probably only ornamental. If the observer place himself on his own right-hand side of the Cross, he will find it easy to read both portions of the inscription from one point of view, the longer portion as the upper line and the shorter portion as the lower one. This mode of reading is therefore the most probable, and it also best suits the apparent meaning of the sentence.

The inscription is not altogether free from uncertainty, but the most probable reading of the version at the Mount is as follows<sup>2</sup> :—

#### TEXT.

|           |         |            |             |                 |      |        |
|-----------|---------|------------|-------------|-----------------|------|--------|
| 1 Mûn     | ham-ich | Meshikhâ-i | avakhshây-i | madam-afrâs-ich | khâr | bûkhto |
| 2 sûr-zây |         | mûn        | bnu         | dardo           |      | denâ.  |

#### TRANSLATION.

"(He) whom the suffering of the selfsame Messiah, the forgiving and praising, (has) saved, (is) offering<sup>3</sup> the plea whose origin (was) the agony of this."

<sup>1</sup> [On the accompanying Plate, the letter A marks the inscription on St. Thomas's Mount; B1 and B2 the Pahlavi and Syriac inscriptions round the larger Cross at Kôttayam; and C the inscription round the smaller Kôttayam Cross.—E.H.]

<sup>2</sup> The following special peculiarities in transliterating Pahlavi require attention :—None of the uncircumflexed vowels are expressed in the text except initial *a* and final *o*. Italics are used when the letter is expressed by one of a different sound, or is part of a contraction; thus *p* is written like *p*, *d* like *t*, final *d* like *mn*, and *a* is part of a contraction. When the word is itself italicised, these special italics, of course, become roman letters.

<sup>3</sup> Literally 'bringing forth.'

The variations of the Kōṭṭayam versions are very slight, and do not practically affect the meaning of the inscription. In the case of the larger Cross the top of the last upstroke in *avakhsháy* appears to turn to the right, and in the case of the smaller Cross it is farther turned downwards, so as to alter the reading into *avakhsháy-ich*, 'both forgiving.' The last letter of *madam-afrás-ich* is also doubled in both versions at Kōṭṭayam, so as to alter the reading into *madam-afrás-ichich*, 'and even upraising.' It may not be possible to quote such a duplication of *ich* or *ich* from Pahlavi MSS., but it would be perfectly legitimate to use it, because the former *ich* is adverbial and the latter conjunctive. The ornamental character at the beginning of the second line, which is little more than a dash in the Mount version, is much more elaborate in both versions at Kōṭṭayam. If this character be really a group of letters, it may be guessed to represent the preposition *bén*, 'within,' in which *b* is written like *d*. The meaning of *bén súr-záy* might be 'inwardly (or in the habit of) offering the plea.'

A few of the words require some remarks. In 1873-74 all three decipherers agreed in reading the second word as *amen*, or *ámen*, assuming that the curve in the last downstroke was a defect. But the syllable *má* or *man* occurs three times in the inscription, and its last stroke is always nearly straight and vertical. This fact renders the reading *ámen* almost impossible, especially as it is not known as a Pahlavi word. The only Pahlavi letter that has the peculiar backward curve of this last downstroke is *ch*, and the whole compound can be read *ham-ich*, 'even the same,' which is a common Pahlavi word. The word *súr-záy*, 'offering the plea,' is decidedly the most uncertain in the whole sentence, but it is difficult to suggest any more plausible interpretation. Finally, the word *bun*, 'origin, beginning,' is always written *bún* in Pahlavi, so far as is known, and it may perhaps be so spelt in the case of the larger Cross at Kōṭṭayam.

Under the larger Cross at Kōṭṭayam there is also an old Syriac inscription, which Professor Wellhausen of Göttingen identifies as the first part of *Galatians*, vi. 14:—'But far be it from me to glory, save in the cross of our Lord Jesus Christ.' And he has kindly furnished me with a transcript of the original text in Hebrew characters as follows:—

לי דיו לא נהוא לי דאשתבהר אלא אן בוקיפה דמרן אישוע משיחא

When this is compared with impressions of the inscription, it seems doubtful whether all the letters have been correctly cut into the stone. The identity of the text with *Gal.* vi. 14 had already been ascertained by Burnell in 1873.

Regarding the date of the Pahlavi inscriptions nothing very definite can be ascertained from the forms of the letters. The oldest peculiarities are in the shapes of the letters *sh* (in *Meshikhá*) and *t* or *d* (in *búkhto* and *dardo*), and in the mode of connecting *h* and *d* with a following *m* in *ham-ich* and *madam*, this connection being with the lower part of the *m*, and not with its uppermost stroke as in later Pahlavi. This peculiar shape of *sh* occurs in *JRAS.* Vol. XIII. Old Series, Plate 2, Nos. 46, 74—77, 82, 83, and the connection with *m* in No. 52. All the peculiarities can be found in the Kanheri Pahlavi inscriptions<sup>1</sup> of 10th October and 24th November 1009, and 30th October 1021; and some of them in the Pahlavi signatures of witnesses on a copper-plate grant to the Syrian Church in Southern India,<sup>2</sup> which has been attributed to the ninth century.

<sup>1</sup> See *Ind. Ant.* Vol. IX. pp. 265—268.

<sup>2</sup> See *JRAS.* Vol. VII. Old Series, p. 343.

## No. 22.—THREE TAMIL INSCRIPTIONS AT KIL-MUTTUGUR.

By E. HULTZSCH, PH.D.

Kil-Muttugūr is a village in the Guḍiyātam tālnka of the North Arcot district, about  $2\frac{1}{2}$  miles north of the Viriūchipuram Railway Station. On a visit to this place in 1887, I found in a field four stone slabs with rude sculptures and Tamil inscriptions, which were noticed in *South-Indian Inscriptions*, Vol. I. p. 137. When I visited the same village again in 1896, one of the four slabs had disappeared. Probably the owner of the field had utilised it for building purposes. Of the remaining three slabs, photographs and inked estampages were prepared. Two of the slabs (A. and B. below) are fixed in the ground and standing; the third (C.) is lying down. As will be seen below, all three refer to occurrences which took place at different dates in Mukkuḍūr (A.) or Mukkuṭṭūr (B. and C.),—the modern Kil-Muttugūr. A. records a gift of land to a Brāhmaṇa, B. the death of a warrior in battle, and C. the killing of a tiger.

## A.—INSCRIPTION OF NARASIMHAVARMAN.

This inscription consists of nine cramped and straggling lines at the top of a rough stone slab.<sup>1</sup> Below it is a **bas-relief** on a countersunk surface. The two centre figures, which face the proper right, are an elephant and, behind it, a bird, probably a goose (*hamsa*). The two figures are flanked by two lamps, and the bird is surmounted by a symbol which is not uncommon on Buddhist coins.<sup>2</sup>

The alphabet is Tamil, with the exception of the Grantha word *śrī*, with which the inscription opens. The characters are decidedly archaic. The letter *ṇ* has the same form as in the Kaśākūḍi plates.<sup>3</sup> The letter *ṇ* resembles the corresponding letter of the same plates in eight cases; but in two instances,<sup>4</sup> where *e* or *ai* are prefixed to it, it has a more modern form in which the centre loop is completely developed. In a few respects the alphabet of the present inscription reminds of the Vaṭṭeḷuttu characters. Thus the letter *ś* approaches more nearly to the Vaṭṭeḷuttu than to the Tamil *ś*. The initial *a* reminds of the same letter in the Cochin plates.<sup>5</sup> The letters *ṭ*, *ḷu*<sup>6</sup> and *v*, and the secondary forms of *i* and *ī* closely resemble the corresponding letters of the plates of Jaṭilavarman.<sup>7</sup>

The inscription is dated in the 18th year of the reign of 'the king, the victorious Narasimhavarman.'<sup>8</sup> The same name occurs among the Pallava kings of Kāñchi. But the two centre figures of the bas-relief below the inscription make it impossible to attribute this record to the Pallava dynasty, whose crest was a bull and whose banner bore a club. The elephant appears at the top of three stone inscriptions of the Western Gaṅga dynasty, which have been published by Mr. Kittel,<sup>9</sup> and the goose (*hamsa*) is said to have been the device on the banner of the mythical Gaṅga king Koṅkapi.<sup>10</sup> As both an elephant and a goose are engraved below the inscription, it may be assumed with some probability that Narasimhavarman belonged to the Western Gaṅgas.

<sup>1</sup> A photograph of this slab is reproduced on the lower half of the Plate facing page 178; and a facsimile of the inscription is given on the Plate facing page 182.

<sup>2</sup> See, e.g., Sir A. Cunningham's *Coins of Ancient India*, Plate ii. No. 20, and Sir W. Elliot's *Coins of Southern India*, Plate ii. No. 41.

<sup>3</sup> *South-Indian Inscriptions*, Vol. II. No. 73.

<sup>4</sup> In *paḍiṇṇēṭṭavadu*, l. 2, and *maṇai-um*, l. 5.

<sup>5</sup> In *yāṇḍu*, l. 2, and *koḍuttuṁ*, l. 7.

<sup>6</sup> An inscription of the 3rd year of the same king was engraved on another stone slab, which is now missing; *South-Indian Inscriptions*, Vol. I. No. 134.

<sup>7</sup> *Ind. Ant.* Vol. VI. p. 101.

<sup>8</sup> See *South-Indian Inscriptions*, Vol. II. p. 387, note 5.

<sup>9</sup> Above, Vol. III. No. 11.

<sup>10</sup> *Ind. Ant.* Vol. XXII. p. 69 ff.



The inscription records the gift of some land and of a house at **Mukkuḍūr** to a Brāhmaṇa. The person who makes the grant, is introduced in the first person plural (l. 7) and in the first person singular (l. 8), but not named. Most probably the king himself is meant to have been the donor.

TEXT.<sup>1</sup>

|   |             |                      |                         |  |
|---|-------------|----------------------|-------------------------|--|
| 1 | Śrī         | [I*]                 | Kō                      | <sup>2</sup> viṣeya-Naraśiṅgaparumārku |
| 2 | yāṇḍu       |                      | paḍiṇettāvaḍu           | Śaṇm[ā]du-                             |
| 3 | raṇ         | tam=adi              | Vārandara-Śāttaiyaṇārku | Mu-                                    |
| 4 | kkuḍūr      | avaruḍai[ya]         | puṇ-pulamun=naṇ-pula-   |  |
| 5 | mum         | avar=irunda          | maṇai-um <sup>3</sup>   | [pā] <sup>4</sup> pu <sup>5</sup>      |
| 6 | śeydad=onṇu |                      | kai-nniriṇ=pey-         |  |
| 7 | dn          | piramadāyaṇ=kodnttēm | [I*]                    | I-                                     |
| 8 | du          | kāttār               | [kā]ṇ=mēlav=ēṇ=         |  |
| 9 | [ra]lai     | [I*]                 | Aṇa=ma[raṇaṅka]         | [II*]                                  |

## TRANSLATION.

Prosperity! In the eighteenth year (of the reign) of the king, the victorious **Narasimhavarman**,—having immersed in water (poured over our) hand one (coin) made of [6] *paṇam*,<sup>6</sup> we gave to Vārandara-Śāttaiyaṇār, a worshipper of Shāṇmātura (Kārttikēya), as a *brahmadāya*, his dry land and wet land and the house in which he resided (at) **Mukkuḍūr**. The feet of those who protect this (gift), shall be on my head.<sup>7</sup> Do not forget charity!<sup>8</sup>

## B.—INSCRIPTION OF THE 29TH YEAR OF PARANTAKA I.

The second rough stone slab,<sup>9</sup> which is set up to the left of the inscription A., bears, in *bas-relief*, a warrior who is marching towards the proper left. He holds a bow in his left hand and a sword in his right, and wears a head-dress, a necklace and a girdle. Behind him, on the proper right, is engraved a small quadruped, which looks like a donkey, but may be meant for a horse. The inscription is distributed round the upper portion of the sculpture. The first three lines run along the top of it. Of lines 4 to 12, the beginning stands on the left and the end on the right of the sculpture. The left portion of lines 7 to 12 is much worn.

The alphabet is Tamil, with the exception of the Grantha word *śrī* (l. 1). The type is the same as in the Tirukkalukkuṇṇam inscription of Parāntaka I.<sup>10</sup>

The inscription is dated in the 29th year of the reign of 'king **Parakēsarivarman**, the conqueror of **Madirai** (Madhurā),' i.e. of the **Chōla** king **Parāntaka I.**,<sup>11</sup> who ruled from about A.D. 900 to 940.<sup>12</sup> It records the death of a warrior, who was killed after he had recovered some cattle which the **Perumānadigaḷ** had seized at **Mukkuṭṭūr**. By 'the **Perumānadigaḷ**' we have probably to understand one of the kings of the **Western Gāṅga** family, who are known to have borne the title **Perumānaḍi**.<sup>13</sup>

<sup>1</sup> From inked estampages, prepared in 1896.

<sup>2</sup> Read *viṣaiya* (i.e. *vijaya*).

<sup>3</sup> Read *maṇaiyū*, and compare *Ind. Ant.* Vol. XXII. p. 68 f.

<sup>4</sup> This symbol is perhaps an archaic form of the figure '6.'

<sup>5</sup> This is probably an abbreviation for *paṇam*. A similar one is still in use; compare *South-Indian Inscriptions*, Vol. I. Nos. 52 and 55.

<sup>6</sup> Regarding this custom see above, Vol. III. p. 255, note 3.

<sup>7</sup> See above, p. 140, note 4.

<sup>8</sup> See *ibid.* note 5.

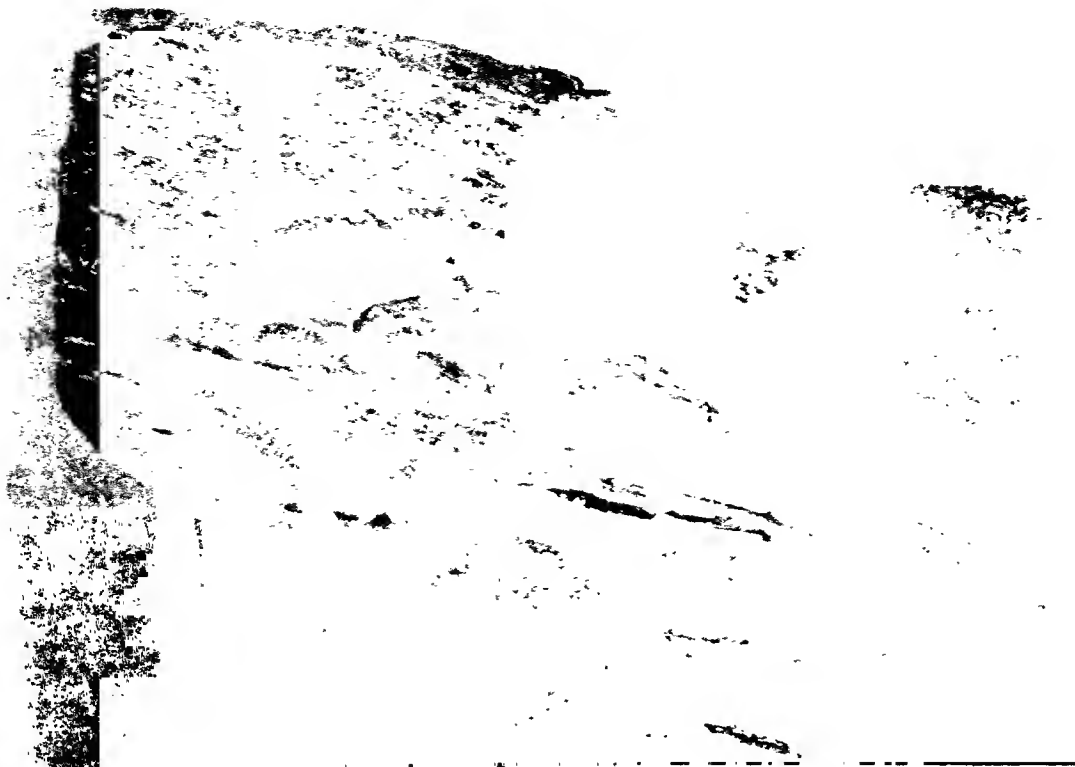
<sup>9</sup> A photograph of this slab is reproduced on the upper half of the Plate facing this page.

<sup>10</sup> Above, Vol. III. No. 38, B.

<sup>11</sup> See *South-Indian Inscriptions*, Vol. II. p. 379 f.

<sup>12</sup> See *ibid.* p. 381.

<sup>13</sup> See Dr. Fleet's *Kanarese Dynasties*, 2nd edition, p. 303 ff. I am quoting from an advance copy of this unpublished work, which I owe to the kindness of the author.





## TEXT.

|   |         |         |                   |     |    |                 |           |
|---|---------|---------|-------------------|-----|----|-----------------|-----------|
| 1 | Śr[ī]   | [I*]    | Madirai           | ko- | 7  | [kol]la         | mi[t]-    |
| 2 | ḍa      |         | kô=Pparakêśaripa- |     | 8  | [tu=p]patt[ā]-  |           |
| 3 | 'marr-  | iyāṇḍ-  | irubatto-         |     | 9  | [ṇ]             | Vadu[na]- |
| 4 | ṇba[d]  | āvadu   | Perumāna-         |     | 10 | [v]āraṇ         |           |
| 5 | ḍiga[ṇ] | =Mukku- |                   |     | 11 | [Va]radan=T[ā]- |           |
| 6 | [t]tūr  |         | toru=k-           |     | 12 | [ṇ]ḍaṇ          | [I*]      |

## TRANSLATION.

Prosperity! In the twenty-ninth year (of the reign) of king Parakêśarivarman who conquered Madirai,—when cattle were lifted<sup>2</sup> (at) Mukkuṭṭūr by the Perumāṇaḍigai, —Vadu[nav]āraṇ [Va]radan T[āṇ]ḍaṇ, having recovered (them), fell.

## C.—INSCRIPTION OF THE 32ND YEAR OF PARANTAKA I.

A third rough stone slab, which is lying on the ground to the left of the inscription B., bears, in bas-relief, a man wearing a head-dress and a loin-cloth, who faces the proper left and is fighting with a tiger, which has risen on its hind legs and is biting his left arm. In his right hand he holds a sword, with which he is piercing the abdomen of the tiger. The first five lines of the inscription run along the top of the sculpture. Of lines 6 to 9, the beginning stands on the left and the end on the right of the sculpture. The last three lines are only on the right of it. Lines 3 to 12 are engraved between rules drawn by the mason.

The alphabet is Tamil, with the exception of the Grantha syllables *śrī* (l. 1) and [ṇ]ma (l. 4). The characters resemble those of the preceding inscription (B.) and of the Tirukkaṇṇam inscription of Parāntaka I.<sup>3</sup> In these two documents, however, the letters *ṇ*, *ṇ* and *rai* appear in their modern forms, with centre loops instead of angles as in the present inscription.

The document is dated in the 32nd year of the reign of the same king as the preceding inscription (B.), and records that the slab was set up to mark the spot at which a tiger had been killed by an inhabitant of Mukkuṭṭūr.

## TEXT.

|   |                  |                  |    |               |         |
|---|------------------|------------------|----|---------------|---------|
| 1 | Śrī              | [I*]             | 7  | Mukkuṭṭūr     | Ku-     |
| 2 | Madirai          | ko-              | 8  | māra-[Na]ndai | Pu[la]- |
| 3 | ṇḍa              | kô=Ppara-        | 9  | [la]ppaṇ      | pu-     |
| 4 | kêśariva[ṇ]maṇku | y[ā]-            | 10 | li            | kutti-  |
| 5 | ṇḍu              | muppattu-ira[ṇ]- | 11 | na            | karaṇā- |
| 6 | ḍāvadu           | [I*]             | 12 | ḍṇ            | [I*]    |

## TRANSLATION.

Prosperity! In the thirty-second year (of the reign) of king Parakêśarivarman who conquered Madirai. (This is) the spot on the embankment, at which a tiger was stabbed by Kumāra-[Na]ndai Pu[la]ppaṇ of Mukkuṭṭūr, (a village) on the northern bank (of the Pālāṇu river).

<sup>1</sup> Read *mark=iyāṇḍ=*.

<sup>2</sup> The expression *toru=kkol[la]*, 'to lift catt'e,' is used also in the two Ambūr inscriptions, No. 23 below.

<sup>3</sup> Above, Vol. III. No. 38, B.

## No. 23.—TWO TAMIL INSCRIPTIONS AT AMBUR.

By E. HULTZSCH, PH.D.

Âmbûr is a town of 10,000 inhabitants in the Vêlûr tâlnka of the North Arcot district,<sup>1</sup> and a station on the Madras Railway. The temple of Nâgêśvara in the town contains an inscription of Kulôttuṅga-Chôla; one of the Hoysala king Vira-Vallâla; and one of the Vijayanagara king Râjasêkhara, the son of Mallikârnna (dated Śaka-Samvat 1390 expired, Sarvadhârin). In the Kâṅgarettikka Street two rough stone slabs are set up. Each of them bears at the top a Tamil inscription and below, on a countersunk surface, a **bas-relief**, which represents a warrior who is advancing towards the proper left, holds a bow in his left hand and a sword in his right, and is pierced by arrows. The head of the warrior is placed between two *chauris*, which appear to signify his being received into *svarga* on account of his heroic death. Behind the warrior on the left slab is a basket of fruits. The warrior on the right slab has a lamp in front, and a pot and another lamp at the back. These articles may be explained as offerings for the benefit of the souls of the two deceased warriors.

The inscriptions at the top of the two stones are nearly identical with each other. The first (A.) records the death of a son, and the other (B.) the death of a nephew, of a certain Akalaṅkattuvarâyar. The end of the three first lines of the inscription A. is broken away, but can be restored with the help of the corresponding portion of B. Similarly, the breaks at the end of lines 6, 7, 8, 9 and 11 of B. can be filled up with the help of A. The alphabet is Tamil and resembles that of the Kîl-Muṭṭugûr inscription of the 32nd year of Parântaka I.<sup>2</sup> The lines were ruled off by the mason before he engraved the two inscriptions.

The death of the two warriors took place at the occasion of a cattle raid, which the Nuḷamba had organized against Âmaiyûr. By 'the Nuḷamba' we have probably to understand one of the Pallava rulers of Nuḷambapâḍi.<sup>3</sup> Âmaiyûr, i.e. 'the tortoise village,' is an old form of the name Âmbûr. Just as the village of Udayêndiram,<sup>4</sup> it is said to have been situated in Mêl-Aḍaiyâru-nâḍu, a subdivision of the district of Paḍuvûr-kôṭṭam.

As stated before, the son and the nephew of a certain Akalaṅkattuvarâyar fell in the affray. The name Akalaṅkattuvarâyar corresponds to the Sanskrit Akalaṅka-Yuvarâja.<sup>5</sup> He was the chief of the *Koṇḍar*<sup>6</sup> of Perunagar-Agaram (A. line 8 f.), a place which I cannot identify, and was a servant of Pirudi-Gaṅgaraiyar. The date of the two inscriptions is the 26th year of the reign of 'the king, the victorious Nripatuṅga-Vikramavarman.'

A king named Nripatuṅga is the grantor of a Grantha and Tamil inscription on seven copper-plates, of which Mr. Sewell has furnished a few particulars.<sup>7</sup> This Nripatuṅga is said to have been the son of Dantivarman and a descendant of Pallava, and the seal of his grant bears the bull-crest of the Pallava kings. The original copper-plates were formerly preserved in the office of the Collector of North Arcot, but cannot be traced there now.

At Bâhûr near Pondicherry, M. J. de la Fon discovered a set of five copper-plates of the Pallava king Nripatuṅgavarman. The original plates were sent to Paris some years ago, but it is not known in whose hands they are at present. M. de la Fon was good enough to furnish me with a transcript prepared by a Tamil Paṇḍit, on which the following extracts are

<sup>1</sup> See the *Manual of the North Arcot District*, 2nd edition, Vol. II. p. 425.

<sup>2</sup> Above, No. 22, C.

<sup>3</sup> See above, p. 82, note 4.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 382.

<sup>5</sup> Compare the Kaśâkûḍi plates (*South-Indian Inscriptions*, Vol. II. No. 76), where *tuvarâjan* in the Tamil portion (text line 106) corresponds to *yuvardja* in the Sanskrit portion (text line 103).

<sup>6</sup> These are perhaps identical with the *Koṇḍakkârar*, a caste of fishermen.

<sup>7</sup> *Lists of Antiquities*, Vol. II. p. 30 f.

AMBUR STONES.



E. Hultsch, Photo.

Photo-etching: Survey of India Offices, Calcutta, June 1896



based. The inscription opens with 30 Sanskrit verses. The first verse contains an invocation of Vishṇu. Verses 2 to 6 give the following mythical pedigree:—Brahmā, Aṅgiras, Bṛhaspati, Śaṁyu, Bharadvāja, Drōṇa, Aśvatthāman and Pallava. From Pallava's family were born **Vimala, Koṅkanika** and other kings (v. 7). After Vimala *etc.* had gone to heaven, **Dantivarman**, a devout worshipper of Vishṇu, became king (vv. 8 and 9). The son of Dantivarman was **Nandivarman** (v. 12). His queen, named Śaṅkhā, was born in the **Rāshtrakūṭa** family (v. 13). Their son was **Nṛpatuṅgadēva** (v. 15). At the request of his minister, he granted three villages to a college (*vidyāsthāna*) at Bāhūr. The Tamil portion is dated in the eighth year of the reign of *kō viśaiya-Nṛpatuṅgavarman*, and contains further particulars about the villages granted. In the usual *captatio benevolentiae* of future kings (v. 31), the donor is styled 'king Nṛpatuṅgavarman, the worshipper of the lotus-feet of Vishṇu.' The inscription ends with the signature of the writer in Sanskrit (v. 32) and in Tamil.

Both copper-plate inscriptions agree in claiming for Nṛpatnūga descent from Pallava, the mythical ancestor of the Pallavas of Kāñchī.<sup>1</sup> Besides, the Bāhūr plates mention among Nṛpatuṅgavarman's remote ancestors Koṅkanika. This name seems to be a reminiscence of Koṅkaṇi, who is believed to have been the ancestor of the **Western Gaṅga** kings.<sup>2</sup> According to the same plates, Nṛpatuṅgavarman's father and grandfather were Nandivarman and Dantivarman. Nandivarman is also the name of the last Pallava king of Kāñchī, of whom we possess epigraphical records.<sup>3</sup> Dantivarman, however, is, like Nṛpatnūga, a name peculiar to the Rāshtrakūṭas.<sup>4</sup> In verse 13 of the Bāhūr plates we learn that this dynasty became actually connected with Nandivarman, who married Śaṅkhā, a princess of the Rāshtrakūṭa family.

Two unpublished stone inscriptions of *kō vijaya-Nṛpatuṅga-Vikramavarman* are found in the Tanjore and Trichinopoly districts.<sup>5</sup> As, in the tenth century of our era, North Arcot, Tanjore and Trichinopoly were included successively in the dominions of the Chōla king Parāntaka I., the Rāshtrakūṭa king Kṛishṇa III. and the Chōla king Rājarāja, and as the type of Nṛpatnūgavarman's stone inscriptions is decidedly more archaic than Rājarāja's, it is necessary to place the reign of Nṛpatnūgavarman before Parāntaka I. A century earlier, in A.D. 804, the Rāshtrakūṭa king Gōvinda III. claims to have conquered Dantiga, the ruler of Kāñchī.<sup>6</sup> This Dantiga is perhaps identical with Nṛpatnūgavarman's grandfather Dantivarman.<sup>7</sup> Nṛpatnūga is known to have been the surname of three Rāshtrakūṭa kings, the earliest of whom was Amōghavarsha I. (A.D. 814-15 and 876-78).<sup>8</sup> As the Bāhūr plates state that the Pallava king Nṛpatuṅgavarman was the son of Nandivarman by a Rāshtrakūṭa princess, and as grandchildren often receive the name of their grandfather, it may be assumed that Śaṅkhā, the mother of the Pallava king Nṛpatuṅgavarman, was the daughter of the Rāshtrakūṭa king Nṛpatnūga-Amōghavarsha I. This assumption would be in chronological agreement with the identification, made above, of Dantiga, the opponent of the Rāshtrakūṭa king Gōvinda III., with Dantivarman, the grandfather of the Pallava king Nṛpatuṅgavarman.

There are a number of stone inscriptions which may be attributed with some probability to Nṛpatuṅgavarman's father and grandfather, **Nandivarman** and **Dantivarman**. The latter

<sup>1</sup> See *South-Indian Inscriptions*, Vol. I. pp. 9, 25 and 144, and Vol. II. pp. 342 and 363.

<sup>2</sup> See *ibid.* p. 380.

<sup>3</sup> See *ibid.* pp. 344 f. and 363 f.

<sup>4</sup> Dantivarman I. and II. are the first and sixth kings of the Table facing p. 54 of Vol. III. above.

<sup>5</sup> These are: an inscription of the 21st year in the Virattānēśvara temple at Kaṇḍiyūr in the Tanjore tāluka (No. 17 of 1895), and one of the 2[3]rd year in the Saptarishīśvara temple at Lālguḍi in the Trichinopoly tāluka (No. 84 of 1892).

<sup>6</sup> *Ind. Ant.* Vol. XI. p. 127.

<sup>7</sup> This identification was already suggested by Professor Julien Vinson on p. 466 of a paper of his, which I have quoted in *South-Indian Inscriptions*, Vol. II. p. 342.

<sup>8</sup> No. 5 on the Table facing p. 54 of Vol. III. above.



has left a record in the Vaikāṇṭha-Perumāḷ temple at Kāñchī.<sup>1</sup> The former may be identical with *kō viśaiya-Nandi-Vikramavarman*.<sup>2</sup> Two other kings to whose names the two Tamil words *kō viśaiya*<sup>3</sup> are prefixed in their inscriptions, may have belonged to the same branch of the Pallavas. These are *kō viśaiya-Kampa-Vikramavarman* or *Kampavarman*<sup>4</sup> and *kō viśaiya-Narasimhavarman*. The Kīl-Muṭṭugūr inscription of the latter<sup>5</sup> bears, however, the emblems of the Western Gaṅga kings, and its alphabet is more archaic than that of the two Āmbūr inscriptions of Nṛipatuṅga. If it is kept in mind that the Bāhūr plates represent the latter as a descendant not only of Pallava, but also of Koṅkaṇi, the ancestor of the Western Gaṅga kings, we are driven to the conclusion that the old dynasty of the Pallavas of Kāñchī came to an end with *Nandivarman*, the opponent of the Western Chālukya king *Vikramāditya II.*; that *Narasimhavarman*, a Pallava by name, but Western Gaṅga by descent, succeeded them; that two of his successors, *Dantivarman* and *Nandivarman*, were the contemporaries of the Rāshtrakūṭa kings *Gōvinda III.* and *Amōghavarsha I.*; and that *Nandivarman's* son, *Nṛipatuṅgavarman* or *Nṛipatuṅga-Vikramavarman*, who ruled over North Arcot, Tanjore and Trichinopoly, discarded the emblems of the Western Gaṅgas and adopted those of the Pallavas.<sup>6</sup>

Finally an identification of *Pirudi-Gaṅgaraiyar*, who is mentioned as a contemporary of *Nṛipatuṅga-Vikramavarman* in the two subjoined inscriptions, may be attempted. The Udayēndiram plates of Hastimalla state that the Western Gaṅga king *Prithivīpati I.* fought with the Rāshtrakūṭa king *Amōghavarsha I.*<sup>7</sup> If I am correct in supposing the latter to have been a contemporary of *Nṛipatuṅga-Vikramavarman*, the *Pirudi-Gaṅgaraiyar* of the Āmbūr inscriptions is perhaps identical with the Western Gaṅga king *Prithivīpati I.*

*A.—First Stone.*

TEXT.<sup>8</sup>

|    |                               |                   |                       |                            |
|----|-------------------------------|-------------------|-----------------------|----------------------------|
| 1  | Śrī <sup>9</sup>              | [!*               | Kō                    | viśaiya-[Nīru*]-           |
| 2  | [pa]toṅga-Vikkirama[pa][ru]*- |                   |                       |                            |
| 3  | [ma][r*][k]ku                 |                   | yāṇḍ-irubattā[rāva*]- |                            |
| 4  | du                            | Paḍuvūr-kkōṭṭattu |                       | [M]ē-                      |
| 5  | l-Adaiy[ā*]ru-nāṭṭu           |                   |                       | Āmaiyr                     |
| 6  | mēl                           | Nuḷambaṇ          |                       | paḍaiy                     |
| 7  | vandu                         | toṛu=kkollā       |                       | Pīru-                      |
| 8  | di-Gaṅgaraiyar                | sēvagar           |                       | Peruna-                    |
| 9  | [ga]r-Agāra-Kkoṇḍa-kkāvidi    |                   |                       | Akalāṅkat-                 |
| 10 | tuvarāyar                     | [ma]gaṇ           | Śaṇaṇ                 | talarā                     |
|    |                               |                   | viṇḍ[u]               | paṭṭān <sup>10</sup> [!l*] |

TRANSLATION.

Prosperity! In the twenty-sixth year (*of the reign*) of the king, the victorious *Nṛipatuṅga-Vikramavarman*,—when the army of the *Nuḷamba* attacked *Āmaiyr*, (*a village*)

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 344, note 3.

<sup>2</sup> *ibid.* Vol. I. Nos. 108, 124 and 125.

<sup>3</sup> Other instances in which the word *viśaiya* is prefixed to the name of a king, are the Pallava princes *viśaiya-Skandavarman* and *viśaiya-Buddhavarman* (*Ind. Ant.* Vol. IX. p. 101) and the Vēṅgi king *viśaiya-Nandivarman* (above, p. 143, note 1).

<sup>4</sup> Two inscriptions of this king at Ukkal in the North Arcot district will be published as Nos. 5 and 8 of *South-Indian Inscriptions*, Vol. III.

<sup>5</sup> See above, page 177.

<sup>6</sup> See above, page 187.

<sup>7</sup> *South-Indian Inscriptions*, Vol. II. p. 381.

<sup>8</sup> From inked estampages, prepared in 1896.

<sup>9</sup> The first two lines of this inscription are engraved on erasures. The writer has left a blank space between *vi* and *śaiya* in the first line, and between *to* and *ṅga* in the second line.

<sup>10</sup> This word is written below the line.

in **Mél-Adaiyāru-nādu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**, in order to lift cattle,—**Śaṇaṇ**, the son of **Akalaṅkattuvarāyar**, (*who was*) the chief<sup>1</sup> of the *Koṇḍar* of **Perunagar-Agaram** (*and*) a servant of **Pirudi-Gaṅgaraiyar**, not relaxing (*in fight*), fell and died.

*B.—Second Stone.*

TEXT.

|    |                      |             |                 |
|----|----------------------|-------------|-----------------|
| 1  | Kô                   |             | visaiya-Niru-   |
| 2  | patoṅga-Vikkiramapa- |             |                 |
| 3  | ruma[r*]kku          |             | yāṇḍ=iruba-     |
| 4  | ttārāvadu            |             | Paḍuvū-         |
| 5  | r-kkōṭṭattu          |             | Mél-A-          |
| 6  | ḍaiy[ā]ru-nāṭṭu      |             | Âmai[y][ūr*]    |
| 7  | mél                  | Nuḷambaṇ    | [pa][ḍaiy*]     |
| 8  | vandn                | toru=kkolḷa | [P]i[rudi-Ga*]- |
| 9  | ṅgaraiyar            | śévagar     | Akalaṅkattu*]-  |
| 10 | varāyar              | marṅgaṇ     | Ma[ś]i[n]       |
| 11 | [ṇ]i                 | Vēḍaṇ       | Kaliyirāma[ṇ    |
|    |                      |             | paṭṭāṇ   *]     |

TRANSLATION.

In the twenty-sixth year (*of the reign*) of the king, the victorious **Nṛipatuṅga-Vikramavarman**,—when the army of the **Nuḷamba** attacked **Âmaiūr**, (*a village*) in **Mél-Adaiyāru-nādu**, (*a subdivision*) of **Paḍuvūr-kōṭṭam**, in order to lift cattle,—**Kalirāma**, a hunter (*Vēḍaṇ*) . . . . . (*and*) a nephew of **Akalaṅkattuvarāyar**, (*who was*) a servant of **Pirudi-Gaṅgaraiyar**, [*fell*].

No. 24.—NADAGAM PLATES OF VAJRAHASTA;

SAKA-SAMVAT 979.

By G. V. RAMANUJTI; PARLAKIMEDI.

These plates were discovered about two years ago at **Nadagām**, a village in the **Narasannapēṭa tāluka** of the **Gaṅjām** district, by one **Sanku Appanna**, a cultivator, while he was working in the field. It is believed by the villagers that the plates belonged to some **Jāṅgams**, a sect of **Śaivas**, who had been living in this locality until fifty years ago. Last year I received information of the discovery of these plates, and got them into my hands a few months ago. I sent them through **Mr. Weir**, the Collector of **Gaṅjām**, to **Dr. Hultzsch**, who has permitted me to edit them in this Journal. The owner is reported to be willing to have the plates preserved in the Government Central Museum, Madras.

The set consists of **five copper-plates**, of which the first has been engraved only on the inner side; the next three plates bear writing on both faces; the last plate is left blank on both sides and serves only for the protection of the writing on the back of the fourth plate. Each plate measures about  $8\frac{1}{2}$ " by 4" and has a hole to the proper right, through which a ring passes. This ring is about  $\frac{1}{2}$ " thick and about  $4\frac{1}{3}$ " in diameter. It had not yet been cut when the plates were sent to **Dr. Hultzsch**. Its two ends are soldered into the lower portion of a thick circular seal, on which is fixed an image of a bull couchant,  $1\frac{1}{2}$ " long and 1" high, with the figures of a conch-shell and a *chauri* to its proper right, the figures of a sword and an

<sup>1</sup> According to the Tamil dictionaries, *kāṇḍi* usually means 'a minister' or 'an accountant.'

elephant-goad to the left, a crescent in front, and what looks like a drum at the back.<sup>1</sup> Almost all these figures are seen on the seals of other plates issued by the Gāṅga kings, who were worshippers of Śiva. The weight of the plates is 3 lb 4½ oz. and that of the ring and seal 1 lb 5½ oz.; total, 4 lb 10 oz. The edges of each plate are raised into rims for the protection of the writing, which is in a state of nearly perfect preservation. The engraver did his work very carelessly, as may be seen from the numerous mistakes which are noticed in the footnotes. The last sentence of the inscription (in l. 57) is indistinct owing to the fact that three lines of writing had been originally engraved on and below line 57, and had been partially effaced before the sentence with which the inscription now ends was engraved. The three erased lines, as far as they can now be made out, run as follows :—

57 . . . . . मो । मञ्जामात्रे द-  
 58 खनायकस[र\*]मयाय दत्तम् । मयपांगुसामयेनेशपं . . स-  
 59 नसन्तनवर्त्तनमेव ॥

The alphabet employed belongs to the old Nāgarī type without any admixture of other kinds of characters. I infer that this type was in use in Kalinga during the time which this inscription may be referred to, from some stone inscriptions I have discovered in the village of Mukhalingam,<sup>2</sup> some on the walls of the temple there, and some on a stone lately dug out under my instructions. The characters of these inscriptions are almost the same as those used in the present plates, but they are more regularly shaped and perhaps exhibit older forms of some letters. The Eastern Chalukya type of the eleventh century is however more extensively in evidence here, as everywhere else in the Telugu country. The points that call for notice, are :—(1) Final *m* is denoted in six places (ll. 3, 14, 17, 30, 36, 48) by an *anusvāra* with a stroke under it, while in lines 48, 49 it is denoted in the usual manner. The truncated *ṣ* in the last line (57) is probably due to the carelessness of the engraver. The *anusvāra* is also used frequently, in some places on the top of a letter to its proper left, and in others by its side. (2) It is not easy in several places, except with the help of the context, to distinguish the *i* symbol on a consonant from the *ē* symbol, and also the *ā* from the *ī* symbol. (3) *ṇ* is distinguished from *l* by the absence of the top line on the former; but *ṇṇ*, being denoted by the addition of a horizontal stroke above the letter, is liable to be confounded with *l*; see *ṇṇa* in line 12 and *la* just above it in line 11. (4) The forms of *ṅa* in line 10; of *ṅha* in line 9, *ghā* in line 38, and *ṅghē* in line 35; of *ṅkha* in line 7 and *khyāṇ* in line 34; of *mbha* in line 42 are to be noted. (5) *ñcha*, which occurs five times (ll. 7, 13, 17 and 23), and *ñchha* (l. 8) are denoted by the nasal mark *ñ* placed after the signs for *cha* and *chha*. I cannot say whether this is due to the peculiarity of the pronunciation of the time.<sup>3</sup>

The language of the inscription is Sanskrit throughout, nearly half of it being verse and the other part prose. The composition is not free from blemishes; in the last eight lines the construction is faulty. As regards orthography, what prominently strikes one, is the employment of the *v* sign for *b* throughout, as also the doubling of a consonant after *r* (the exception to it being *rthi* in ll. 21 and 23), and the use of the nasals *ṇ* and *ṅ* (the only exceptions being found in ll. 34, 49 and 56, where *kh*, *g* and *j* are preceded by an *anusvāra*). *Ṣ* (palatal) is used for *s* (dental) in *śalīla* (l. 3) and *śīnē* (l. 44); *s* (dental) is used for *ś* (palatal) in *Santanu* (l. 24) and *māhēsvara* (l. 45); and *ś* for *sh* in *paṭṭakēśv=ālimpanti* (l. 42).

<sup>1</sup> Unlike the seal of the Parākīmeḍi plates of Vajrahasta's time (above, Vol. III. p. 220), this seal bears no legend.

<sup>2</sup> About 20 miles from Parākīmeḍi in the Gañjām district; see the last three paragraphs of this introduction.

<sup>3</sup> Sanskrit Paṇḍita of this part of the country may be heard to pronounce *jñā* as *gñā*. Compare above, Vol. III. p. 237.

The letter *v* is doubled before *y* in *navvyādhayaś=cha* (l. 38), while *j* is used for *jj* before *v* in *samujvala* (ll. 8 and 26).

This inscription records a grant of land to one **Pāṅgu-Sāmaya** (i.e. Sōmaya?) (l. 56) by **Vajrahasta**, a prince of the **Gāṅga** family, who is styled *Paramamādhēstara*, *Paramabhaṭṭāraka*, *Mahārājādhirāja* and *Trikaliṅgādhipati* (ll. 45-46). The charter was issued from **Kaliṅganagara**<sup>1</sup> (l. 44) and addressed to an assembly of his subjects (*janapada*), headed by his ministers (ll. 46-47). The grant was made in the Śāka year 979, on Sunday, the twelfth tithi of the bright fortnight of the month of Phālguna, corresponding to the 4th March A.D. 1058<sup>2</sup> (ll. 53-54). The corresponding cyclic year, Hēvilambin, is not mentioned—a point deserving of notice. The date of the grant is of some interest. It is known by the name of **Gōvinda-dvādaśī**,<sup>3</sup> an occasion occurring at intervals of not less than sixty years, when it is a custom among the Hindūs to make gifts of land and money. The object of the grant (ll. 48 to 51 and 56) seems to be an extensive tract of land, containing twelve villages, which were separated from the district (*viśhaya*) of **Ērada**<sup>4</sup> and constituted into a separate district, which was named the **Vēlpūrā-viśhaya** after its chief village, **Vēlpūra**. Nothing is recorded of the donee except the names of his parents, **Śrīkaṇṭha-Nāyaka** and **Vēdavi**, his grandfather **Ayitana**, and the latter's native place, **Chhili** (or **Ḍhili**?). But the three half-erased lines referred to above disclose a fact which establishes a close relationship between the donee and the king. **Sāmaya** is there spoken of as “my son-in-law, the **Daṇḍanāyaka S[ā]maya**.” The sentence which was subsequently engraved in the place of the obliterated passage (l. 57), records the grant of an additional village in the district of **Kōluvartani**.<sup>5</sup>

The inscription also records another date, even more important than the one given above, namely the date of **Vajrahasta**'s installation ceremony (verse 8): the Śāka year 960 (expired), while the sun was in **Vṛishabha**, (the moon) in the **Rōhiṇi-nakshatra**, in the **Dhanur-lagna**, on Sunday, the third tithi of the bright fortnight, corresponding to the 3rd May A.D. 1038, 8 h. 27 m. P.M. The corresponding cyclic year, **Bahudhānya**, is not given even here. The lunar month is not mentioned, though the lunar *tithi* is given. This date, like that of the installation of **Anantavarman-Chōḍagaṅga**,<sup>6</sup> is important as it gives us a certain, reliable landmark in the chronology of the **Gāṅgas**; and it is besides the earliest known date of this dynasty. The **Parākīmeḍi** plates of **Vajrahasta**'s time published by Professor **Kielhorn** (above, Vol. III. p. 220) are not dated, but are referred, on palæographical grounds, to the period of this very king **Vajrahasta**.

Like other grants of the kings of this dynasty, the present inscription opens with a panegyric passage describing the virtues and valour of the **Gāṅga** kings, their royal insignia, and their devotion to the god **Śiva**, established, under the name of **Gōkarnasvāmin**, on the top of **Mount Mahendra**.<sup>7</sup> Then follows a genealogy tracing the descent of **Vajrahasta**, who issued the charter, from one **Guṇamahārpa** (l. 12), whose son **Vajrahasta I.** is here spoken of as having consolidated the **Kaliṅga** kingdom by uniting the five parts into which it had been

<sup>1</sup> See the last paragraphs of this introduction for my identification of **Kaliṅganagara**.

<sup>2</sup> **Kannēpalli Chalamayya Sāstri** Gāru, a learned astronomer of **Lukulām** in the **Gaujām** district, kindly calculated for me the English equivalents of the Śāka dates mentioned in this inscription.

<sup>3</sup> The same learned astronomer pointed out to me the importance of this day. The following *śloka* was quoted by him: फाल्गुने शुक्लपक्षे चतुर्थे च दिवाकरे । नक्षत्रे सूर्यसुते जीवे कार्मुकसंस्थिते । पुष्ये च वसस्युक्ते शीमने भाद्रपदे । गोविन्दसदृशी प्रीतिर्देवानामपि दुर्लभा ॥

<sup>4</sup> [The *Ērada-viśhaya* is mentioned in an inscription at **Śrīkūrmam** (No. 324 of 1896).—E. H.]

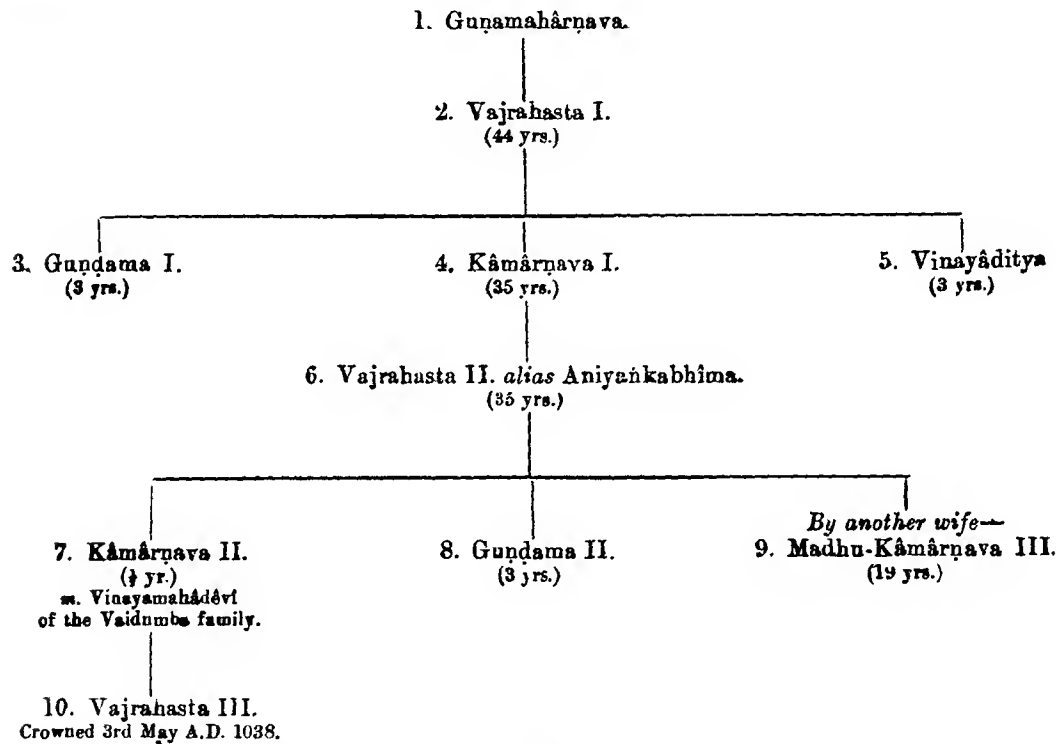
<sup>5</sup> [Mr. H. Krishna Sastri suggests that, as *kōla* is a synonym of *vardha*, *Kōluvartani* may be the same as *Fardhavartani*, on which see above, Vol. III. p. 127, note 5, and which occurs also in three inscriptions at **Mukhalīngam** (Nos. 185, 196 and 220 of 1896).—E. H.]

<sup>6</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>7</sup> Lines 1 to 12 as also ll. 44 to 47 of this inscription are worded similarly to ll. 1 to 13 and 33 to 36 of **Anantavarman's** grant of Śāka-Samvat 1003; *Ind. Ant.* Vol. XVIII. p. 162 ff.

formerly divided under the rule of five independent kings (verse 1).<sup>1</sup> Not a single historical fact is recorded in connection with the reign of any other of the kings mentioned here. The subject matter (some of which is here put in verse) is almost the same as that contained in the inscription of Anantavarman, above referred to. One of the kings, **Vajrahasta II.**, whose liberality in giving away a thousand elephants to mendicants is everywhere described in the same manner, is here for the first time mentioned with a second name, **Aniyaṅkabhima** (l. 22). Verses 10 and 11 of this inscription, extolling **Vajrahasta III.**, the last king of that name, are, word for word, the same as those in lines 77-81 of one of Anantavarman's grants, dated Śaka-Saṃvat 1040.<sup>2</sup> It is evident from the dates of these grants that the writer of the latter copied these verses from an earlier inscription. The information contained in the Nāḍagām plates may be conveniently exhibited in the following genealogical table:—

TABLE I.



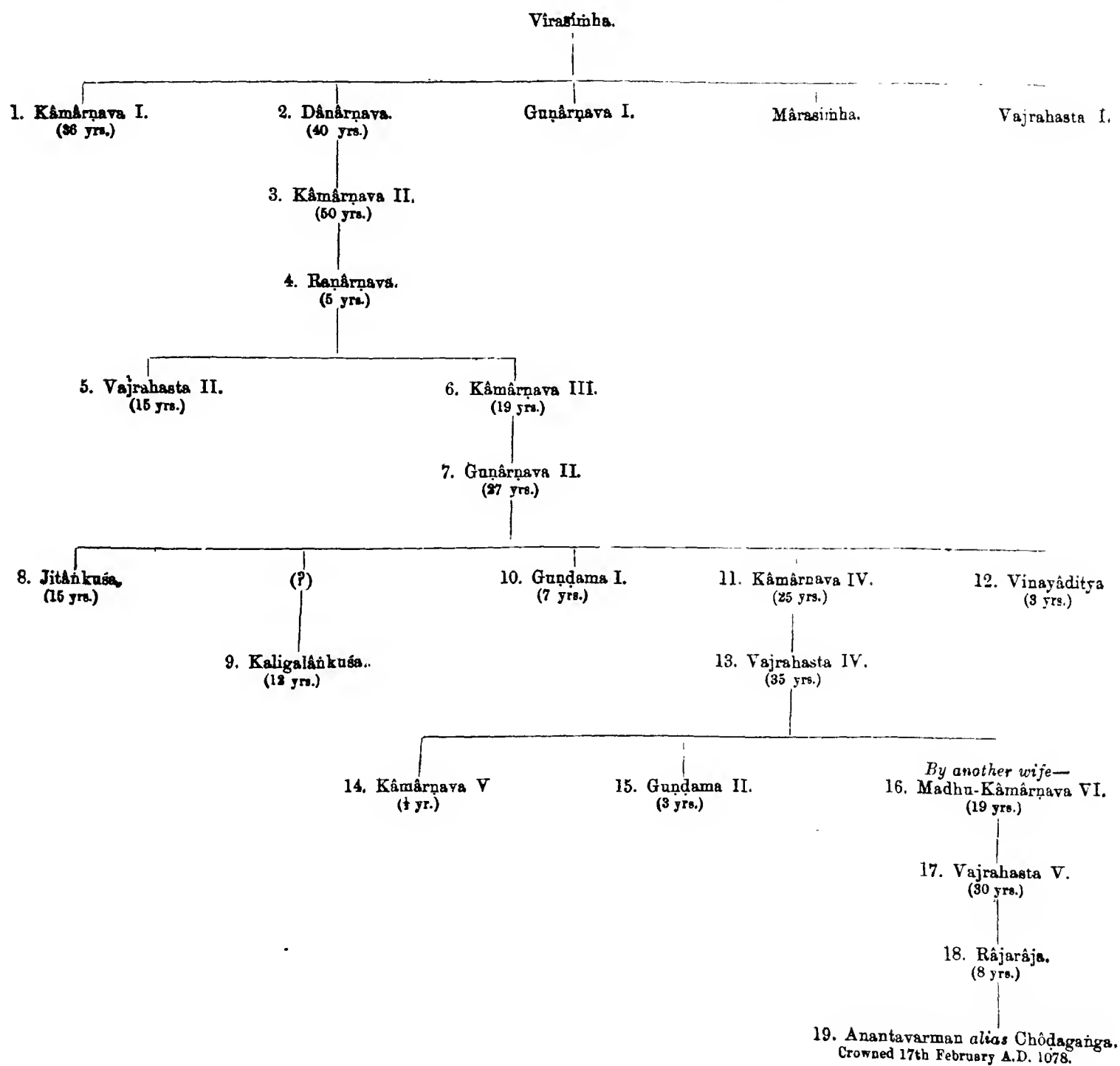
<sup>1</sup> Anantavarman's grant of Śaka-Saṃvat 1040 states that the eldest of these five brothers, "Kāmārṇava (I.), gave over his own territory (Gaṅgavāḍi) to his paternal uncle and, with his brothers, set out to conquer the earth, and came to the mountain Mahēndra. Having there worshipped the god Gōkarṇasvāmin, through his favour he obtained the excellent crest of a bull; and then, decorated with all the insignia of universal sovereignty (does this imply the king's conversion to Śaivism?), having descended from the summit of the mountain Mahēndra, and being accompanied, like Yudhisṭhira, by his four younger brothers, Kāmārṇava (I.) conquered (king) Balāditya, who had grown sick of war, and took possession of the Kalinga countries . . . . Having decorated his younger brother Dānārṇava with the necklace (of royalty, as a token that he should succeed him in that kingdom), he gave to Guṇārṇava (I.) the Ambavāḍi-vishaya; to Mārasiṃha, the Sōḍā-maṇḍala; and to Vajrahasta (I.), the Kaṇṭaka-vartani;" see *Ind. Ant.* Vol. XVIII. p. 170 f. After Kāmārṇava I., his brother Dānārṇava is said to have ruled the kingdom, and he is said to have been succeeded by his son. Is it to be supposed that, according to the present grant, the provinces Ambavāḍi, Sōḍā and Kaṇṭaka-vartani continued to be governed by the descendants of Kāmārṇava's brothers till they were conquered by Vajrahasta, the son of Guṇamahārṇava? Ambavalli and Sōḍa, two villages in the Parākimeḍi Zamindāri, may be identified with the chief towns of two of the provinces named above.

<sup>2</sup> *Ind. Ant.* Vol. XVIII. p. 168.

# THE GANGAS OF KALINGA.

(To face page 186.)

(TABLE II.)





In the *Indian Antiquary* (Vol. XVIII. p. 161 ff.) Dr. Fleet has published three grants of **Anantavarman**, which are dated in the Śaka years 1003, 1040 and 1057, and contain genealogical lists of the Gāṅgas. Those given in the first and the third agree with each other and with the one given in the present grant. Anantavarman's grant of Śaka-Saṃvat 1040 professes to trace the genealogy of the Gāṅgas from the very beginning of things. Setting aside for the present the names of all rulers that preceded Kāmārṇava I., who is said to have taken the Kālīṅgas (i.e. the country of Kālīṅga) from Balāditya, the then ruler,— if we compare the list with that given in the present grant, we see that both correspond with each other from the 7th name in the second list, Guṇārṇava (Guṇamahārṇava in the first list), but with several discrepancies which render the authenticity of the second list suspicious. As no genealogical table is appended to Dr. Fleet's paper on the grant of Śaka-Saṃvat 1040, I take the liberty to give it here (facing page 186) for the purpose of a close comparison with the first list.

Table I. shows that Guṇamahārṇava— Guṇārṇava II. of Table II.— had a son named Vajrahasta, who reigned for 44 years; but Table II. omits his name, evidently through an oversight of the officer who drafted the inscription. For, the fifth king in the second list is called "the second Vajrahasta," and the thirteenth king "the fourth Vajrahasta." Table II. gives the names of two kings, Jitāṅkuśa and Kaligalāṅkuśa (his brother's son), who are said to have preceded Guṇadama I. and to have reigned for 15 and 12 years, respectively, but these names are omitted in Table I. It is also to be noted that the length of the reign of Guṇadama I. and that of (his brother) Kāmārṇava IV. are stated in Table II. to be 7 and 25 years, while Table I. has the figures 3 and 35 instead. Finally, the second list makes Vajrahasta V. the son of Madhu-Kāmārṇava VI., while the present grant states that Vajrahasta "was born from Kāmārṇava, the eldest son of Vajrahasta."<sup>1</sup> Under these circumstances I am not inclined to depend on the memory of the scribes of Anantavarman's reign for the accuracy of facts relating to a period removed by centuries.

The identification of most of the places mentioned in this grant is rendered difficult by the carelessness of the engraver, which affects proper names very seriously. There is a village called Bādām in the Narasannapēṭa tāluka, near the village where the inscription was discovered. In the Chicacole tāluka is a village named Boppadām at a distance of about 15 miles from Bādām. I cannot say at present whether Vādām and Vappudām of the grant (l. 48 f.) can be identified with these.

I desire to take advantage of this opportunity to express my views regarding the identification of **Kālīṅganagara**, a town mentioned in all the copper-plate inscriptions of the Eastern Gāṅgas as their residence, and presumably as the capital of their kingdom. This place has been for many years identified with the modern Kalingapatam, a seaport in the Gañjām district. But there is evidence that goes to contradict this identification, which is not based on any recorded facts, but seems to have been suggested only by the similarity between the two names. There are no antiquities, or even traces of them, in Kalingapatam of a nature which could suggest the fact of its ever having been the capital of the Kālīṅga kingdom. That there may have been some, and that the sea may have swallowed them up, are both gratuitous assumptions. Let us therefore discard an unfounded belief which has so long taken possession of us, place ourselves in a state of ignorance regarding the identification of the town, and then examine the following facts.

In the Parlākimeḍi Zamīndārī of the Gañjām district, at a distance of about 20 miles from Parlākimeḍi, its chief town, there is a place of pilgrimage named **Mukhalingam**<sup>2</sup> on the left

<sup>1</sup> In Anantavarman's grants of Śaka-Saṃvat 1003 and 1057 it is doubtful which of the two Kāmārṇavas is meant to be the father of Vajrahasta.

<sup>2</sup> The antiquities of this place were, for the first time, examined by me about two years ago; see the *Madras Journal of Literature and Science* for 1869-94, p. 68 ff.



bank of the Vamśadhārā. Here are three temples dedicated to Śiva under the names **Madhukēśvara**, **Bhimēśvara** and **Sômēśvara**.<sup>1</sup> The first has numerous inscriptions on its walls and pillars, only some of which I have examined, the others being covered with a thick coating of lime. The second temple also has a few inscriptions. Besides these, there are ruins of temples and other buildings all over the village and beyond it southwards for about two miles as far as another village, named **Nagarakatakam**, which belongs to the Narasannapêta tāluka. Here and there large slabs of stone, containing inscriptions and well-sculptured figures, are dug out. It is just near this place that the copper-plates which I brought to the notice of Dr. Hultzsch (above, Vol. III. p. 127), were discovered, as also a set of plates published by Dr. Fleet in the *Indian Antiquary*. Most of the inscriptions here record grants made in favour of the gods **Madhukēśvara** and **Aniyaṅkabhīmēśvara** by private individuals, public officers of the state, and persons belonging to the royal family, in the reign of **Anantavarman-Chôḍagaṅga-dēva**. There are inscriptions, or rather parts of them, in characters of an earlier period, which I have not thoroughly examined. The god is referred to in the following manner: *Kāliṅg-āvanī-nagarē śrīman-Madhukēśvarāya Sarvāya* and *Kāliṅga-dēśa-nagarē śrīman-Madhukēśvarāya dēvāya* in Sanskrit verses; *Nagaramuna Madhukēśvara-dēvaraku* and *Nagarānu nīti śrī-Madhukēśvara-dēvaraku* in Telugu inscriptions. This shows that the town where the temples stand, was called Nagara or Kāliṅga-(dēśa-)nagara, i.e. "the Nagara of the Kāliṅga (country)."<sup>2</sup> There is a *Kshētramāhātmya*, of course containing legendary accounts of temples, which mentions four names by which the town was called at different periods: **Gōvinda-kānana**, **Jayantapura**, **Madhukēśvara** and **Mukhalingam**. Śiva is said to have made himself manifest in the trunk of a *madhūka* tree; hence the name **Madhukēśvara**. A frieze on one of the gateways of the temple is explained by the priests as illustrating the origin of the god.

The copper-plate inscription of Śaka-Samvat 1040, published by Dr. Fleet (*Ind. Ant.* Vol. XVIII. p. 170 f.), records two facts which bear on this question: (1) **Kāmārṇava I.**, the alleged founder of the Gāṅga dynasty (see Table II. above) had for his capital (*rājadhānī*) the town named **Jantāvuram** (l. 49 f.). This is perhaps a mistake for **Jayantapuram**, which is mentioned in the *Kshētramāhātmya*. (2) **Kāmārṇava II.**, the nephew of **Kāmārṇava I.**, had a town named **Nagara**, "in which he built a lofty temple for an emblem of the god Īśa in the *liṅga* form, to which he had given the name of **Madhukēśa**, because it was produced from a *madhūka* tree" (l. 61 f.). As stated above, this temple still exists at **Mukhalingam**. In the inscription which I am now editing, **Vajrahasta II.** receives the surname **Aniyaṅkabhīma** (l. 22). It is most probable that the idol in the second temple, above referred to, took its name **Aniyaṅkabhīmēśvara** from this king, who established it, or for whose religious merit it was established by others.

It appears that the name **Mukhalingam** is a corruption of **Mohalingam**, which is the Oriya (or Prākṛit) form of *Madhū[ka]-liṅgam*. The Telugu Brāhmapas, to whom the Oriya form was unintelligible, explained it in the *Kshētramāhātmya* as a compound of *mukha* and *liṅga*, i.e. 'a *liṅga* with a face'.<sup>3</sup> From an examination of the above facts, I am inclined to believe that the site now covered by the villages **Mukhalingam** and **Nagarakatakam** (literally, 'a royal residence in Nagara') and by the ruins between them represents the ancient capital of Kāliṅga.<sup>4</sup>

<sup>1</sup> Sômēśvara's temple may have been built by Sōmaya, the person in whose favour the present grant was made, provided that *Sāmaya* is a mistake for *Sōmaya*.

<sup>2</sup> A few weeks ago I found in the **Madhukēśvara** temple a stone inscription of **Anantavarmadēva**, which records a grant issued 'from Kāliṅganagara.' The occurrence of this name at **Mukhalingam** itself confirms my identification.

<sup>3</sup> This is suggested to me by Mr. S. Rāmaya, B.A., of Parlākimeḍi.

<sup>4</sup> I do not here enter into a discussion of the question whether **Kāliṅganagara** was founded by **Kāmārṇava II.** or existed before him, because this would involve an examination of the intricate problem of the connection between the Gāṅga kings mentioned in Tables I. and II. given above, and the Gāṅga kings mentioned in more than a dozen copper-plate inscriptions, whom Dr. Fleet supposes to belong to an earlier dynasty.

Of the many monumental works with which the devotion of several powerful Gāṅga kings embellished their capital, these three temples alone remain. Surrounded by the ruins of other buildings, they still serve to attest the former magnificence of *Kalinganagara*.

TEXT.<sup>1</sup>*First Plate.*

- 1 श्री<sup>2</sup> स्वस्ति [॥\*] श्रीमतामखिलभुवनविनुतनयविनयदयादानदा-
- 2 क्षिप्रसत्यशौचशौर्यधैर्यादिगुणरत्नपवित्रकाणा-
- 3 मात्रेयगोत्राणाम्<sup>3</sup> विमलविचाराचारपुण्यशलिलप्रक्षालित-<sup>4</sup>
- 4 कलिकालकल्मषमषीणां महामहेन्द्राचलशिखरप्र-
- 5 तिष्ठितस्य सचराचरगुरोः सकलभुवननिर्माणे-
- 6 कसूत्रधारस्य शशाङ्कचूडामणेर्योगवतो<sup>5</sup> गोकर्णस्वामि-
- 7 नः प्रसादात्मसादादितैकशङ्कभेरीपञ्चमहाशब्दधवलच्छ-<sup>6</sup>
- 8 त्रहेमचामरवरवृषभलाञ्छनसमुज्ज्वलसमस्तसाम्राज्यम-<sup>7</sup>
- 9 हिम्नामनेकस[म\*]रसङ्घट्टसमुपलब्धविजयलक्ष्मीसमा-<sup>8</sup>

*Second Plate; First Side.*

- 10 लिङ्गितोतुङ्गभुजदण्डमण्डितानां त्रिकलिङ्गमहोभुजां ग[॥\*].
- 11 ज्ञानामन्वयमलङ्कारिणोविणोरिव<sup>10</sup> विक्रमाक्रान्तधराम-
- 12 [ण्ड\*]लस्य गुणमहार्णवमहाराजस्य<sup>11</sup> पुत्रः ॥ पूर्व भूपतभूर्विभु-<sup>12</sup>
- 13 ज्य वसुधा या पञ्चभिः पञ्चधा भुक्ता भूरिपराक्रमा<sup>13</sup> भु-
- 14 ज्वलातामेक<sup>14</sup> एव स्वयम् [॥\*] एकीकृत्य विजित्य<sup>15</sup> सत्कनिव-
- 15 हान<sup>16</sup> श्रीवज्रहस्तयतुष्टत्वारिंशतमत्युदोरचरित-<sup>17</sup>
- 16 : सर्वामरक्षीसमा<sup>18</sup> ॥ [१\*] तस्य तनयो गुणमराजा<sup>19</sup> वर्षत्रयमपा-
- 17 लयत महोम् ॥ तदनुजः कामार्णवदेवः पञ्चत्रिंशतमव्दका-<sup>20</sup>
- 18 न् ॥ तस्यानुजो विनयादित्य[:\*] समास्तिस्र[:\*] ॥ ततः कामार्णवाज्जाते<sup>21</sup>

<sup>1</sup> From the original plates.<sup>2</sup> Denoted by a symbol.<sup>3</sup> Read गोत्राणां. म् is denoted here by an *anusvara* with a stroke below it, as also in ll. 14, 17, 30, 36 and 48.<sup>4</sup> Read सलिलप्रक्षालितं<sup>5</sup> Read भगवतो.<sup>6</sup> Read शब्दधवलच्छम्.<sup>7</sup> Read समुज्ज्वल.<sup>8</sup> Read लस्य.<sup>9</sup> Read लिङ्गितोतुङ्गम्.<sup>10</sup> Read विणोरिव.<sup>11</sup> The engraver first wrote रि for रा and then erased the i.<sup>12</sup> Read भूपतिभिर्विभज्य.<sup>13</sup> Read पराक्रमो.<sup>14</sup> Read ज्वलातामेक.<sup>15</sup> Read शब्द.<sup>16</sup> Read श्रीवज्रहस्तयतुष्टत्वारिंशतम्.<sup>17</sup> Read दार.<sup>18</sup> Read रक्षीसमाः.<sup>19</sup> Read गुणमराजा वर्षम्.<sup>20</sup> Read मव्द.<sup>21</sup> Read ज्जाते.

## Second Plate ; Second Side.

- 19 जगतीकल्पभूरुहः । योराजद्राजितः)च्छायो वज्रहस्तोवनी-  
 20 पतिः ॥ [२\*] <sup>1</sup>प्रस्थोदन्मदगन्धलुब्धमधुपव्यालीढगण्डाङ्गज-<sup>2</sup>  
 21 त्रयिभ्यः<sup>3</sup> समदासहसमतुलो यस्त्वागिनामगणी[:\*]<sup>4</sup> [1\*] सः) श्री-  
 22 माननियङ्गभीमनृपति[र्मा\*]<sup>5</sup>कान्वयीतंसकः<sup>6</sup>  
 23 पञ्चतिशतमब्दकान्गमभुनक्के[थ्यं]<sup>7</sup> स्तुतः पार्थि-  
 24 वेः<sup>8</sup> ॥ [३\*] तदगस्तुः<sup>9</sup> स रराज सन्तनासमस्त्रमसासमतारि-<sup>10</sup>  
 25 मणलः [1\*] मापात<sup>11</sup> कामार्णवभूपतर्भुव<sup>12</sup> समहिमानहंस-  
 26 मां समुज्ज्वलः<sup>13</sup> ॥ [४\*] तदनु तदनुज्ज्वलो<sup>14</sup> चत्तजश्रोपमानो गेण-<sup>15</sup>  
 27 नधिरन[व]द्या गण्डमस्थो मदा सः [1\*] सकलमदमनचची-<sup>16</sup>

## Third Plate ; First Side.

- 28 णि वर्षाणि धात्रीवलयमलघुतेजोनिर्जितारातिचक्रः<sup>17</sup> ॥ [५\*] त-  
 29 तो हेमातुरसस्त्र<sup>18</sup> मधुकाम[र्मा\*]<sup>19</sup>र्णवो नृपः ॥० यवति<sup>19</sup> स्मावनी-  
 30 मतामब्दामकार्णवीशतैम्<sup>20</sup> ॥०॥ [६\*] अथ वज्रहस्तनुपकर-<sup>21</sup>  
 31 ग्रसुतादखिलगुणिजना[य\*]<sup>22</sup>गण्डकामार्णवात्कवीन्द्रप्र-  
 32 <sup>23</sup>गयमानावदातशमकीर्तः<sup>24</sup> ॥ श्रिय<sup>25</sup> इव <sup>26</sup>वेदुम्बान्वय-  
 33 पयःपयोनिधिसमद्वायाश्च<sup>26</sup> [1\*] यः समजनै<sup>27</sup> विनयमहा-  
 34 दव्याः<sup>28</sup> श्रीवज्रहस्त इति तनयः ॥ [७\*] वियदृतुनिधिसंख्यां याति  
 35 <sup>29</sup>शाकाब्दसहस्रे दिनकुट्टपभुक्<sup>30</sup> राह्मिणीभ सलज्जे [1\*] धनुषि च सि-  
 36 तपद्मे सूर्यवारे वृत्तीयां<sup>31</sup> युजि सकलधरित्रीं रचितुम्<sup>32</sup>

<sup>1</sup> Read प्रस्थीत°.<sup>4</sup> Read °मशयोः.<sup>8</sup> Read °योत्तसकः.<sup>9</sup> Read पार्थिवः.<sup>10</sup> Read शतनीत्यसः समन्तान्धमितारिमन्त्रलः.<sup>12</sup> Read °भूपतिर्भुवं समृद्धि°.<sup>13</sup> Read गुणनिधिरनवदी गुण्डमास्थी मुदा.<sup>17</sup> Read चक्रः.<sup>20</sup> Read °मतामब्दानेकान्विश्रितम्.<sup>24</sup> Read शुभ.<sup>26</sup> Read समुद्र°.<sup>29</sup> Read शाकाब्द.<sup>31</sup> Read वृत्तीयायुजि.<sup>2</sup> Read लुब्ध.<sup>5</sup> Here space is left for the insertion of र्मा.<sup>7</sup> Read पञ्चविंशतमब्दकान्गमभुनक्कृष्टवै.<sup>9</sup> Read तदगस्तुः.<sup>12</sup> Read समुज्ज्वलः.<sup>19</sup> Read °रसस्त्र.<sup>21</sup> Read °नृपवर°.<sup>22</sup> Read श्रिय.<sup>27</sup> Read समजनि.<sup>30</sup> Read दिनकृति हयमखे रोहिणीमे सुखरने.<sup>32</sup> Read रचितुं.<sup>3</sup> Read °नाजानर्धभ्यः समदासहस्रम्°.<sup>11</sup> Read क्षपाश्च.<sup>14</sup> Read °जगता चित्त°.<sup>16</sup> Read सकलमिदमरचक्षोषि वर्षाणि.<sup>19</sup> Read यवति.<sup>23</sup> Read °गीयमाना°.<sup>26</sup> Read वेदुम्बा°.<sup>28</sup> Read देव्याः.

i.

2  
4  
6  
8

कुवयविम कय मव मय द सा दा म क  
सुवि सुवि दि मा न सु वि वि कु का ला  
वि म सा वि म ल वि सा ना सा व पु वि म ल वि म ल  
का क क व म ली म दा म ल म ल वि म ल  
वि न सु म य ना य न म म म म म म म म  
क म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म

ii a.

10  
12  
14  
16  
18

लि लि ता तु म सु वि द म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली  
म म म म म ली म ली म ली म ली म ली

ii b.

20  
22  
24  
26

म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म  
म म म म म म म म म म म म म म म



*Third Plate ; Second Side.*

- 37 याभिपिक्तः<sup>1</sup> ॥ [८\*] न्यायेन<sup>2</sup> यच्च सममाचरितुं तिवर्त्ते<sup>3</sup> मार्त्ते-  
 38 च रक्षति<sup>4</sup> मदीक्षितप्रतापे [1\*] नव्याधयस<sup>5</sup> नरघाश मरा-  
 39 पृष्टश्च शश्वत्तजा भुवि भवनि<sup>6</sup> विभूतमर्त्यः ॥ [८\*] व्याप्ते ग[1\*] कुक्षौ-  
 40 त्तमस्य यशसा<sup>8</sup> दिक्ककवाले शशिप्रदातामलिनेन<sup>9</sup> य-  
 41 स्व भुवन(ः)प्रज्ञादसम्यादाग<sup>10</sup> [1\*] सि[न्द्र]रैरभिसान्द्रपङ्कप-  
 42 टलौ<sup>12</sup> कुम्भस्थलीपटकेखालिम्पन्ति<sup>13</sup> पुनः पनाच<sup>14</sup> हरि-  
 43 तामाधारणा<sup>15</sup> वारणान<sup>16</sup> ॥ [१०\*] अनुरागेण गुलिनो<sup>17</sup> यस्य वक्षोमुखा-  
 44 जयोः<sup>18</sup> [1\*] आशीने<sup>19</sup> श्रीसरसत्यावनुकुले वैराजतः ॥ [११\*] कलि-  
 45 क्कनगरात्परममाहेस्वरपरमभट्टारकमहाराजाधिरा-<sup>20</sup>

*Fourth Plate ; First Side.*

- 46 जत्रिकलिङ्गाधिपतिश्रीमद्व्यहस्तदेव[ः\*] कुशली समसामात्य-<sup>21</sup>  
 47 प्रमस्वजनपदान्समाह्वय समाप्रापयति [1\*] विदितमस<sup>22</sup> सवत-  
 48 म् । एरदविपये<sup>24</sup> ॥ वेत्पूरगामम<sup>25</sup> । चुम्बुका । वप्पुडाम् । वज्जुरम ।  
 49 अर्स्वगो . . [त्येस्मिन्वा]<sup>27</sup> । कीनूरन । पोदुष वाडाम् मूर्तिगाम्  
 कनम-  
 50 रम्य देवरेमचिकीडम । गुद्रपी [1\*] एतन<sup>28</sup> डादश ग्रमन<sup>29</sup>  
 51 (॥) वेत्पूराविषयेचूम्भिकिकृत्वा<sup>30</sup> चतुःशोभावच्छिन<sup>31</sup> सत-  
 52 लस्यलं सर्वपीडाविवर्जितं<sup>32</sup> आचन्द्रार्कचितिसमकालं याव-  
 53 आतापिचोरात्मनः पुष्ययशोहृदये अजमिरिनिधिशाक-  
 54 व्दे<sup>33</sup> (॥) फ[1\*]लुनामलपद्ये (॥) हादश्रामादित्यवारे । [क्षि]लिनिवासिनः

<sup>1</sup> Read योभिपिक्तः.<sup>4</sup> Read रक्षति मही°.<sup>6</sup> Read भवनि विभूतिमत्यः.<sup>9</sup> Read प्रदीता°.<sup>12</sup> Read पटलैः.<sup>15</sup> Read °माधोरणा.<sup>18</sup> Read मुखजयोः.<sup>20</sup> Read माहेस्वर.<sup>22</sup> Read °मस्तु भवताम्.<sup>24</sup> Read वप्पु°.<sup>26</sup> Read बामान्.<sup>28</sup> Read °वर्जित.<sup>2</sup> Read न्यायेन.<sup>5</sup> Read निर्व्याधयश्च निरघाश मलापघाश.<sup>7</sup> Read कुली°.<sup>10</sup> Read संपादिना.<sup>13</sup> Read °केखा°.<sup>16</sup> Read °बान्.<sup>19</sup> Read आसीने श्रीसरसत्यावनुकुले विराजतः.<sup>21</sup> Read समसामात्य.<sup>23</sup> Read विषये.<sup>27</sup> Read °न्वा.<sup>30</sup> Read °विषयेतिनामकोकिल ?<sup>32</sup> Read आकाशे.<sup>3</sup> Read तिवर्त्त.<sup>8</sup> Read दिक्चक्र°.<sup>11</sup> Read सैन्धूरैरति°.<sup>14</sup> Read पुनश्च.<sup>17</sup> Read बुक्षिनी.<sup>25</sup> Read प्रमस्व.<sup>29</sup> Read ग्रामम्.<sup>31</sup> Read एतान्.<sup>33</sup> Read °शोभावच्छिनः सजसस्यस्यः.

## Fourth Plate; Second Side.

- 55 अयितनाख्यस्य पुत्रः (i) श्रीकण्ठनायकः । तस्य भार्या वेदवी । तयो-  
 56 : संज्ञात[१\*]य पांगुसामयाय 'ताम्रशासनं कृत्वा (i) वेद्युगाविषय'  
 57 प्रदत्तम्' । कोलुवर्त्त[नि]विषये' [तुगिल]प्र[१\*]म[:\*] प्रदत्त[:\*] ॥

## TRANSLATION.

(Line 1.) Ōm. Hail! The son<sup>5</sup> of the *Mahārāja Guṇamahārṇava*, who took possession of the circle of the earth by (*his*) valour, as *Vishṇu* by (*his*) stride, (*and*) who adorned the race of the *G[ā]ṅgas*, who were prosperous; who were sacred through (*the possession of*) gem (-*like*) virtues, celebrated in the whole world, such as wisdom, modesty, generosity, charity, politeness, truthfulness, purity, valour and courage; who belonged to the *Ātrēya gōtra*; who had the stains of the impurities of the *Kali* age washed away by pure thoughts and deeds (*as by*) holy waters; who had the glory of universal sovereignty illumined by (*their royal insignia*, *viz.*) the unique conch-shell, the drum, the five *mahāśabdas*, the white parasol, the golden *chaurī* and the excellent bull-crest, which were acquired by the favour of the worshipful *Gōkarṇasvāmin*, who is established on the top of the high mountain *Mahēndra*, who is the lord of the animate and the inanimate (*creation*), who is the sole architect in the construction of all the worlds, (*and*) who has the moon as a head-ornament; who were adorned with lofty staff-like arms which were embraced by the goddess of victory obtained in the scuffle of numerous battles; (*and*) who were the lords of the country of the *Three Kalingas*,—

(Verse 1.) The glorious *Vajrahasta*, whose conduct was very noble (*and*) whose valour was great, protected for forty-four years that whole earth which had been formerly divided into five (*parts*) and enjoyed by five kings,—after having singly (*and*) in person defeated hosts of enemies by the prowess of (*his*) arms (*and thus*) united it (*viz.* the earth).

(L. 16.) His son, king *Guṇ[d]ama*, ruled the earth for *three years*; his younger brother, king *Kāmārṇava*, for *thirty-five years*; (*and*) his younger brother, *Vinayāditya*, for *three years*.

(V. 2f.) Then, king *Vajrahasta*, born of *Kāmārṇava*, who shone (*as*) the celestial tree on the earth, possessing bright lustre, (*and*) who, being the foremost of liberal men (*and*) unequalled (*by any*), gave to mendicants one thousand elephants whose temples were sucked by bees attracted by the scent of the rut flowing (*from them*),—this glorious king *Aniyāṅkabhima*, the crest-jewel of the [*Gā*]ṅga race, enjoyed the earth for *thirty-five years*, being praised by kings.

(V. 4.) His eldest son, the prosperous (*and*) eminent king *Kāmārṇava*, who equalled *Śaṁtana* (*and*) conquered the multitude of (*his*) enemies on all sides, became eminent, and ruled the earth for *half a year*.

(V. 5.) Then, his younger brother, named *G[u]ṇadama*, who resembled *Cupid*, who was a treasure-house of virtues, (*and*) who was blameless, joyfully protected the whole circle of this earth for *three years*, having subdued all the enemies by (*his*) great splendour.

(V. 6.) Then, his brother by a different mother (*i.e.* his step-brother), king *Madhu-Kāmārṇava*, ruled this earth for *nineteen years*.

<sup>1</sup> Read ताम्र.

<sup>2</sup> Read वेद्युगाविषये.

<sup>3</sup> Read वेद्युगाविषयः.

<sup>4</sup> Read प्रदत्तः.

<sup>5</sup> This word refers to *Vajrahasta* in verse 1 below.

(L. 30.) Now, to Kāmārṇava, the foremost of all virtuous men, who was the eldest son of the excellent king Vajrahasta (*and*) whose spotless and bright fame was extolled by the chiefs of poets,—

(V. 7.) There was born by Vinayamahādēvi, who was born in the Vaidumba family as Śrī in the milk-ocean, a son, named the glorious Vajrahasta.

(V. 8.) He was anointed to protect the whole earth when the aggregate of the Śāka years was reaching the number of the sky (cipher), the seasons (six) and the treasures (nine),— (*i.e.* 960),—the sun being in Vṛishabha, (*the moon*) in the constellation of Rōhiṇī, in the auspicious *lagna* of Dhanus, in the bright fortnight, on Sunday combined with the third *tithi*.

(V. 9.) While this (*lord*) of great prowess is protecting the earth in the path of justice in order that (*men*) might practise the three objects of life simultaneously, the people on earth ever are free of diseases, free of sins, (*capable of*) removing the sins (*of others*), (*and*) rich.

(V. 10.) While the fame of this best (*king*) of the G[ā]ṅga race, which is as stainless as the light of the moon (*and*) which gives delight to the world, is reaching the mountain chain encircling the earth, the mahouts are dabbing again and again the foreheads of the elephants in the (*eight*) points of the compass with thick layers of red-lead paste.<sup>1</sup>

(V. 11.) Through love of this virtuous (*king*), Śrī and Sarasvatī thrive without rivalry, residing in (*his*) bosom and month (*respectively*).

(L. 44.) From Kaliṅganagara,—the devout worshipper of Mahēśvara, the Paramahatṭāraka, the Mahārājādhirāja, the lord of the Three Kalingas, the glorious Vajrahastadēva, being in good health, issues (*the following*) order, having called together all the subjects, headed by the ministers:—

(L. 47.) “Be it known to you that the following twelve villages in the district (*vishaya*) of Êrāda, (*viz.*) the village of Vēlpūra, Trummukā, Vappuḍām, Vallurama, Arṇagō . . . [pemmimbā], Kônūrana, Poduru, Vādām, Mūringām, Kanamarampa, Dēvaremachikiḍama (*and*) Gudrapī, having been (*clubbed together and*) named the district (*vishaya*) of Vēlpūrā,—(*this*) district of Vēlpūrā, enclosed by the four boundaries, including water and land, free of all molestation, was granted by means of (*this*) copper-plate charter (*tāmra-sāsana*), in the Śāka year of Aja (nine), the mountains (seven) and the treasures (nine),—(*i.e.* 979),—in the bright fortnight of Phālguna, on the twelfth *tithi*, a Sunday, for as long as the moon, the sun and the earth endure, for the increase of the religious merit and fame of (*my*) mother and father (*and*) of myself,—to Pāngu-Sāmaya, born by his wife Vēdavi to Śrikanṭha-Nāyaka, the son of one named Ayitana, an inhabitant of [Chhi]li.

(L. 57.) “(*Also*) the village of [Nugila] in the district (*vishaya*) of Kōluvarta[ni] was granted.”

## No. 25.—CHIKKULLA PLATES OF VIKRAMENDRAVARMAN II.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

According to Mr. J. Ramayya, Treasury Deputy Collector of the Vizagapatam district, these plates were found,<sup>2</sup> some ten years ago, by one Pindi Nammayya of Upperagudem, a hamlet of Amalapnram in the Golugonda tāluka of the Vizagapatam district, while excavating earth at the Atikavani tank in the Chikkulla agrahāra of the Tuni division of the Gōdāvari

<sup>1</sup> The red paint had to be frequently renewed because it was continually obliterated by the king's 'white' fame.

<sup>2</sup> I take this information from a note on the inscription by Mr. J. Ramayya, a copy of which was sent to me by Dr. Hultzsch after he had received my manuscript of this article.



district. In the beginning of 1895 Nammayya's wife offered them for sale in the village of Amalapnram, when they were secured by the Karaṇam and forwarded to the Collector of Vizagapatam, who sent them on to Dr. Hultzsch at his request.

These are five copper-plates, each of which measures about  $7\frac{1}{8}$ " broad by  $2\frac{1}{4}$ " high, and of which the first and last plates are inscribed on one side only. The engraving on them is very deep, so that most of the letters show through distinctly on the blank sides of the first and fifth plates. The plates are strung on a copper ring, about  $\frac{1}{4}$ " thick and 3" in diameter, which passes through a hole in the lower proper right corner of each plate. The ends of the ring are soldered into the lower part of a circular seal which measures  $1\frac{3}{8}$ " in diameter and bears in relief on a slightly countersunk surface a well-executed lion, which stands to the proper right, raises the right fore-paw, opens the mouth, and apparently has a double tail. When the plates were received by Dr. Hultzsch, the soldering of one end of the ring had given way, so that the plates could be detached from the ring by simply bending it.—Although the plates have no raised margins, the writing on them nearly throughout is in an excellent state of preservation. The size of the letters is about  $\frac{1}{4}$ ". The characters belong to the southern class of alphabets. For the greater part they closely resemble those of the Gōdāvarī plates of the Rājā Prithivimūla, published with a photo-lithograph in the *Journal Bo. As. Soc.* Vol. XVI. p. 116 ff. They include signs of the final *m*, at the end of lines 28, 29 and 30, of the final *l*, in line 26, and of the numerical symbols<sup>1</sup> for 5, 8 and 10, also in line 26. The language is Sanskrit, partly, as in lines 23-25 and 31-32, very incorrect, and mixed with Prakṛit words, as in line 23 where we have *gārava* for *gaurava*, and in line 26 which gives the words *pakka* (properly *pakkha*) and *gihma* (properly *gimha*) for *paksha* and *grishma*. That the writer's vernacular was Telugu, is proved by the ending of the word *samvassarambuḥ* for *samvatsarāḥ* in line 26.<sup>2</sup> Of Sanskrit words not found in the dictionaries our text offers *bahusuvarṇa*,<sup>3</sup> l. 4, *yūdhyā* (?), l. 5, and *prādhirājya*, l. 5, all denoting particular sacrifices. As regards orthography, it may be sufficient to note that final *visarga* is generally omitted, that final *m* is doubled<sup>4</sup> before a vowel in *Vishṇukunḍinām* = *ēkādaś*, l. 2, and that the word *Tryambaka* is spelt *Triyambhaka* in line 22. The inscription is in prose, except that it ends with three benedictive and imprecatory verses.

The inscription is one of a *Mahārāja Vikramēndravarmā* [II.], who was the eldest son of the *Mahārāja Indrabhaṭṭarakavarman*, grandson of *Vikramēndravarmā* [I.], and great-grandson of the *Mahārāja Mādhavavarman*, of the family of the *Vishṇukunḍins*. From his residence at *Ēendulūra*, *Vikramēndravarmā*, who meditated on the feet of the holy lord of Śrīparvata, makes known by it that, on the 5th day of the 8th fortnight of the summer season of the 10th year of his reign, he gave the village of *Rēgonṇam*, which was south-east of the village of *Rāvirēva* on the bank of the *Kṛishṇabheṇṇā*, i.e. the river *Kṛishṇā*, in the *Nat[ri?]*paṭi district, to (the) *Somagiriśvaranātha* (temple) of *Tryambaka* (Śiva). Nothing further is said about the donor himself; of his ancestors, *Mādhavavarman* is stated to have celebrated many sacrifices;<sup>5</sup> *Vikramēndravarmā* [I.] (through his mother) was connected with the *Vākāṭas*; and *Indrabhaṭṭarakavarman* is enlogized for his warlike exploits.

The name *Vishṇukunḍin* has not, so far as I know, been met with in other epigraphical records. Considering the locality where these plates come from, as well as the facts that the

<sup>1</sup> Special attention may be drawn to the symbol for 10, which here is like the subscript form of the letter *m*, and which clearly is a further developed form of the symbol for 10 as we have it in line 60 of the Chamak plates of the *Vākāṭaka Mahārāja Pravarsēna* II.; *Gupta Inscr.* Plate xxxiv.

<sup>2</sup> See p. 197, note 2.

<sup>3</sup> This word is often met with in inscriptions.

<sup>4</sup> Final *m* is doubled before a vowel also e.g. above, Vol. III. p. 146, l. 16; and similarly we find *mm* instead of final *m*, e.g. *ibid.* p. 132, l. 19, and *Ind. Ant.* Vol. XVIII. p. 145, l. 22.

<sup>5</sup> See the description of the *Vākāṭaka Mahārāja Pravarsēna* I., above, Vol. III. p. 260, which is very tame compared with what we have here. *Mādhavavarman* is stated to have celebrated even *purushamādhās* or human sacrifices.

writer's vernacular was Telugu and that the donor worshipped the lord of Śrīparvata, which I take to be the sacred Śrīśaila in the Karpūl district, I believe that the word survives in Vinukonḍa, the name of a hill-fort and town in the Kistna district, about 60 miles east of Śrīśaila and 50 miles south of the river Kṛishṇā, and that this Vinukonḍa, which is reported to be a place of great antiquity, was really the capital of the Vishnukunḍins.<sup>1</sup> I also would identify the donor's father, **Indrabhaṭṭārakavarman**, with the **Indrabhaṭṭāraka**, to uproot whom, as we learn from lines 17-20 of the Gōdāvarī plates of the *Rājā* Prithivimūla, an alliance was formed by several chiefs, and whose elephant Kumuda was struck down by a certain Indrādhirāja, mounted on his own elephant Supratika.<sup>2</sup>

The place **Ḥenduḷūra** from which the donor's order was issued, is identified by Mr. Ramayya with the modern Deṇḍalūru,<sup>3</sup> the Dendaloor of the map, a village on the ruins of the city of Vēṅḡ, about 5 miles north-east of Ēlūru (Ellore) in the Ellore tāluka of the Gōdāvarī district. The two villages mentioned in line 20 I am unable to identify. As regards the time of the inscription, both the circumstance that the date is referred to a fortnight of the summer season, and the employment of numerical symbols in line 26, tend to show<sup>4</sup> that this record is not later than about the end of the 8th century A.D., while the whole style of the inscription appears to indicate that it cannot well be assigned to a much earlier period. This conclusion would well accord with the mention, in connection with the donor's grandfather, of the **Vākāṭa** (or **Vākātaka**) family, which in all probability flourished towards the end of the 7th and in the 8th century A.D.; and there is nothing in the palaeography of the inscription that would militate against it.

### TEXT.<sup>5</sup>

#### First Plate.

1 Ōm<sup>6</sup> svasti [||\*] Vijaya-Ḥenduḷūra-vāsakād=bhagavataḥ Śrīparvata-  
2 svāmi-pādānuddhyātō <sup>7</sup>Vishnukunḍināmm-ēkādaś-āśvamēdh-āvabhrit-ā.<sup>8</sup>

<sup>1</sup> Compare Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 67. I believe that either *Vinukonḍa*, 'the sky-hill,' is a corruption of *Vishnukunḍa* or the latter a Sanskritized form of the former. Mr. Sewell informs me that the Telugus explain the word *Vinukonḍa* as 'the hill of hearing,' because Rāma is believed to have heard there the news of Sītā's abduction.

<sup>2</sup> *Jour. Bo. As. Soc.* Vol. XVI. p. 117. Dr. Fleet, who thought of identifying the Indrabhaṭṭāraka of Prithivimūla's inscription with the Eastern Chalukya of that name, the younger brother of Jayasimha I., has already stated that *Kumuda* is properly the elephant of the south-west or south, and *Supratika* the elephant of the north-east. With reference to that remark it may be noted that our inscription particularly eulogizes Indrabhaṭṭārakavarman for the victories which he gained by means of his elephants over other *chaturdanta* elephants, and that *chaturdanta* is properly an epithet of Indra's elephant Airāvata, the elephant of the east.

<sup>3</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. I. pp. 34 and 36.

<sup>4</sup> Of the four copper-plate inscriptions with season-dates hitherto discovered (the Hirahadagalli plates of the Pallava Śivaskandavarman, *Ep. Ind.* Vol. I. p. 5; the Dēvagere plates of the Kadamba Mṛigēśavarman, *Ind. Ant.* Vol. VII. p. 37; the Halsi plates of the reign of the Kadamba Ravivarman, *ibid.* Vol. VI. p. 23; and the Dudia plates of the Vākātaka Pravarasēna II., above, Vol. III. p. 260) the latest, that of the Vākātaka Pravarasēna II., has with great probability been referred to about the beginning of the 8th century A.D.—The latest known copper-plate inscriptions with numerical symbols, the time of which can be fixed with certainty, are all anterior to A.D. 800. So far as I know, they are the Nausāri plates of the Gujarāt Chalukya Pulakēśirāja of [Chēdi-]Sāmvat 490=A.D. 739, *Vienna Oriental Congress, Arian Section*, p. 230; the Āutrōli-Chhārōli plates of the Rāshtrakūṭa king Kakka of Gujarāt of Śaka-Sāmvat 679=A.D. 757, *Jour. Bo. As. Soc.* Vol. XVI. p. 106; the Alinā plates of Śīlāditya [VII.] Dhṛvabhata of [Valabhi-]Sāmvat 447=A.D. 766-67, *Gupta Inscr.* p. 173; and the Bengal As. Soc.'s plate of the *Mahārāja* Viṇāyaka-pāla of [Harsha-]Sāmvat 188=A.D. 794(?), *Ind. Ant.* Vol. XV. p. 140.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Expressed by a symbol.

<sup>7</sup> Read 'kunḍinām=.

<sup>8</sup> Read *-drabhrit-ā*; the word *avabhritā* is frequently written *avabhrita* in inscriptions; compare, e.g., *Ind. Ant.* Vol. VII. p. 16, l. 5; p. 186, l. 4; p. 211, l. 9; and Vol. XIX. p. 17, l. 5.

- 3 vadhauta-jagadka(tka)lmashasya kratu-sahasra-yājina[h\*] sarvvamēdh-āvāpta-  
4 sarvvabhūta-svārājyasya bahusuvarṇṇa-paundarika-purushamēdha-

*Second Plate; First Side.*

- 5 vājapēya-yūdhya<sup>1</sup>(?)-shōḍaśī-rājasūya-prâd h i r â j y a - p r [ â \* ] j â p a t y - â -  
6 dy-anēka-vividha-prithu-guru-vara<sup>2</sup>-śata-sahasra-yājina[h\*] kratuvar-ānushthā-  
7 <sup>3</sup>tādhishtthā-pratishthita-paramēshthitvasya mahārājasya sakala-jaga-  
8 nmaṇḍala-vimala-guru-pri(pri)t h u - k s h i t i p a t i <sup>4</sup> - m a k u ṭ a - m a ṇ i - g a [ ṇ a ] -

*Second Plate; Second Side.*

- 9 [n]īkar-āvanata-pādayugalasya Mādhavavarmma[h\*] pranaptā  
10 Viśṇukunḍi-Vākāṭa-varṇsa-dvay-ālamkṛita-janmanah śrī-Vikramēndravarmma-  
11 ṇa[h\*] priya-naptā spu(sphu)ran-niśita-nistṛimśa-prabh-āvabhāvi(si)t-āsēsha-  
jaganmaṇḍa-  
12 l-ādhishtthi(shthi)tasya bhr[ū]bhaṅgakara-vinirdhūta-samagra-dāyādasya<sup>5</sup> anēka-cha-

*Third Plate; First Side.*

- 13 turddanta-samara-samghaṭṭa-dvirada-gaṇa-vipula-vijayasya yathāvidhi-  
14 viniryāpita-ghaṭik-āvāpta-punya-samchayasya satata-bh[ū]mi-gō-  
15 kanyā-hiraṇya-pradāna-pratilabdha-punya-jivit-ōpabhōgasya pa-  
16 rama[mā\*]hēsvarasya mahār[ā\*]jasya śrī-Indrabhaṭṭārakavarmma[h\*] priya-

*Third Plate; Second Side.*

- 17 [jyē]shthā-putrō garishthā(shthah) śaisava ēva sakala-nṛipagun-ālamkṛita-  
18 sya<sup>7</sup> sanyag-adhy[ā\*]rōpita-sakala-rājayabhāra[h\*] paramamāhēsvarō  
19 mahārāja[h\*] śrī(śrī)mān=Vikramēndravarmma<sup>8</sup> ēvam=ājñāpayati [i\*] Nat[ri\*]patyām  
Kṛi-  
20 shṇabe[nā]<sup>9</sup>-tatē Rāvirēva-gr[ā\*]masya dakṣiṇa-pūrvvasyām diśi Rēgo

*Fourth Plate; First Side.*

- 21 nran=nāma grāma[h\*] sakala-jaga[t\*]traya-nāthasya śiśuśasi-kar-āvadā-  
22 ta-śubhrikṛita-jatāmakuṭasya<sup>10</sup> bhagavatas=Triyambha(mba)kasya bhavatē  
23 Sōmagirēsvarānāthāya<sup>11</sup> dattam(ttah) [l\*] Rājñā<sup>12</sup> vachanād=gāravēṇ=ājñā[m] k[ā]-  
24 rayiti [i\*] Kaśchid=ēnam=pālāyati sō Rudra-lōkē dēva-gaṇā[ṇa]<sup>13</sup>.

<sup>1</sup> Yūdhya is no word, and yūthya or yūpya would yield no satisfactory meaning.

<sup>2</sup> Before *rara* one misses a word like *yajña* or *kratu*.

<sup>3</sup> Read *n-ādhishtthita-pratishthita*, or only *na-pratishthita*.

<sup>4</sup> Originally *kshitiṇi* and *māni* was engraved.

<sup>5</sup> Read *dasy=anēka*.

<sup>6</sup> Read *śr. Indra*.

<sup>7</sup> This *akshara* may have been struck out in the original; read *°kṛitah sanyag*.

<sup>8</sup> Read *varmma=avam*.

<sup>9</sup> This is what seems to have been originally engraved; but the *akshara* in brackets looks as if it had been altered. In *Ind. Ant.* Vol. IX. p. 103, l. 7, the name of the river is spelt *Krishṇabennā*, and this probably is intended here. See also above, Vol. III. p. 95.

<sup>10</sup> Originally *ṭisya* was engraved.

<sup>11</sup> Read *Sōmagirīśvaranāthāya*.

<sup>12</sup> The Sanskrit words which the writer is thinking of, apparently are *rdjñō vachanasya gauravēṇ=ājñām kīrayēta* (for *kuryāt* or *kurata*); compare above, Vol. III. p. 262, l. 23, *kīrayita* for *kārayēt*. The commencement of the next sentence would properly be *gaḥ kaśchid=ēnam pālāyati sa*.

<sup>13</sup> This correction may have been made in the original already.

i.  
 2  
 4  
 2  
 4

ii a.  
 6  
 8  
 6  
 8

ii b.  
 10  
 12  
 10  
 12

iii a.  
 14  
 16  
 14  
 16

18 18  
 20 20

22 22  
 24 24

26 26  
 28 28

30  
 32

30  
 32

## Fourth Plate; Second Side.

|    |                                     |                        |                       |        |        |         |
|----|-------------------------------------|------------------------|-----------------------|--------|--------|---------|
| 25 | kôti-sa(śa)ta-sahasrêṇa             | svarggina <sup>1</sup> | snkha[m]              | môdati | [  *]  | Vi[ja]- |
| 26 | yarâjya-samvassarambul <sup>2</sup> | 10                     | mâsa-pakkam           | 8      | gihmâ  | 5       |
| 27 | <sup>3</sup> Bahubhir=vvasndhâ      | datt[â]                | bahnbbis=ch=ânnpâlita |        | [*]    | yasya   |
| 28 | yasya                               | yadâ                   | bhûmim(mis=)          | tasya  | tasya  | tadâ    |
|    |                                     |                        |                       |        | phalam | [  *]   |

## Fifth Plate.

|    |                   |                   |             |          |            |             |       |
|----|-------------------|-------------------|-------------|----------|------------|-------------|-------|
| 29 | Sva-datt[â*]m     | para-datt[â*]m    | vâ          | yô       | harêti(ta) | vasundharâm | [*]   |
| 30 | shashtim          | varsha-sahasrâṇi. | narakê      | pachyatê | dhrumam    |             | [  *] |
| 31 | Gâvô <sup>4</sup> | bhumi             | tathâ       | bhâryyâ  | akramya    | hara        | mâ    |
| 32 | srâvayanti        | râjânâm           | brahmahatyâ | cha      |            | lipyati     |       |

## TRANSLATION.

(Line 1.) Ôm ! Hail ! From his residence, the victorions **Īendulûra**, he who meditates on the feet of the holy lord of Śrîparvata<sup>5</sup> (and belongs to the family) of the **Vishṇukunḍins**,<sup>6</sup>— the great-grandson of the **Mahârâja Mâdhavavarman** who washed off the stains of the world by his ablutions after eleven *âsvamêdha* sacrifices, who celebrated thousands of sacrifices, who by a *sarvamêdha* sacrifice obtained the supreme dominion over all beings, who celebrated a hundred thousand *bahusuvarṇa*, *paunḍarîka*, *purushamêdha*, *râjapêya*, *yûdhya* (?), *shôḍaśin*, *râjasûya*, *prâdhirâjya*, *prâjûpatya* and various other large and important excellent [sacrifices], who by the celebration of excellent sacrifices attained to firmly established supremacy, (and) whose two feet were bent down by multitudes of heaps of jewels from the diadems of the stainless, noble and great kings of the whole orb of the earth,— the dear grandson of the glorions **Vikramêndravarmān** whose birth was embellished by the two families of the **Vishṇukunḍins** and **Vâkâtas**,— the dear eldest son of the devout worshipper of Mahêśvara (Śiva), the **Mahârâja**, the glorious **Indrabhaṭṭarakavarman**, who presided over the whole orb of the earth which was illuminated by the radiance of his flashing sharp sword, who by the act of contracting his eyebrows scattered all claimants, who gained extensive victories when his troupes of elephants encountered in battle numerous four-tusked elephants,<sup>7</sup> who acquired a store of merit

<sup>1</sup> The sense intended is that of *svarginâm sukham=anubhavati*.

<sup>2</sup> I owe the right reading of this to Dr. Fleet, who, when communicating it to me, also drew my attention to the Telugu Nom. Plur. *varshamulâs*, 'the years,' in line 6 of the Anamkoṇḍ inscription of the **Mahâmāṇḍalîvara** Rudradêva of the Kâkatiya dynasty of Śaka-Saṁvat 1084, *Ind. Ant.* Vol. XI. p. 12. Since then I have myself found *saṁvatsaramulâs* in line 27 of the Telugu inscription of Sômesvara of Śaka-Saṁvat 1130 (for 1131), above, Vol. III. p. 316; *varshambulu* above, pp. 46 and 92, and in a copper-plate inscription in Telugu characters of Śaka-Saṁvat 1586 (?), *Ep. Carn.* Vol. I. p. 19, No. 12; and *varushambulu* in another copper-plate inscription of Śaka-Saṁvat 1155 (?), *ibid.* p. 104, No. 86.—In what follows the word *mâsa* is quite meaningless; and the whole passage containing the date, expressed in Sanskrit, should be *-saṁvatsarê 10 grîshma-pakshê 8 [divasê] 5*; compare above, Vol. III. p. 262, l. 28.

<sup>3</sup> Metre : Ślôka (Anushtubh); and of the following verses.

<sup>4</sup> I have not found this verse elsewhere, and am unable to give the correct text of it.

<sup>5</sup> Compare with this the commencement of the copper-plate inscription of the **Mahârâja Vijayanandi-varman**, *Ind. Ant.* Vol. V. p. 176, l. 1, *vijaya-Vêṅṅtpurâd=bhagavach-Chitrarathassâmi-pâdânuddhyâtô*.

<sup>6</sup> The Genitive case *Vishṇukunḍinâm* cannot well depend on the word **mahârâja** in line 19, but is apparently meant to express that the princes who will be spoken of in the sequel, all belong to the family of the Vishṇukunḍins, —a usage of the Genitive which I formerly doubted. We may compare the Genitive *Kadambânâm* in line 4 of the Dêvagere plates of the **Mahârâja Mṛigêśavarman**, and in line 5 of the Halsi plates of the king **Ravivarman**, *Ind. Ant.* Vol. VII. p. 35, and Vol. VI. p. 26, and now, since the original reading of the introductory passage of the Valabhi plates has been discovered by Dr. Hultzsch, above, Vol. III. p. 319, also the Genitive *Maitrakâṇḍam* of those plates.

<sup>7</sup> The compound, so translated here, cannot be properly dissolved.

by emptying<sup>1</sup> water-jars (*at donations made*) according to precept, who found a meritorious enjoyment of life in constantly bestowing land, cows, and gold, and giving girls in marriage,<sup>2</sup>—the devout worshipper of Mahêśvara (Śiva), the *Mahārāja*, the glorious **Vikramêndravarma**, the most noble, who, in childhood already embellished with all the virtues of a king, has duly taken upon himself the whole burden of government, thus issues his commands :—

(L. 19.) The village named **Rêgonram**, in Nat[ri ?]paṭi on the bank of the **Krishṇabennā**, in a south-eastern direction of the village of **Rāvireva**, has been given to the **Sômagirîśvaranâtha** (*temple*), belonging to the holy Tryambaka (Śiva), the lord of all the three worlds, whose crown of matted hair is whitened and rendered bright by the rays of the young moon. Out of respect for the king's word you should execute (*this*) command. Whoever obeys it, enjoys the happiness of the inhabitants of heaven with the hundred-thousand billions of divine hosts in Rndra's world.

(L. 25.) In the year 10 of the reign of victory, on the 5th (day) of the 8th fortnight of summer.

[Here follow three benedictive and imprecatory verses.]

#### No. 26.— GANJAM PLATES OF PRITHIVIVARMADEVA.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription<sup>3</sup> is on three copper-plates, which were received by Dr. Hultsch from Mr. C. J. Weir, I.C.S., Collector of the Gañjām district. It is not known when and where they were originally found. The size of the plates is about 7½" broad by 3½", high. Each plate has a ring-hole on the proper right side, but the ring and any seal that may have been attached to it are missing. The first and third plates are inscribed on one side only. The edges of the inscribed sides are raised into rims for the protection of the writing, which in consequence is in very good preservation. The size of the letters is between ⅞" and ¾". The characters are Nāgarī, as written in Orissa and neighbouring parts of Eastern India in perhaps the 12th or 13th century A.D.<sup>4</sup> They include a final form of *t*, which is five times employed in lines 10 and 17.<sup>5</sup> The language is incorrect Sanskrit; and as the text, moreover, has been written by a very ignorant writer, it abounds in errors of every description, a few of which (in lines 6 and 12) I am unable to correct. In respect of orthography, I would merely draw attention to the promiscuous use of the sibilants, and especially to the prevalence of the palatal sibilant which probably is due to the influence of the Māgadhi Prākṛit.<sup>6</sup> Thus, *ś* is six times employed instead of *s* (as in *śamādīśati* for *samādīśati*, l. 11) and twice instead of *sh* (in *viśaē* for *viśhayē*, l. 8, and *puruśi* for *purushaiḥ*, l. 33); *sh* twice for *ś* (as in *shatki* for *śakti*, l. 3) and three times for *s* (as in *shutaḥ* for *sutaḥ*, l. 8); and *s* three times for *ś* (as in *śasūṅka* for *śasūṅka*, l. 1) and once for *sh* (in *manusya* for *manushya*, l. 32). Excepting six benedictive and imprecatory verses in lines 23-33, the inscription is in prose. In line 8 and lines 12-14 there are indications that the text, as originally engraved, may have been tampered with.

<sup>1</sup> I find no authority for thus translating *vinirydpita*, but cannot suggest any other meaning for the original passage.

<sup>2</sup> Compare, e.g., the Nāsik inscription of Ushavadāta, who gave wives to eight Brāhmanas at the holy *tirtha* of Prabhāsa; *Archaeol. Survey of Western India*, Vol. IV. p. 99.

<sup>3</sup> It has been noticed in Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 32, No. 214.

<sup>4</sup> This is doubtful, because I have not at hand dated inscriptions with photo-lithographs from the same part of India, to compare with.

<sup>5</sup> The sign of *virāma* is not used in the text.

<sup>6</sup> Compare my remarks on the India Office plate of Vijayarājadēva, above, Vol. III. p. 312.

The inscription is one of **Mahindravarmadēva's** son, the devout worshipper of **Mahēśvara** (Śiva), the *Mahārājādhirāja* *Paramēśvara* *Paramabhaṭṭāraka*, the ornament of the spotless family of the **Gaṅgas**, the lord of the excellent city of **Kōlāhala**,<sup>1</sup> . . . the *Mahārāja* **Prithivivarmadēva**, who had obtained a store of merit by worshipping the lotus-feet of the holy lord **Gōkarṇāśvara**, dwelling on the summit of mount **Mahēndra**,<sup>2</sup> and who by the excellence of the three constituents of his regal power had attached to himself the whole circle of feudatories, and had acquired by the valorous strength of his arms the sovereignty over all **Kaliṅga**. From his residence at **Śvētka** (?) the king by this document informs his officials and the inhabitants concerned, that on the occasion of an equinox he gave a village in the **Ja[nô]ra** *vishaya* to the *bhaṭṭaputra*<sup>3</sup> **Śubhamkara**, (a *Brāhmaṇa*) of the *Vatsa gōtra*, who was a student of the *Vājasaneyā Vēda*, belonged to the *Kāṇva śūkhā*, and had the fivefold *pravara* **Bhārgava**, **Chyāvana**, **Āpnavāna**, **Aurva** and **Jāmadagna**,—in such a manner that the donee under this deed was entitled to the yearly receipt of four *palas* in silver.<sup>4</sup>—The inscription was written by the *sāṁdhivigrahin*, or minister of peace and war, **Sāmanta**, engraved by the brazier **Sāmanta-Svayambhu**, and furnished with a seal (? *lāñchhita*)<sup>5</sup> by the chief queen.

The inscription is not dated. On palæographical grounds it may perhaps be assigned to the 12th or 13th century A.D.—The town of **Kōlāhala**<sup>6</sup> has been identified by Mr. Rice with the modern **Kōlār**, in the east of **Mysore**.

TEXT.<sup>7</sup>

## First Plate.

- 1 Ōm<sup>8</sup> svasti [||\*] Śvētk<sup>9</sup>-ādhishtānād=bhagavataḥ sacharācha[ra\*]-gurō<sup>10</sup> | sakalaśasā(śā)ṅka-[śēkhara?]<sup>11</sup>syā<sup>11</sup> | [sth]i-
- 2 ty-utpati(tti)-pralaya-kāraṇa-hētōhr=<sup>12</sup>Mahēndrāścha(cha)la-śikhara-nivāśī(si)naḥ śrīmad-Gōkanē(rṇē)-<sup>13</sup>
- 3 śvara-bhaṭṭārakasya | charaṇakamal-ārādhana-ā- | vātpa(pta)-punya(ṇya)nichayaḥ <sup>14</sup>shatkitraya-prakarsh-ānuraṇḍi(ṇji)-
- 4 t-ā- | svē(śē)sha-sāmanta-chakra[h\*] śva(sva)bhuja-va(ba)la-<sup>15</sup>parākram-ākṛānta- | sakala-Kaliṅg-ādhirājē(jyah) pa-

<sup>1</sup> This is a hereditary title; see p. 200, note 1.

<sup>2</sup> It will be seen that some of these phrases are borrowed from the inscriptions of the earlier **Gaṅga** kings; compare e.g. above, Vol. III. p. 221.

<sup>3</sup> Literally 'the son of a learned *Brāhmaṇa*,' formed on the analogy of *rājaputra*, and used here and in other inscriptions from Orissa as a title of respect.

<sup>4</sup> Some of the more uncommon terms in the formal part of the grant occur in the **Katak** plates of **Mahābhavagupta** and **Mahāśivagupta**, and in the **Buguḍa** (**Gaujām** district) plates of **Mādhavarman**; see the notes on p. 200 f.

<sup>5</sup> See the same term above, Vol. III. p. 42, note 3.

<sup>6</sup> For a fanciful explanation of the name see the **Purī** (**Jagannāth**) plates of the **Gaṅgavarmā** king **Nṛsiṁha-dēva** IV., *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 137, l. 17.

<sup>7</sup> From impressions supplied by Dr. Hultsch.

<sup>8</sup> Expressed by a symbol.

<sup>9</sup> These two *akṣaras* are clear in the impressions and cannot be read differently.

<sup>10</sup> Read -gurōh; all the signs of punctuation up to the middle of line 11 are superfluous.

<sup>11</sup> In the place of the *akṣaras* in brackets four *akṣaras* seem to have been originally engraved, the first three of which perhaps were *śrakara*, while the fourth is indistinct in the impressions; but the original engraving has apparently been altered. The epithet corresponds to the term *śaśāṅka-chūdāmanāḥ* of cognate inscriptions.

<sup>12</sup> Read -hētōr-; of the two words *kāraṇa* and *hētō* one is superfluous.

<sup>13</sup> The *akṣara* d-Gō is denoted in the original by the sign for *dg*, preceded by the sign for *i*, and followed by that of *d*. The god here named *Gōkarṇāśvara-bhaṭṭāraka* is usually called *Gōkarṇāśvamin*.

<sup>14</sup> Read -śakti°. Compare *avṛtpa* for *avṛpta* in the immediately preceding compound. In an unpublished copper-plate inscription from the **Gaujām** district I find similarly *bhōtkaryam* for *bhōktaryam*, and *rātsarya* for *vātsarya*.

<sup>15</sup> Originally *pūrd*° was engraved.



- 5 ramamâhêśvarô                      mâtâpitri-pâdânudhyâtô                      mâ(ma)ha(hâ)râjâdhirâja-  
paramêśva(śva)rah(ra-)paramabha-  
6 tt[â]raka- | Gaṅgāmalakulatilaka- | <sup>1</sup>śrīKôlāulapurapattanakasyah-kavalya.<sup>2</sup>  
7 varayaghôsha- | mahârâjah(ja-)śrī-Prithivivarmmadêva[h\*]      kuśali | śrī-  
Mahindrava-  
8 rmmadêva-shntah<sup>3</sup> | Ja[nô ?]ra-viśaê<sup>4</sup> || yathâkâl-âdhyâsih<sup>5</sup>      mâhâśâmantâ- |  
śrîsha-<sup>6</sup>  
9 mânta- | râjanaka-râjaputrah(tra-)kumârâmâty-utpari<sup>7</sup>-danḍanâyaka- | vishayapati-  
10 grâmapati<sup>8</sup> | anyâś=cha      châṭa-bhaṭa-vallabhajâtiyâ<sup>9</sup> | janapadânâ      râṭrakuṭa-  
kuṭu-  
11 mvinâ | sânavâjikaḥ | yathârhi(rham) mânayati      vò(bô)dhayati      śa(sa)mâdisha(śa)ti |  
Vidita-

*Second Plate; First Side.*

- 12 m=astu bhavatâ<sup>10</sup>      êṭad-vishaya-sâmandha-grâmô yah      grâma-dvayamḍol=[i]ti      nâma |<sup>11</sup>  
13 sajalasthalârânya<sup>12</sup>                      chatuḥsimôpalakshitaḥ                      |                      bhaṭṭaputra-Śu-  
14 bha[m]karâya | <sup>13</sup>Vâjasêna-charapâya | <sup>14</sup>Kanva-sâkhâya      <sup>15</sup>Vachha-gôtrâya  
15 <sup>16</sup>itya      têshâm=adhivâs=têshâm | pañchârishaya-pravarô      bhavati | Bhârgavaḥ  
Chya-  
16 van-Âpnôvâ- |      n-Aurva-Jâmadagn=êti |      Jamadagnivat      d-Urvava-  
17 t | d=Apnuvânavat | Chyavanavat      Bhṛiguvat | ta-pravarâya | ih=êva  
18 vishuka(va)-sâṅkrânyâ<sup>17</sup>                      mâtâpitrôr=âtmanâś=cha                      |                      pany-âpivirdhayô<sup>18</sup>  
19 yathâ                      saliladhârâ-purasarêpâ<sup>19</sup>                      |                      chandrârka-sṭhiti-                      ||

<sup>1</sup> For the two next epithets I am unable to suggest any satisfactory emendations, but have no doubt that in the first the prince is intended to be described as 'the lord of the excellent city of Kôlâbala,' and that the second should mention some special musical instrument to which he was entitled by the favour of some god. As the signs for the initial \* and for la are similar in this inscription, the *Kôlâbala* of the text most probably is a mistake for *Kôlâhala*. On *Kôlâhala* see *Ind. Ant.* Vol. XVIII. p. 167, and on the hereditary title of the Gaṅgas '*Kôlâḍa* (or *Kôcalâḍa* or *Kucalâḍa*) *puravarêṣṭara*' e.g. *ibid.* Vol. VI. pp. 102, 103, and Vol. XVIII. pp. 311, 312. To Gôkarnasvâmin the Gaṅgas owed the kettledrum (*dhêrt*); *ibid.* Vol. XVIII. pp. 163, 173 (also 311 and 312).

<sup>2</sup> Originally *kamvalya* was engraved.

<sup>3</sup> Read *autô*; the compound so ending should properly have been placed before *mahârdjâdhirâja* in line 5.

<sup>4</sup> Read *-vishayê*; the compound so ending has clearly been engraved in the place of another word which has been effaced.

<sup>5</sup> Read *-ddhyâsih*.

<sup>6</sup> Read *mâhâśâmantâ-sâmantâ*.

<sup>7</sup> Read *kumârâmâty-ôparika*.

<sup>8</sup> Read *patn=anyâś=cha*.

<sup>9</sup> Read *jâtydân=janapadân=râṭrakuṭa-kuṭumbînah sânavâjika*.—*Sânavâjika* occurs in line 27 of the Katak plates of Mahâśivagupta (Yayâti), *Jour. Beng. As. Soc.* Vol. XLVI. P. I. p. 154 (above, Vol. III. p. 352); the same and cognate inscriptions have *râjavalabha* for the *râlabha* of the present inscription.

<sup>10</sup> Read *bhavatâm* | *êṭad-vishaya-sâmbaddhâ* (?); about the proper reading of the rest of the line I am doubtful. Here, again, the whole passage from *grâma* up to *Vâjasêna-cha* in line 14 is engraved over another passage that has been effaced.

<sup>11</sup> The signs of punctuation up to the end of line 19 are superfluous.

<sup>12</sup> Read *anyâś=chatuḥsim-ôpalakshito*.

<sup>13</sup> Read *Vâjasênya* or *Vâjasana*.—The reading *Vâjasêna* we have also in the Katak plates of Mahâbhavagupta, *Ind. Ant.* Vol. V. p. 56, and *Proceedings Beng. As. Soc.* 1882, p. 11 (above, Vol. III. p. 348, l. 12).

<sup>14</sup> Read *Kanva*.

<sup>15</sup> Read *Fatra*.

<sup>16</sup> The following passage I take to be intended for: *ihâ têshâm* (for *tasya*) *adhivâśah* (for *ihâ nivâśin*) | *têshâm* (for *tasya*) *pañchârshêya-pravarô bhavati Bhârgava-Chyâvan-Âpnâvân-Aurva-Jâmadagn=êti* | *Jamadagnivat=Urvavat=Apnavânavat=Chyavanavat=Bhṛiguvat* | *ta-pravarây=êh=aira*. Compare the similar passage above, Vol. III. p. 45, lines 38-39, and note 6.—*Pañchârshêya-pravarah* is evidently intended also by the *yafedritaya-pravarah*, "the Yaśvârîsaya Pravara," of the copper-plate inscription edited in *Jour. Beng. As. Soc.* Vol. LXIV. P. I. p. 126.

<sup>17</sup> Read *-sâṅkrânyâm*.

<sup>18</sup> Read *pany-âbhivirdhayê*, and omit the following *yathâ*.

<sup>19</sup> Read *-puraṣaram*.

*Second Plate; Second Side.*

- 20 samākalam<sup>1</sup> sakarikṛitya prativarsha[m] ru(rū)pya-palāni chatvāri  
 21 dēyam<sup>2</sup> | ēvam pratipādītō=shmā(smā)bbir=yatam(tah)<sup>3</sup> | śāsana-darśa-  
 22 nād=dharmma-gaurav[ā\*]d=asmā(sma)d-gaurav[ā\*]ch=cha na kēnachit=paripanthinā  
 bha-  
 23 vitavya[m\*] || Tathā cha dharmma-śā[stṛē\*]shu paṭhyatē || Vahubhi<sup>4</sup> vasu-  
 24 dhā datā | rājāna Sagar-ādibhi [i\*] yasya yasya yadā bhumi bhu-  
 25 mi | tasya tasya tadā phalam l(II) Shadāsiti-sahasrāṇā[m]  
 26 yōjanānā vasu[m]dharā | ahō punyāya kātaya svarg[ō]

*Third Plate.*

- 27 gāma-pradāinō l(II) Mā bhud=vaḥ phala-samkā vā | para-da[t=ē]-  
 28 ti pārarthivā | sva-dānāt=phalam=ānantyā | para-dat-ātip[ā]-  
 29 lanē l(II) Bhumim yaḥ pratigrīhṇāti | ya cha bhumi prayachhati |  
 ubhan ttō  
 30 puṇya-karmṇāṇu | niyatō svarga-gāminau l(II) Sva-datā para-datām=vā yō  
 31 harēti vasundharā [i\*] sa viśṭhāyā kṛimi bhutvā pitṛibhi saha pachyatē l(II)  
 Iti<sup>5</sup>  
 32 kamaladal-āmuvindu-lōlā[m] śrīyam=anuchintya manusya-jīvitān=cha [i\*] sakala-  
 33 m=idam=udāhritam vudhvā na hi puruṣai para-kirtayō vilōpyā l(II)  
 Likshitān=cha<sup>6</sup>  
 34 sandhivigrahi-śrī-Sāmantēna | Utkirṇān=cha<sup>7</sup> śrī-Sāmanā-Svayambhu-kānsarē-  
 35 na<sup>8</sup> | Lamūchhitān=cha<sup>9</sup> śrī-mā(ma)hādēvyā | <sup>10</sup>Uṇyāksh[i]ram=adhikāksharam=  
 vā tat=ta-  
 36 ch=chharva pramāṇam=iti ||

## No. 27.—THREE INSCRIPTIONS FROM TRAVANCORE

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

## A.—Trivandrum inscription of the time of Gōda-Mārtāṇḍa.

This inscription<sup>11</sup> is on the north wall of the Kṛishṇasvāmin shrine in the Padmanābhasvāmin temple at Trivandrum. It consists of six lines of well-preserved writing in Grantha characters which cover a space of 1' 4" broad by 5" high, and contains a single Sanskrit verse, preceded by

<sup>1</sup> Read *samakālam=akarikṛitya*. Compare above, Vol. III. p. 45, l. 40.

<sup>2</sup> Read *dēyam=ēvam*.

<sup>3</sup> The sentence should end with =*smdbbhiḥ*; *yataḥ* connects the preceding with what follows and means 'such being the case.'

<sup>4</sup> Metre: Ślōka (Anuṣṭubh); and of the four next verses. I consider it superfluous to encumber the notes with corrections of the following verses.

<sup>5</sup> Metre: Pushpitāgrā.

<sup>6</sup> Read *Likhitān=cha*.

<sup>7</sup> Read *Utkirṇān=cha*.

<sup>8</sup> Read *kānsarēna* for *kānsyākdrēna*.

<sup>9</sup> Read *Lāmūchhitān=cha*.

<sup>10</sup> Read *Nyūn-āksharam=adhik-āksharam vā yat=tat=sarvam*. The copper-plate referred to above, p. 200, at the end of note 16, has *nydāksharam*.

<sup>11</sup> No. 269 of the Government Epigraphist's collection for 1895. The inscription has been edited and translated by Mr. Sundaram Pillai in his *Some Early Sovereigns of Travancore*, pp. 69 and 28 (*Ind. Ant.* Vol. XXIV. p. 279); according to his account the shrine, at which the inscription is, is called the Gōṣālā Kṛishṇa temple.

the words *svasti śrīh*. Its object is, to record, that in the month of Dhanus, when Jupiter was high, Âdityarâma, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtâṇḍa, gave a silver drum to the god of the temple of the station of cowherds at Syânandûra.

What is meant here by the words 'when Jupiter was high,' is shown by an inscription in the Tamil language and Vaṭṭeḷuttu alphabet, which on the original stone follows immediately upon this Sanskrit inscription, and which begins:<sup>1</sup>

6 . . . . . Karkkataka Vvi-  
7 yâḷattil=Ttaṇu-ñâyirru Tiruvâṇandapurattu  
8 sabhaiyuñ= . . . . .

"In the month of Dhanus, when Jupiter was in (*the sign*) Karkkataka,—the assembly of Tiruvâṇandapuram and . . . . . having been pleased to meet together,—Âdichcharâmaṇ (*i.e.* Âdityarâma) gave to (*the god*) Tiruvâyambâḍi-piḷḷai (*i.e.* 'the boy of the sacred village of shepherds') a silver drum."<sup>2</sup> The date, therefore, is simply 'the month of Dhanus (of the Jovian year) in which Jupiter was in the sign Karkkataka,' which, since Jupiter is in the same sign about every twelve years, tells us nothing of any practical value.

There is no word in the text that could be meant to indicate a year of any particular era.<sup>3</sup> On palæographical grounds the inscription (like the next) may be assigned to the second half of the 14th century A.D. Of the localities mentioned, Gôlamba no doubt is Kôlamba,<sup>4</sup> and Syânandûra apparently is Trivandrum or a part of it.<sup>5</sup>

#### TEXT.<sup>6</sup>

1 Svasti śrīh [||\*] <sup>7</sup>Syânandûr-aika-gôshṭhâla-  
2 ya-kamaladriśô Gôda-Mârtâṇḍa-Gôlam-  
3 bādhiśa-clchha[t\*]travâhî Dhanushi cha<sup>8</sup> kṛita-naivêdya-  
4 m=uttumga-Jivê [l\*] śrîmân=Âdityarâmas=sa hi rajata-kṛita-  
5 ṇ=ḍiṇḍimam=Mandar-âbhaṇ=ḍiṇḍîr-âkhaṇḍa-shaṇḍa-dyuti-śu-  
6 bham=adiśan=mânya âtmâ kshamâyâh ||

#### TRANSLATION.

Hail! Fortune!

In (*the month of*) Dhanus, when Jupiter was high, the illustrious Âdityarâma, the soul of endurance,<sup>9</sup> worthy of respect, the umbrella-bearer of the lord of Gôlamba, Gôda-Mârtâṇḍa,

<sup>1</sup> The Tamil inscription begins in the same line in which the Sanskrit inscription ends. I owe the extract from it and the translation given above to Dr. Hultzsch. The phrase 'when Jupiter was high' has by Mr. Sundaram been correctly interpreted to mean 'when Jupiter was in Karkkataka.'

<sup>2</sup> The remainder of the inscription records gifts of money and paddy to the same temple.

<sup>3</sup> Mr. Sundaram has taken the word *Mârtâṇḍa* in line 2 to be a chronogram (for 365) and has accordingly assigned the inscription to the Kollam year 365. But there is no indication that a chronogram is intended, and, as a matter of fact, the Kollam year 365 would correspond to A.D. 1189-90, while Jupiter's mean place was in the sign Karkkataka from the 3rd January to the 29th December A.D. 1184.

<sup>4</sup> The spellings *Gôlamba* and *Gôda* for *Kôlamba* and *Kôda* (see *Ind. Ant.* Vol. XX. p. 291, note 40) are evidently due to the desire of making these two Dravidian words look like Sanskrit compounds, and of making them rhyme with the preceding *gôshṭha*.

<sup>5</sup> [The form *Tiruv-âṇanda-puram*, which occurs in the Tamil portion of this inscription (text line 7) and in another Trivandrum inscription (*Ind. Ant.* Vol. XXIV. p. 305), suggests that Syânandûra is a corruption of Śrî-anand-ûr. The two words *tiru* and *îr* or *it* are interchangeable in Tamil local names; compare, *e.g.*, *Tiruv-ârûr* and *Śrîy-ârûr* or *Sîy-ârûr*, *South-Ind. Inscr.* Vol. II. p. 257, note 6.—E.H.]

<sup>6</sup> From an impression supplied by Dr. Hultzsch.

<sup>7</sup> Metre: *Sragdharâ*.

<sup>8</sup> This *cha* is superfluous; for the following *kṛita-naivêdya* one would have expected *kṛita-naivêdya*.

<sup>9</sup> The original words would also mean 'the soul of the earth,' and they have been so translated by Mr. Sundaram.

after making offerings of eatables, dedicated to the lotus-eyed (*god*) of the unique temple of the station of cowherds at **Syānandūra** a drum made of silver, resembling (mount) **Mandara**, shining with the lustre of the whole collection of the foam of the sea.

**B.—Trivandrum inscription of Sarvāṅganātha; [Śaka]-Samvat 1296.**

This inscription<sup>1</sup> also is on the north wall of the **Kṛishṇasvāmin** shrine in the **Padmanābhasvāmin** temple at **Trivandrum**, immediately below the Tamil inscription quoted in the account of the preceding inscription A. It consists of seven lines of well-preserved writing in Grantha characters, covering a space of 1'4" broad by 7½" high, and contains a single Sanskrit verse, preceded by the words *svasti śrīḥ*. Its object is, to record the construction, at the town of **Syānandūra**, of certain buildings for the worship of the (cowherds') god **Kṛishṇa**, by a prince (*nripa*) **Sarvāṅganātha**, in the [Śaka] year 1296, when Jupiter was in the sign **Simha**. If this last statement refers to Jupiter's mean place, the exact date must have fallen between the 10th October A.D. 1374 and the 26th March A.D. 1375; for the solar Śaka year 1296 expired lasted from the 27th March A.D. 1374 to the 26th March A.D. 1375, and Jupiter's mean position was in the sign **Simha** from the 10th October A.D. 1374 to the 6th October A.D. 1375. But, should the words of the text refer to Jupiter's true place, the date might be several months earlier than the 10th October A.D. 1374, because Jupiter's true position on that day was in the 14th degree of the sign **Simha**. The town **Syānandūra** has been mentioned already in the inscription A.

**TEXT.<sup>2</sup>**

- |   |                        |                |               |             |        |                           |
|---|------------------------|----------------|---------------|-------------|--------|---------------------------|
| 1 | Svasti                 | śrī[h]         | [  *]         | ³Simha-sthê | cha    | Bṛihaspa-                 |
| 2 | tau                    | samakarôd=abdê |               | cha         |        | Chôlapriyê                |
| 3 | gôsâlân=cha            |                |               |             |        | sudîpikâ-griham=ahô       |
| 4 | Kṛishṇ-âlayam=maṇḍapam |                | bhakyâ        | ch=aiva     | ya-    |                           |
| 5 | sôrttham= apy=         | atitarân=      | dharmârttham= | apy=        | âdarât |                           |
| 6 | Syānandūra-purê        |                |               |             |        | sukîrtti-sahitas=Sarvvâm- |
| 7 | ganâthô                | nripah         |               |             |        |                           |

**TRANSLATION.**

Hail! Fortune!

When Jupiter stood in (*the sign*) **Simha**, in the year (*denoted by the chronogram*) **Chôlapriya** (*i.e.* 1296), the prince **Sarvāṅganātha**, possessed of good report, from faith and to secure fame in abundance and for the sake of religion, reverentially built at the town of **Syānandūra** a cow-house, a house of beautiful lamps, (*and*) Ah! an abode of **Kṛishṇa**, an open hall.

**C.—Varkkalai inscription of Mārtāṇḍa; the Kollam year 655.**

This inscription<sup>4</sup> is on the base of the *maṇḍapa* in front of the **Janārdanasvāmin** shrine at **Varkkalai**, a place of pilgrimage about 24 miles north of **Trivandrum**.<sup>5</sup> It contains a Sanskrit verse, written in Grantha characters in two lines which cover a space of 7'2" long by 4" high, preceded, on the same level, by the words *svasti śrīḥ*, also written in Grantha characters, in a single line about 11" long and 2" high. To judge from the impressions, the verse may have been followed by two or three more words, probably containing a blessing; but, if any such words

<sup>1</sup> No. 270 of the Government Epigraphist's collection for 1895.

<sup>2</sup> From an impression supplied by Dr. Hultzsch.

<sup>3</sup> Metre: Śārdūlavikṛīḍita.

<sup>4</sup> No. 267 of the Government Epigraphist's collection for the year 1895.

<sup>5</sup> See Mr. Sundaram Pillai's *Some Early Sovereigns of Travancore*, p. 55 (*Ind. Ant.* Vol. XXIV. p. 333).

were there, they are quite effaced. The inscription records that, in the Kôlamba year 655, in the middle of the month of Vṛisha, on Brahman's (*i.e.* a second) *tithi*, a Thursday, when the *nakshatra* was Mṛigaśirsha, during the *Simha lagna*, the king Mārtāṇḍa had the god Hari (Vishṇu), who resides at the glorious Vayka, bathed by Brāhmaṇas.

The date, being of the month of Vṛisha or Vṛishabha, would be expected to fall,<sup>1</sup> and does fall, in Śaka-Samvat 655 + 747 = 1402 expired. In that year the month of Vṛishabha lasted from the 27th April to the 27th May A.D. 1480, and during this period the day which exactly answers the requirements of the case is Thursday, the 11th May; for on this day, which was the 15th of the month of Vṛishabha, the second *tithi* of the bright half ended 22 h. 26 m., and the moon was in the *nakshatra* Mṛigaśirsha for 18 h. 24 m., after mean sunrise. Moreover, since the longitude of the sun at mean sunrise was 43° 37', the *Simha lagna* lasted from about 5 h. 6 m. to about 7 h. 6 m. after mean sunrise. Accordingly, the ceremony recorded in the inscription was performed about midday of Thursday, the 11th May A.D. 1480.—Vayka perhaps is Varkkalai itself; but, if the inscription did not happen to be at that place, one would rather feel inclined to identify Vayka with Vaikom, a place of some importance about 25 miles south of Cochin.

#### TEXT.<sup>2</sup>

Svasti śriḥ [||\*]

- 1 Kôlambē<sup>3</sup> mamat-ēti vatsara itē māsē Vṛish-ārdhdhē Gurôr=vvârē bhē  
Mṛigaśirshakē Vīdhi-tithan Simhē cha lagnē śnabhē [||\*]  
2 snānain samyag=akārayad=dvija-varaiś=śrī-Vayka-dhāmno Harēs=śrī-sauryy-ādi-guṇ-  
ānvitas=sa matimān Mārttāṇḍa-dhâtṛipatiḥ [||\*]

#### TRANSLATION.

Hail! Fortune!

In the Kôlamba year denoted by (*the chronogram*) mamatâ (*i.e.* 655), when the month had advanced to the middle of (*the sign*) Vṛisha,<sup>4</sup> on a Thursday, when the *nakshatra* was Mṛigaśirsha, on Brahman's *tithi*, and during the auspicious *Simha lagna*, the prudent king Mārtāṇḍa, endowed with fortune, bravery and other excellent qualities, made the best of the twice-born in due manner bathe (*the god*) Hari who resides at the glorious Vayka.

#### No. 28.—NILGUND INSCRIPTION OF TAILA II.;

SAKA-SAMVAT 904.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This inscription is on the east of the north gate of the village of Nilgund in the Gadag taluka of the Dhârwar district of the Bombay Presidency. I edit it from an impression, sent to me about two years ago by Dr. Fleet.

The stone, on which the inscription is engraved, contains some sculptures. Within the space allotted to the writing, before the commencement of lines 2-6, there is a cow with a sucking calf. Immediately above the top line, in the middle, is a *liṅga*, with the sun and moon above,

<sup>1</sup> See *Ind. Ant.* Vol. XXV. p. 53.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Metre: Sârdûlavikṛidita.

<sup>4</sup> Compare *Inscriptions Sanscrites du Cambodge*, p. 68, verse 26. *simh-ārdhdhagat chandramāh*. In our inscription, what had advanced to the middle of the sign Vṛisha, was really the sun.

and a standing human figure on either side of it. And above these again, at the top of the stone, is another human figure, squatting down and facing to the front. The inscription consists of 32 lines of writing which covers a space of about 1' 11" broad by 3' 11" high and which, with the exception of the two last lines, is in a fair state of preservation. The writing in lines 31 and 32, which probably are a later addition, is so faint and indistinct that it cannot be read with any approach to certainty. The execution of lines 1-20 is good; after that the writer or engraver got careless and failed to maintain the same type of characters, especially in lines 21-26. The size of the letters is about  $\frac{1}{4}$ ". The characters are Old-Kanarese; they include the sign of the *upadhmanīya* in *bhāvinaḥ=parthiv-*, l. 28. Excepting the Kanarese *birudaneramodegaṇḍa* in line 16, the name *Erevishṇu* in line 23, and the Kanarese Genitive *Kaṇṇōjana* in line 30, the language is Sanskrit. The grammar is faulty, especially in the verse in lines 29-30, in the sentence in lines 15-22 where we have *tēna . . . dattavān* instead of *tēna . . . dattam*, and probably also in lines 22-24 where the author appears to be guilty of a similar mistake. In respect of orthography, it may suffice to draw attention to the use of *ri* instead of the vowel *ri* in *āvishkṛitām*, l. 1, *svikṛitā*, l. 9, *-kritām*, l. 29, and *griham*, l. 24, and to the doubling of the first part of the conjunct *vy* in *karṭṭavṛyam*, l. 7, and *iti vṛyākulās-*, l. 8. Rather more than one half of the text is in verse.

The inscription refers itself to the reign of the Western Chālukya Tailapa Āhavamalla, whom we know to have restored the Chālukya sovereignty in the year Śrīmukha = Śaka-Saṃvat 895 expired.<sup>1</sup> After enlogizing that king, it mentions a general or feudatory of his, named Kannapa (or Kennapa), who ruled the two Three-hundreds and the Kogaḷi and other districts of the Banavāsi province; and tells us that, on his death, Kannapa was succeeded by his younger brother Śōbhana. Since this Śōbhana apparently is the Śōbhanarasa, who is mentioned in a Gadag inscription<sup>2</sup> of Śaka-Saṃvat 924 as a feudatory of Tailapa's successor Satyāśraya II., it is clear that 'the two Three-hundreds' of the present inscription are the Belvola Three-hundred and the Puligere Three-hundred which, with some other districts, are assigned to Śōbhanarasa in that other inscription.<sup>3</sup> Kogaḷi, the name of another district governed by Kannapa and after him by Śōbhana, Dr. Fleet suspects to be a mistake for Keṇgaḷi which, according to him, was the name of a Five-hundred district.

After the above preliminary statements, the inscription, in lines 15-21, records that, on the occasion of a solar eclipse in the month of Bhādrapada of Śaka-Saṃvat 904 expired, corresponding to the year Chitrabhānn, Śōbhana gave to a certain Viṣṇubhaṭṭa of the Viśvāmitra *gōtra* a field, measuring 30 *nivartanas* and situated in the village of Nirgunda, for the purpose of establishing an alms-house. And in lines 22-26 it is further stated that this gift was renewed (?) by a lady named Vādajabbā (?), who also gave a house near the northern boundary of the village of Chiñchila (or Chiñchali), for the purpose of providing food for twelve Brāhmaṇas. Lines 29-30 express the wish that the alms-house founded by Erevishṇu, i.e. Viṣṇubhaṭṭa, at the sacred place Chiñcha (apparently Chiñchila or Chiñchali) may last for ever; and the inscription ends with the writer's name and a word of auspicious import.

The date of Śōbhana's donation corresponds to the 20th September A.D. 982, when there was a solar eclipse which was visible at Nilgund. Of the localities mentioned, Nirgunda is the village of Nilgund where the inscription still is, and Chiñchila or Chiñchali is the village Chinchoolee of the maps, about a mile and a half south-west of Nilgund.

<sup>1</sup> See *Ind. Ant.* Vol. XXI. p. 167.

<sup>2</sup> See Dr. Fleet's *Dynasties*, p. 42; *Ind. Ant.* Vol. II. p. 297, and Vol. XII. p. 210, No. 31; the date of the Gadag inscription regularly corresponds to Sunday, the 22nd March A.D. 1002.

<sup>3</sup> Compare also *Ind. Ant.* Vol. XII. p. 271, where Perumāṇḍi-Mārasinghadēva is stated to have governed 'the two (Three-hundreds, viz. the Puligere Three-hundred and the Belvola Three-hundred, which, together, make) six-hundred.' I owe this reference to Dr. Fleet.

TEXT.<sup>1</sup>

- 1 Ōm<sup>2</sup> svasti | <sup>3</sup>Jayaty=āvishkri(shkri)taṁ Vishṇôr=vvârâham kshôbbhit-  
ârṇava[m] [I\*]  
2 dakṣiṇ-ônnata-daṁshṭr-âgra-viśrânta-bhuvana[m] vapnḥ | (II) Svasti [I\*]  
Samastabhuvan[â]-  
3 śraya-śrīprithvīvallabha-mahârājâdhirāja-paramêśvara-  
4 paramabhaṭṭârakah<sup>4</sup> Satyâśrayakuḷatilakah<sup>5</sup> Châlukyâbhara[na]-  
5 śrīmad-Âhavamalladêvaḥ | <sup>6</sup>Yô=san śrī-vīramârttaṇḍa-Râshṭrakû-  
6 ṭa-nṛipa-śriyam [I\*] prâpya pâlitavân=samnâ(mrâ)ḍ=êkachchha[t\*]trêṇa mēdi-  
7 nīm | (II) Vṛittam | Yasya<sup>7</sup> śrutv=âbhidhānam sakaḷa-ripnariḥ-ânika-  
nirmmūlan-ôttam kim [ka]rttavvyam kva yâ-  
8 ma[h] kva cha vasatir=iti vvyâkulâś=chintayanti [I\*] Chôḍ-Ândhr-âdhiśa-  
Pândy-Ôtpa(tka)ḷa-mahipatayô<sup>8</sup> yê-  
9 na ch=âmbhōdhi-simâ kshmâ rāmâ svikri(kri)tâ yô hasati nṛipa-guṇair=  
âdirâjân=Nal-âdīn ||  
10 Ślōkan<sup>9</sup> [I\*] Tasya<sup>10</sup> Tailapadêvasya prasâdâch=chakravarttinô<sup>11</sup> Banavâsyâ  
dvi-tr[i]ṣatam Kogaly-âdi-mahi-  
11 m=mahân | (II) Mahâ-mahâ[h\*] śa[s]âs=âsâv=asamas=samar-ôddhataḥ [I\*]  
K[a]nnapaḥ<sup>12</sup> kôpadâvâgni-  
12 dagdha-dvidrûpakânanaḥ | (II) Tad-atyayê tad-anujâś=Śô[bha]nas=tat-kramê  
s[th]itah [I\*] samgrâma-sam-  
13 gat-âpûrvavijayaśrīvadhu-dhavaḥ<sup>13</sup> | (II) Tat-samah kô=[pi] bhûpâlô na bhû-  
14 tô na bhaviṣyati | mahâ-guṇêshu kên=âpi<sup>14</sup> guṇêshu bhuvana-trayê ||  
15 Gadyam | Tēna samara-sâhasa-pradarśana-prasanna-Tailapadêva-  
16 prasâd-[â\*]sâdita-neramodegaṇḍa<sup>15</sup>-gīridurgamallâ-sâmantachû-  
17 dâmaṇi-katakaprâkâr-âdy-anvarttha-nâmnâ |<sup>16</sup> svasti Sa(sa)kanṛipa-sam-  
18 vatsarêshu chaturadhika-navasatêshu gatêshu Chitrabhānu-sam-  
19 vatsarê Bhâdrapada-mâsê sūryya-grahanê sati<sup>16</sup> Viśvâmi-  
20 tra-gôtrinê Vishṇubhaṭṭâya sa[t\*]tra-pravarttan-ârttham Nirguṇḍ-[âm]ta-  
21 [r]-ggrâmê rāja-mânêna dandēna<sup>17</sup> trim[sa]m-nivarttana-kshêtram da-  
22 ttavân<sup>18</sup> || Tad=anu Vâdajabbâyâyapi<sup>19</sup> Vishṇubhaṭṭâya  
23 pâdau prakshâlya Śôbhanêna dattam=êkadâ puna-

<sup>1</sup> From an impression supplied by Dr. Fleet.<sup>2</sup> Metre: Ślōka (Anuṣṭubh).<sup>3</sup> Metre: Ślōka (Anuṣṭubh).<sup>4</sup> Read °tāraka-.<sup>5</sup> Metre: Ślōka (Anuṣṭubh); and of the three following verses.<sup>6</sup> Read °carttinaḥ |.<sup>7</sup> I am not quite sure whether the original has *Kannapaḥ* or *Kennapaḥ*.<sup>8</sup> Originally °vijāyâ° was engraved.<sup>9</sup> The words *kên=âpi guṇêshu* are quite clear in the original; the only meaning which I can assign to them, but which does not quite satisfy me, is 'by any means (equal to him) in qualities.'<sup>10</sup> This word occurs above, p. 65, l. 7; here the reading of the third *akṣara* (mo) is quite certain.<sup>11</sup> These signs of punctuation are superfluous.<sup>12</sup> Read *trimān*.<sup>13</sup> Read *ttam*.<sup>14</sup> This (or possibly *Vâta*°) is what seems to be actually engraved. Considering the construction of the preceding sentence, *tēna . . . dattarān* for *tēna . . . dattam*, and the fact that in this sentence we have *dattavatt*, I am almost certain that *Vâdajabbâyâyapi* contains the Instrumental case of the name of a woman, perhaps the wife of Śôbhana, followed by *api*. That name may have been *Vâdajabbâ*, and, if this was the case, the proper reading would be *Vâdajabbay=âpi*, and *dattam* for *dattavatt*.<sup>15</sup> Expressed by a symbol.<sup>16</sup> Read °tīlaka-.<sup>17</sup> Originally °pâtayô was engraved.

|    |  |   |                           |                    |             |                         |
|----|--|---|---------------------------|--------------------|-------------|-------------------------|
| 24 | r=mmayâ  | dattam=iti                              | dattavati <sup>1</sup>    | gri(gri)ham        | cha         | Chimchila- <sup>2</sup> |
| 25 | grāmasya <sup>3</sup>                              |   | uttara-kshêtrasimâ-lagnaṁ |                    |             | dvādaśa-brāhma-         |
| 26 | na-bhōjan-ārttham                                  |   |                           |                    |             |                         |
| 27 | <sup>4</sup> Sāmānyô=yan=dharma-sêtuṁ <sup>5</sup> | nripânām                                | kâlê kâlê                 | pālanīyô           | bhavaddbhiḥ | [!*                     |
| 28 | sarvvân=êtāmnêtâ <sup>6</sup>                      | hhāvinaḥ=pārthiv-êndrâ[n=*              | bhūyô                     | bhūyô              | yāchatê     |                         |
|    | Rāmabhadraḥ  | [!*                                     |                           |                    |             |                         |
| 29 | <sup>7</sup> Chimcha-kshêtrê                       | dvijaḥ                                  | śrīmân                    | pādapadm-ôpajivinâ | [!*         | Erevishṇu-[kri(kri)]-   |
| 30 | taṁ sa[t*]traṁ                                     | tishṭhaty=â-chandra-tārakâ <sup>8</sup> |                           | Kaṇṇôjana          | likhita[m]  | [!*                     |
|    | Maṅgala[m  | *] <sup>9</sup>                         |                           |                    |             |                         |
| 31 | .  | .                                       | .                         | .                  | .           | .                       |
| 32 | .  | .                                       | .                         | .                  | .           | .                       |

## TRANSLATION.

Om. Hail !

(Line 1.) Victorious is the boar-incarnation of Vishṇu, which agitated the ocean, (and) at which the earth was reposing on the tip of his uplifted right tusk.<sup>10</sup>

Hail! The refuge of the universe, the favourite of Fortune and of the Earth, the *Mahārājādhirāja Paramêśvara Paramahatṭāraka*, the frontal ornament of the family of *Satyāśraya*, the ornament of the *Chālukyās*, the glorious *Āhavamalladêva*;—

Who, after obtaining the Fortune of the glorious *Râshṭrakûṭa* kings, sun-like heroes though they were, has ruled the earth as sovereign lord, without a rival;<sup>11</sup>—

Verse: On hearing that name of whom,<sup>12</sup> which he acquired by the extirpation of all the armies of hostile kings, the *Chōḍa* and *Andhra* rulers and the *Pāṇḍya* and *Utkala* kings, bewildered, deliberate what to do, where to go to, and where to dwell; who has taken for his sponse the ocean-bounded Earth, and who with his kingly qualities is deriding *Naḷa* and the other primeval kings;—

(L. 10.) *Ślōkas*: By the favour of that emperor *Tailapadêva*, the famous *Kannapa*<sup>13</sup>— great and of great splendour, (a warrior) without an equal, daring in battle, one whose wrath consumed adversaries as a blazing fire does a forest— ruled the two *Three-hundreds* (and) the land of *Kogali* and other (districts) of (the) *Banavâsi* (province).<sup>14</sup>

When he passed away, his younger brother *Śôbhana* in succession took his place, the husband of the Fortune of unprecedented victory over those whom he encountered in war. Even among those possessing great excellencies no ruler in the three worlds has been or will be his equal in qualities by any means.<sup>15</sup>

<sup>1</sup> The meaning which I believe to be intended would be properly expressed by the words *punar=mmayâ dtyata iti dattam*.

<sup>2</sup> The name intended perhaps is *Chimchali*.

<sup>3</sup> Read *grāmasy=ôttara*.

<sup>4</sup> Metre: *Śālini*.

<sup>5</sup> Read *-sêtuṁ*.

<sup>6</sup> Read *=êtān=*.

<sup>7</sup> Metre: *Ślōka* (Anushtubh).— The construction is quite ungrammatical; one would have expected *devijēna śrīmataḥ . . . Erevishṇunâ kṛitam*. One also misses, before *pādapadm-ôpajivinâ* and compounded with it, the name of the person whose dependant Erevishṇu was.

<sup>8</sup> Read *tishṭhaty=* and *-tārakam*.

<sup>9</sup> The writing in lines 31 and 32 is too indistinct to be read with any approach to certainty. According to Dr. Fleet, the writer who copied this inscription for Sir W. Elliot, did not attempt to read anything after the end of line 28.

<sup>10</sup> See the same verse above, Vol. III. p. 310.

<sup>11</sup> The literal meaning of course is, that, as there were no other kings, *Ahavamalla*'s royal umbrella of state was the only one in existence.

<sup>12</sup> *Viz.* the name *Ahavamalla*, 'the wrestler in battle.'

<sup>13</sup> Or, perhaps, *Kannapa*.

<sup>14</sup> See above, p. 205.

<sup>15</sup> See p. 206, note 14.



(L. 15.) Prose : He, who by the favour of Tailapadēva, pleased with the prowess shown by him in war, received the titles of '*neramodegaṇḍa*, the wrestler of mountain strongholds, the crest-jewel of fendatories, the camp's rampart' and other titles equally appropriate,— Hail ! When nine-hundred and four years of the Śaka king had passed, in the year Chitra-bhānu, in the month Bhādrapada, when there was an eclipse of the sun, he gave to Vishṇubhaṭṭa of the Viśvāmītra *gōtra*, for the purpose of establishing an alms-house, a field which by the king's measuring-rod measured thirty *nivartanas*, within the village of Nirguṇḍa.<sup>1</sup> Afterwards Vādajabhā on her part, thinking that she would give again what had once been given by Śōbhana, after washing the feet of Vishṇubhaṭṭa, renewed the gift (?), and gave besides a house, close to the northern boundary of the fields of the village of Chiñchila,<sup>2</sup> for the purpose of feeding twelve Brāhmapas.

(L. 27.) Let this bridge of religion, which is common to all kings, at all times be guarded by you ! Thus Rāmabhadra again and again entreats all the great princes who will rule here in the future.

May<sup>3</sup> the alms-house, which by the holy twice-born Eṣvishṇu, who subsists on the lotus-feet [of . . . ?], has been founded at the sacred place Chiñcha, endure as long as the moon and the stars !

The writing of Kaṇṇōja. Bliss ! . . . . .

#### No. 29.—BANSKHERA PLATE OF HARSHA.

By G. BÜHLER, PH.D., LL.D., C.I.E.

I edit this new grant of the great king Harsha of Kanauj and Thānēsar according to an inked estampage and two ink-impressions, kindly sent to me by Dr. A. Führer. It is incised on a single copper-plate, measuring about 19 inches by 13, which, as Dr. Führer informs me, was found in September 1894 at the village of Banskhera,<sup>4</sup> about 25 miles from Shāhjahānpur, and was presented to the Lucknow Museum by Lalla Kishore Lal, banker and Honorary Magistrate of Shāhjahānpur. A seal is soldered to the right side of the plate; but it is so much defaced that I fail to read even a single letter on the impression sent by Dr. Führer. Its size seems to agree with that of the Sōnpat seal, published by Dr. Fleet in his *Gupta Inscriptions*, Plate xxxii. B.

The characters of the body of the new plate are a little smaller than those on the Madhuban plate,<sup>5</sup> but as neatly and carefully incised and even better preserved. Their type too, shows only few and slight differences, some of which consist in the use of forms, more advanced than those on Harsha's later document. The medial vowels *ā*, *i*, *ī*, *ē*, *ai*, *ō*, *au*, which commonly stand above the line, are made more ornamental and are similar to the corresponding letters of the Jhālrapāṭan *prasthā*.<sup>6</sup> The *upadhmaniya* and the *jihvāmūliya*, which do not occur in the Madhuban plate, appear, the first frequently and the second at least once, in '*guptādayaḥ*—*kṛitvā*' (l. 6). The *jihvāmūliya* has the simplified cursive form which occurs in the Jhālrapāṭan

<sup>1</sup> I am unable to suggest a different translation of the words *Nirguṇḍ-āntargṛāmā*, which properly would mean 'in the inner village of Nirguṇḍa.' There are some doubts also about the proper translation of the following sentence; see p. 206, note 19.

<sup>2</sup> Or, it may be, *Chiñchali*.

<sup>3</sup> See p. 207, note 7.

<sup>4</sup> See the *Indian Atlas*, sheet No. 68, where Banskhera is found in N. L. 27° 47' 30" and E. L. 79° 38'.

<sup>5</sup> *Ep. Ind.* Vol. I. p. 67 ff.

<sup>6</sup> *Ind. Ant.* Vol. V. p. 180.

*praṣasti* and in the Śāradā, and consists of a loop below the top-stroke of the *ka*. The *upadhmaniya* is represented by a semicircle, open above, with curled ends, just as on Vināyakapāla's plate<sup>1</sup> of [Śrī-Harsha-]Samvat 188 and in later inscriptions. It stands above the *pa*, but on the level of the top-line of the letters. Similarly the superscribed *ra*, too, never rises above the top-line of the consonants. Dr. Fleet has noticed this peculiarity as something exceptional in the Aphaṣṭ *praṣasti*.<sup>2</sup> But Professor Kielhorn has found it also in the Kuṭār-kōṭ *praṣasti*,<sup>3</sup> and Harsha's two land-grants (that from Madhuban with some exceptions) offer further instances. It is also quite regular in the Śāradā ligatures and in those of many Nāgarī manuscripts of the 10th and 11th centuries A.D. Its cause is, in the cases of the four inscriptions, the desire of the calligraphists to make the tops of all *mātrikās* without vowel-signs perfectly level in order to gain room for the ornamental medial *ḍ*, *i*, *ī*, etc. The superscribed *ra* of these inscriptions consists regularly of a wedge; but in *varṇnāśrama*<sup>o</sup> (l. 3 of the Banskhera plate) it is represented by a full *ra*, attached to the right of the lower *na*. Strictly speaking, the group is equivalent to *ṇra*, and we have here another instance, showing that the Indian scribes even of late times did not hesitate to change the natural order of the component parts of a group of consonants in order to form a shapely sign. The fact is of some value for the correct interpretation of the irregular ligatures in the Gīrnār and Śiddhāpura versions of the Aśoka edicts.<sup>4</sup> With Vināyakapāla's above-mentioned plate agrees also one of the Banskhera forms of *na*, e.g. in *°grahāratvēna* (l. 11), where the loop on the left of the sign is connected, not with the vertical, but with the top-stroke. The letter thereby becomes somewhat similar to a *ga*, for which Dr. Fleet has mistaken it in the word *°nau*<sup>o</sup> (l. 1 of the Vināyakapāla plate), rendering it in his transcript by *°gō*. The *virāma* in *Samvat* (l. 16) stands to the right of the final *i*, hanging down from its top. In the later Madhuban plate we have in the corresponding word the older form of the *virāma*, which consists of a stroke above the final letter.

The characters of the sign-manual in line 18 differ very considerably from those of the body of the grant. They are about three times larger and very elaborately ornamented, in fact of the florid type of the so-called "shell-characters."<sup>5</sup> The vowel *i* in the *dhi* of *mahā-rājādhirāja* consists of more than a dozen separate strokes, and the preceding *ā* of seven. If king Harsha really used these characters in signing all legal documents, he must have been a most accomplished penman, and the cares of government and the conquest of India must have left him a great deal of leisure.

Among the numeral signs, those for 20 and 1 agree with the letter-numerals of the period. But the sign for 2 very closely resembles the modern Dēvanāgarī figure of the decimal system. The Dēvanāgarī sign for 3 occurs also occasionally in the Bower MS., and it would seem that advanced forms of the decimal numerals were in existence much earlier than is usually assumed.

There is only one sign of interpunctuation, the single *danḍa* in the shape of a curved stroke. In line 11 this sign is used even between the two names of the donees, though they belong to one and the same *dvandva* compound. At the beginning of the technical portion of the grant, the neglect of the *sandhi* in the words *°Harshaḥ Ahichchhatrā*<sup>o</sup> (l. 7) does duty for the sign of interpunctuation.

The language of the Banskhera plate is very good and correct Sanskrit, which is better than that of the Madhuban plate. Even in the technical portion there are only two mistakes, the Prākritic form *pramātāra* for *pramātri* (ll. 8 and 14) and the bad compound *sarvaparīhṛitaparīhārō* (l. 9). The orthography is regulated by the pedantic system of the

<sup>1</sup> *Ind. Ant.* Vol. XV. p. 140.

<sup>2</sup> *Gupta Inscriptions*, p. 202.

<sup>3</sup> *Ep. Ind.* Vol. I. p. 180.

<sup>4</sup> See my *Indian Studies*, No. III. p. 77 f.

<sup>5</sup> Compare *Ind. Ant.* Vol. XV. p. 364.

Pandits, which requires the doubling of consonants, immediately preceded or followed by *ra*, the assimilation of the *visarga* to following sibilants, the use of the *jihvāmūliya* and *upadhmanīya*, and the assimilation of final *m* to the following palatala, dentals, etc. The only irregularities, due to the popular pronunciation of *ba* for *va*, are found in 'samvaddha' (l. 7) and in *Samvat* (l. 16). The letter *ba* is of course not used on the plate, but everywhere represented by *va*.

The genealogical portion of the Banskhêra plate teaches us nothing new, as it agrees literally with the text of the Madhuban plate. The donees are two Brâhmanas of the Bhâradvâja *gôtra*, Bâlachandra, a Rîgvêdin, and Bhâdrasvâmin, a Sâmarvêdin. The village granted, Markaṭasâgara, lay in the *bhukti* of Ahichchhatrâ (Râmnagar) and in the western *pathaka* of the Ângadiya *vishaya*. Among the officials mentioned at the end of the document, that of the keeper of the records (*mahâkshapaṭalâdhikaraṇâdhikṛita*), Bhâna or Bhânu, is new. The *dâtaka*, Skandagupta, is the same person who was charged with the conveyance of the Madhuban grant. As engraver we have Îśvara instead of Gurjara. The date, *Samvat* (i.e. Śrî-Harsha-Samvat) 22, Kârttika badi 1, is three years earlier than that of the Madhuban plate, and probably falls either in A.D. 628 or 629.

TEXT.<sup>1</sup>

- 1 श्री स्वस्ति महानौहस्वस्वजयस्कन्धावाराच्छीवर्धमानकीत्या महाराजश्रीनर-  
वर्धनस्तस्य पुत्रस्तत्पादानुध्यातश्रीवज्जिणीदेव्यामुत्पन्नपरमादित्यभक्तो  
महाराजश्रीराज्यवर्धनस्तस्य पुत्रस्तत्पादानु-
- 2 ध्यातश्रीमदसुरोदेव्यामुत्पन्नपरमादित्यभक्तो महाराजश्रीमदादित्यवर्धनस्तस्य  
पुत्रस्तत्पादानुध्यातश्रीमहासे[न]गुप्तादेव्यामुत्पन्नश्चतुस्समुद्रातिक्रान्तकीर्त्तिपर-  
तापानुरागोप-
- 3 नतान्यराजो वर्णाश्रमव्यवस्थापनप्रवृत्तचक्र एकचक्ररथ इव प्रजानामार्त्तिहर-  
परमादित्यभक्तपरमभट्टारकमहाराजाधिराजश्रीप्रभाकरवर्धनस्तस्य  
पुत्रस्तत्पादा-
- 4 नुध्यातस्मितयशप्रतानविष्कुरितसकलभुवनमण्डलपरिगृहीतधनदवरुणेन्द्रप्रभृति  
लोकपालतेजास्त्वथोपार्जितानेकद्रविणभूमिप्रदानसंप्रीणितार्थिहृदयो-
- 5 तिग्रयितपूर्वराजचरितो देव्याममलयशोमत्याश्रीयशोमत्यामुत्पन्नपरमसौगत-  
सुगत इव परहितैकरतपरमभट्टारकमहाराजाधिराजश्रीराज्यवर्धनः ।  
राजानो युधि दु-
- 6 ष्टवाजिन इव श्रीदेवगुप्तादयङ्गत्वा येन कथाप्रहारविमुखास्त्र्वं समं संयताः ।  
उत्खाय द्विषतो विजित्य वसुधाङ्गत्वा प्रजानां प्रियं प्राणानुष्मितवा-  
नरातिभवने सत्त्वानुरोधेन यः । तस्या-

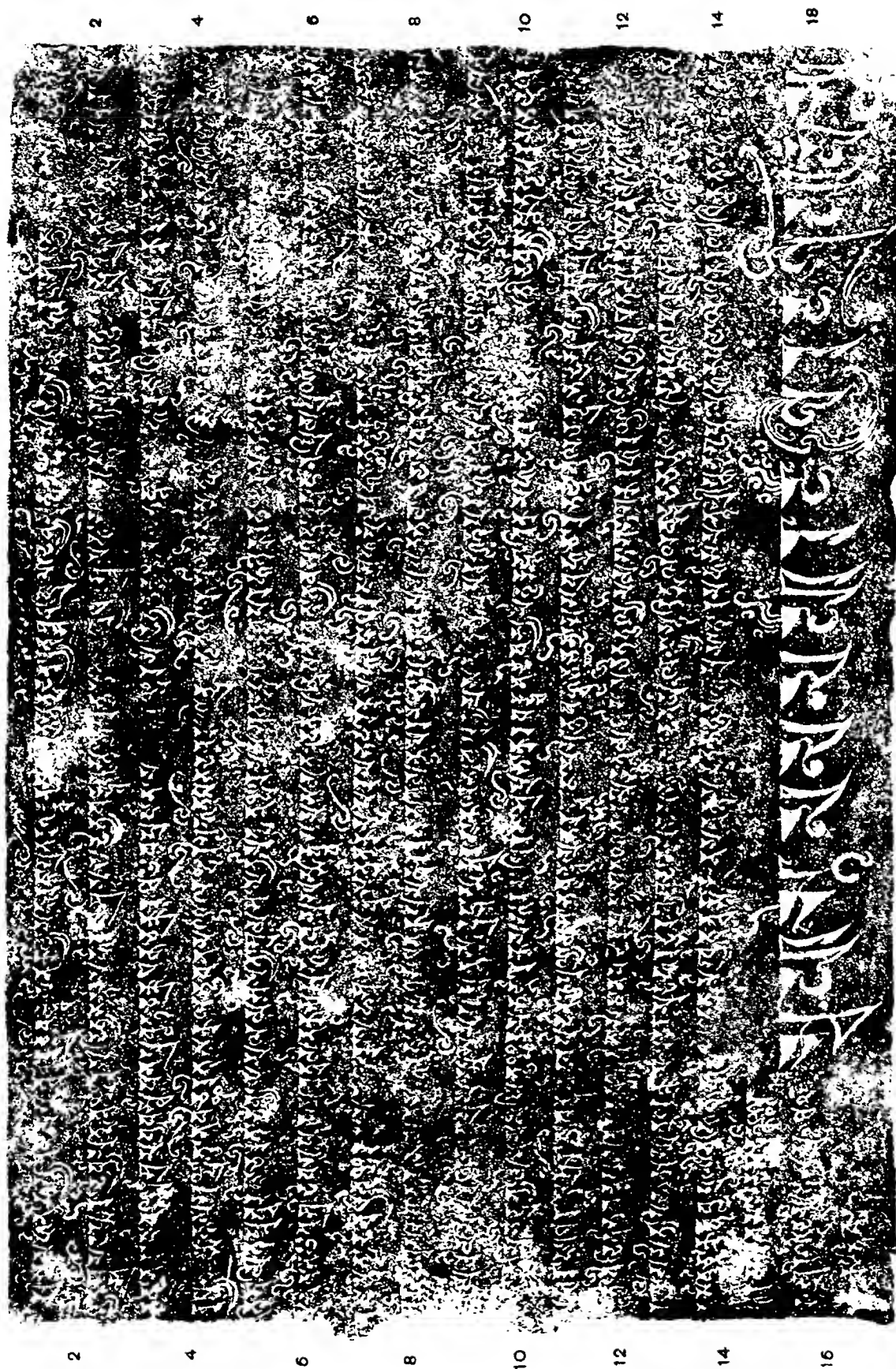
<sup>1</sup> From an inked estampage and two ink-impressions, supplied by Dr. Führer.

<sup>2</sup> Possibly श्री, expressed by the usual symbol.

<sup>3</sup> Looks like दासस्य.

<sup>4</sup> द्रविण, not प्रविण, is also the reading of the Madhuban plate, as was first pointed out to me conjecturally by Professor Kielhorn.

<sup>5</sup> Read नत्या.



W. GRIGGS, PHOTO-LITH.

SCALE 1/45.

E. HULTZSCH.



- 7 [तुजस्त]त्यादानुध्यात॰परममाहेखरो महेखर इव सर्वसत्वानुकम्पी परम-  
भट्टारकमहाराजाधिराजश्रीहर्षः अहिच्छन्नाभुक्तावहृदीयवैषयिकपश्चिमपथक-  
स[म्बद्ध]मकंठसा-<sup>1</sup>
- 8 गरे [स]मुपगतामहासामन्तमहाराजदौसाधसाधनिकप्रमातारराजस्थानीयकुमारा-  
मात्योपरिकविषयपतिभट्टचाटसेवकादीन्प्रतिवासिजानपदांश्च समाप्रापय[ति  
विदित]म-
- 9 [स्तु] यथायमुपरिलिखितग्रामस्वसीमाप्रयन्तस्त्रीद्रुक्षस्वराजकुलाभाव्यप्रत्यायसमेत-  
स्वर्षपरिहृतपरिहारो विषया[दु]ष्टतपिण्ड॰पुत्रपौत्रानुगश्चन्द्रार्कचितिसमका-
- 10 [ली]नो भूमिच्छिद्रन्यायेन मया पितु॰परमभट्टारकमहाराजाधिराजश्रीप्रभा-  
करवर्धनदेवस्य मातुर्भट्टारिकामहादेवीराज्ञीश्रीयशोमतीदेव्या ज्येष्ठभ्रातृपर-  
मभट्टारक-
- 11 महाराजाधिराजश्रीराज्यवर्धनदेवपादानाञ्च पुण्ययशोभिहृदये भरहाजसगोपवहृ-  
चच्छन्दोगसत्रञ्चचारिभट्टवालचन्द्र-भद्रसामिभ्यां प्रतिग्रहधर्मणाग्रहारत्वेन  
प्रतिपा-
- 12 दितो विदित्वा भवद्विस्ममनुमन्तव्य॰प्रतिवासिजानपदैरप्याप्राश्रयवर्णविधेयैर्भूत्वा  
यथासमुचिततुल्यमेयभागभोगकरहिरस्यादिप्रत्याया एतयोरेवोपनेयास्तेवोप-  
स्थान[श्च] क-
- 13 रणोयमित्यपि च । अस्मात्कुलक्रममुदारमुदाहरद्विरन्यैश्च दानमिदमभ्यनुमोद-  
नीयं । लक्ष्मणास्तडिक्सलिलवुद्दचञ्चलाया<sup>2</sup> दानं फलं परयश॰परि-  
पालनञ्च । कर्मणा म-
- 14 नसा वाचा कर्त्तव्यं प्राणिभिर्हितं<sup>3</sup> । हर्षेणैतस्माख्यातन्धर्माज्जनमनुत्तमं  
[I\*] दूतकोष महामातारमहासामन्तश्रीस्कन्दगुप्तः महाचपटलाधिक-  
रणाधिकृतमहासामन्तम-
- 15 हाराज[भान]समादेशादुत्कीर्ण<sup>4</sup>
- 16 ईश्वरेणेदमिति सम्यत् २० २
- 17 कार्त्तिं वदि १ [II\*]
- 18 स्वहस्तो मम महाराजाधिराजश्रीहर्षस्य [I\*]

<sup>1</sup> The *m* and *d* of 'सम्बद्ध' are not certain, likewise the second *k* of 'मकंठ'.

<sup>2</sup> The word 'वुद्द' is also in the text of the Madhuban plate and has been left out by mistake in my transcript.

<sup>3</sup> Read प्राणिभिर्हितं.

<sup>4</sup> Perhaps 'भानुसमादेश'.

## No. 30.—STONE INSCRIPTIONS AT THE JATINGA-RAMESVARA HILL

By J. F. FLEET, I.C.S., PH.D., C.I.E.

The Jatinga-Rāmēśvara hill is near Śiddāpura, in the Molakālmuru tāluka of the Chitaldroog district in Mysore. I edit the two inscriptions, now published, from ink-impressions which were made by Mr. H. Krishna Sastri and were transmitted to me by Dr. Hultzsch.

## A.—Inscription of Vishṇuvardhana-Vijayāditya; A.D. 1064.

This record is on a slab near the Sūryanārāyaṇa shrine.—The writing covers a space of about 1' 4" broad by 4' 2" high; apparently without any sculptures above it. It is mostly in a state of excellent preservation: but the last two lines are almost completely illegible; and a few letters are damaged elsewhere, at the beginning or end of some of the lines.—The characters are Kanarese, of the period to which the record refers itself; and they are boldly formed and well executed. The size of the letters ranges from about 1" to 1½". A noticeable point here is that the cerebral *ḍ* is very clearly distinguished from the dental *d*, by a marked turning up and over of the right-hand end of the lower part of the letter. The *virāma* is denoted by the sign for the vowel *u*,—in *neleviḍinoḷu*, line 11.—The language is Kanarese.<sup>1</sup> And the whole record is in prose.—As regards orthography, there are several cases in which the letters *ś* and *s* are wrongly interchanged; but the only point that calls for special notice, is the curious use of *kḥ*, by mistake for *k*, in *Chalukhya*, line 4, and *Trailōkhya*, line 5.

The inscription is a record of Vishṇuvardhana-Vijayāditya, who was styled Āhavamallana-aṅkakāra, i.e. the warrior or champion<sup>2</sup> of Āhavamalla,—one of the sons of the Western Chālukya king Trailōkyamalla-Āhavamalla-Sōmēśvara I.<sup>3</sup> It is a Śaiva inscription. And it records that, while, at Kampili,—which is evidently the modern Kampli, on the Tuṅgabhadra, in the Hospēt tāluka of the Bellāry district,—he was reigning over (or, more

<sup>1</sup> I adopt a suggestion thrown out, I think, by Mr. Rice in a notice of Mr. Kittel's *Kannada-English Dictionary*, and abandon the use of the term "Old-Kanarese."—The words *para-keraga* (ll. 17, 18), *maḷima* (ll. 18, 19), and *para-pola* and *paravari* (l. 24), are unintelligible. So, also, *modabadam* etc. in lines 27-29, where the text is rather doubtful.

<sup>2</sup> As used in this and similar *birudas*, *aṅka* seems,—as the Kanarese affix *kāra* is used,—to be intended to be applied in its meaning of 'a military show, or sham-fight; war, battle.' But *aṅkakāra* may also represent the Sanskrit *aṅgakāra*, 'an arithmetician;' and there may be some such implication as that by which the prefix of the name of the Eastern Chālukya king Guṇaka-Vijayāditya III. is explained by the statement (see *Ind. Ant.* Vol. XX. p. 102) that he was "a thorough arithmetician (*aṅkakāroḥ śākṣāt*)."

<sup>3</sup> The terms used to denote the relationship of Vishṇuvardhana-Vijayāditya to Sōmēśvara I. are, *maga* here, and *nandana* in his Dāvāgere inscription (*Pāli, Sanskrit, and Old-Kanarese Inscriptions*, No. 136; *Mysore Inscriptions*, p. 19).—Elsewhere, and at a time when I knew of only the Dāvāgere record, I questioned the literal application of them in this case (see *Ind. Ant.* Vol. XX. p. 277 f.); my reasons being, that this person seemed to be not mentioned in any other Western Chālukya records; (that Bilhana does not refer to him in the *Vikramāṅkadēvacharita*); that the title *Veṅṭ-maṇḍal-ēvara* or "lord of the province of Veṅṭi" (applied to him in the Dāvāgere record), and the epithets *sartalōkādīraya* and *samastalōkādīraya*, "asylum of all mankind," appeared to make it plain that, on one side at least, he was of Eastern Chālukya descent; that no such expression as "born to" Sōmēśvara I. is used; and that there is a custom in the Kanarese country, by which any kinsman in the next degree of descent may be called a son. Facts have come to light, however, which shew that certain titles, which, one would imagine, would only go by line of descent, occasionally accompanied investiture with provincial authority. And, on mature consideration, I think that the terms *maga* and *nandana* should be accepted literally. The title *Veṅṭ-maṇḍal-ēvara*, however, which can hardly have any connection with the Nolaumbavāḍi province, may mean that Vishṇuvardhana-Vijayāditya's mother was an Eastern Chālukya princess.

2

4

6

8

10

12

14

16

18

20

22

24

26

28

30





properly, was governing) the Nolambavâdi thirty-two-thousand province, he granted some land at a village named Kiriya-Dâkivaduvangi, of the Dâkivaduvânke seventy in the Kanīyakal three-hundred, for the benefit of the god Siva under the name of Rāmēśvara of the Balgôṭi tīrtha, which must be the ancient name of the site on which the shrine of Jātinga-Rāmēśvara stands.

The details of the date on which the grant was made, are—an eclipse of the moon on Monday the full-moon day of the month Vaiśākha (April-May) of the Krôdhi *saṃvatsara*, Śaka-Saṃvat 986 (expired). And the corresponding European date is Monday, 3rd May, A.D. 1064. On this day, the full-moon *tithi* ended, by Prof. Keru Lakshman Chhatre's Tables, at about 33 *ghaṭis*, 15 *palas*, = 13 hrs. 18 min., after mean sunrise (for Bombay) And von Oppolzer's *Canon der Finsternisse* shews (p. 360) that on this day there was an eclipse of the moon.

The date falls within the period of the reign of Sômesvara I.<sup>1</sup> And Vishṇuvardhana-Vijayāditya was, therefore, administering the Nolambavâdi province as one of his father's viceroys.

TEXT.<sup>2</sup>

|    |  |   |                                     |
|----|--|---|-------------------------------------|
| 1  | Om <sup>3</sup>                            | Svasti                                      | Śa(sa)mastabhuvaṇāśrayam            |
| 2  | driprithvi <sup>4</sup> vallabham          |   | mahār[ā*]jādhi-                     |
| 3  | rājam                                      | paramēśvaram                                | paramabhaṭt[ā*]rakam                |
| 4  | Satyasraya <sup>5</sup> -kuḷa-tiḷakam      |   | Chalukhya-                          |
| 5  | bharanam <sup>6</sup>                      | śri(śri) Trailôkhya(kya)malla-chakravartti- |                                     |
| 6  | ya   | magam                                       | samastalôkasraya <sup>7</sup> sama- |
| 7  | sta-budha-jan-āśrayam <sup>8</sup> =       | Ā h a v a m a l l a n - a [ m ] -           |                                     |
| 8  | kak[ā*]ram                                 | śri(śri)-Vishṇuvarddhana-mahār[ā]-          |                                     |
| 9  | jam  | Vijayādityam <sup>9</sup>                   | Nolambavâdi-                        |
| 10 | ma(mû)vattir-chchh[ā*]siraman-âḷuttam-ire  |   |                                     |
| 11 | Ka[m]piliya <sup>10</sup>                  | nelevidinolu                                | sukha-                              |
| 12 | din=arasu-geyyutt-u(i)re                   | [I*]  | Śaka-varsham                        |
| 13 | [o]ṣeṇeya                                  | Krôdhi <sup>11</sup> -saṃvatsarada          | Vai-                                |
| 14 | [śā]khada                                  | punṇame                                     | Sômaṇārada                          |
| 15 | [cha]n[dr]a-grahana-parbba(rvva)-nimittade |   | Balgô-                              |
| 16 | [ti]ya-ti[r*]tthada                        | śri-Ramēśvara <sup>12</sup> -dēvargg[e]     |                                     |
| 17 | [nai]vēdyak[k*]am                          | kaṇḍa-spatikakam <sup>13</sup>              | paṇu-                               |
| 18 | keṇaga-bô(bhō)gada                         | su(sû)leyarggam                             | maḷi-                               |
| 19 | ma-tapôdhana[r*]gge <sup>14</sup>          | vidyâdânak[k*]am <sup>15</sup>              | Dēvendra-                           |

<sup>1</sup> See the Table of the Western Chālnkya dynasty, above, Vol. III. p. 230.

<sup>2</sup> From the ink-impression.

<sup>3</sup> Represented by a plain symbol.

<sup>4</sup> Read *īrprithvī*.

<sup>5</sup> Read *Satyāśraya*.

<sup>6</sup> Read *Chalukya-abharanam*.

<sup>7</sup> Read *lôkāsrayam*.

<sup>8</sup> Read *śrayam*.

<sup>9</sup> Read *mahārāja-Vijayādityam*.

<sup>10</sup> In the first syllable of this word, there are two or three marks of damage above the *ka*, which might, consequently, be read either with or without the *anusvāra*. But there can hardly be any doubt that the place is the modern well-known Kampli, and that, therefore, the *anusvāra* is to be accepted.

<sup>11</sup> The *krô* was commenced without leaving room enough for the *r*; and it was then formed fully a little further to the right. This has given the appearance, at first sight, of another *akṣara* between the *ga* and the *krô*.

<sup>12</sup> Read *Rāmēśvara*.

<sup>13</sup> Read *kaṇḍa-sphuṭitakam*.

<sup>14</sup> The *ma* was omitted, and then was inserted below the *pôdhā*, between the lines. There are cross-marks above the *dhagga* and beside the *ma*, to mark the omission and the supply of it.

<sup>15</sup> The *da* was omitted, and then was inserted at the end of line 21. There are cross-marks, above the *dyāsa* and beside the *dā*, to mark the omission and the supply of it.

|    |                                     |                                |
|----|-------------------------------------|--------------------------------|
| 20 | [pa]ṇḍita[r*]gge                    | dāra-purvaka-maḍi <sup>1</sup> |
| 21 | Kaṇiyakala - munur <sup>2</sup> =o- |                                |
| 22 | laḡaṇa b[ā*]ḍam                     | Dākivaḍuḷumke eppa-            |
| 23 | ttar=olaḡaṇa                        | Kiṛiya-Dākiva-                 |
| 24 | ḍuvamgi peṛa-pola                   | paravari matta-                |
| 25 | [r=ai]vattu ivu                     | sarvva-namasyam-āgi            |
| 26 | ā-chaṇḍr-ārkkam                     | baram salge    I(i) dha-       |
| 27 | rmaman <sup>3</sup> =aḷivanum       | modabadum vā-                  |
| 28 | nu koṇḍa ānnmu(?)va                 | . . . laṇa . . .               |
| 29 | . . . . .                           | lagōṭika . . . . .             |
| 30 | . . . . .                           | . . . . .                      |

### ABSTRACT OF CONTENTS.

While the asylum of all mankind (line 6), the warrior (or champion) of Āhavamalla- (Sômēśvara I.), the glorious Viṣṇuvardhana-mahārāja-Vijayāditya (ll. 8, 9),—the son of the asylum of the universe (l. 1), the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaṭṭāraka*, the forehead-ornament (or glory) of the family of Satyāśraya, the ornament of the Chālukyas, the glorious emperor Trailōkyamalla-(Sômēśvara I.) (l. 5),—governing the Nōlambavādi thirty-two-thousand (ll. 9, 10), was happily reigning at the capital of **Kampili** :—

On account of the eclipse of the moon of Monday, the full-moon day of (the month) Vaiśākha of the Krôdhin samvatsara, which was the Śaka year 986 (ll. 12-15), (he gave) fifty *mattars*, which shall continue as a *sarvanamasya*-grant as long as the moon and sun may endure, of the fields of (the village of) Kiṛiya-Dākivaḍuvaṅgi (ll. 23, 24) in the Dākivaḍuḷumke seventy (ll. 22, 23), a town which is in the Kaṇiyakal three-hundred (l. 21), with libations of water, to Dēvēndrapaṇḍita (ll. 19, 20), for the god Rāmēśvara of the Balgōṭi *tīrtha*, for oblations, for (the repair of) whatever might become broken or torn, for the dancing-girls belonging to . . . , and for the imparting of education to the . . . ascetics.

### B.—Inscription of Jayasimha III.; A.D. 1072.

This record is on a boulder behind the shrine of Jaṭiṅga-Rāmēśvara.—The writing covers a space of about 2' 6½" broad by 2' 4½" high; apparently without any sculptures above it. It is in a state of fairly good preservation,—sufficient, at any rate, to be quite legible,—throughout.—The characters are Kanarese, of the period to which the record refers itself, and they are boldly formed and well executed. There is not here the clear distinction, which appears in A., between the forms of the cerebral *ḍ* and the dental *d*. The *virāma* is denoted by its own proper sign.—in *dēvar*, line 7, *koṭṭar*, line 12, and *Balgōṭiyal*, lines 13, 14. The size of the letters ranges from about  $\frac{7}{8}$ " to 1½".—The language is Kanarese. And the whole record is in prose. The orthography does not present anything calling for special comment.

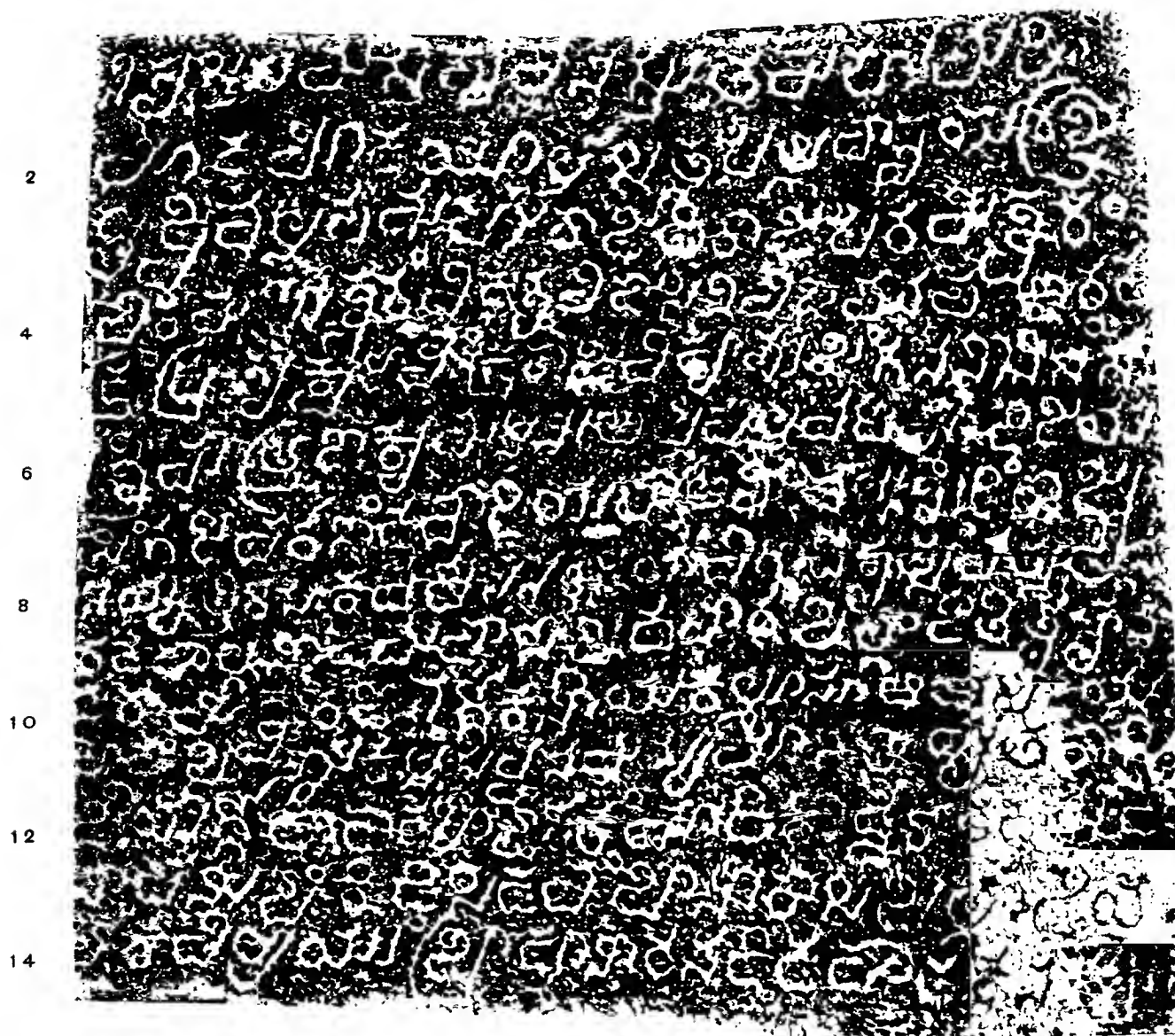
The inscription is a record of Jayasimha III.,—here named in full Trailōkyamalla-Nōlamba-Pallava-Permādi-Jayasimhadēva, and styled *Anṇana-siṅga* or 'the lion of his elder brother,' and described as a *paramamāhēśvara* or most devout worshipper of the god Mahēśvara (Śiva),—one of the sons of the Western Chālūkyā king Trailōkyamalla-Āhavamalla-Sômēśvara I. It is a Śaiva inscription. And it records that, while, at a camp outside a town named Gondavādi, he was reigning over, or, more properly, was governing (probably the Nōlambavādi

<sup>1</sup> Read *dhārā-purvaka-maḍi*.

<sup>2</sup> Read *mūnūrar*.

<sup>3</sup> The *mma* was commenced at the end of line 26,—thus giving the appearance, at first sight, of another *akṣara* after the *dha*. But there was not room enough to form it fully there; and it was, therefore, repeated at the beginning of line 27.

Jatinga-Ramesvara Hill Inscription of Jayasimha III.; A D. 1072



J. F. FLEET, I. C. S.

SCALE '21

COLLOTYPE BY W. GRIGGS.

FROM AN INK-IMPRESSION BY H. KRISHNA SASTRI.



thirty-two-thousand), he granted a village named Banṇekal, in the Kaṇiyakal three-hundred, for the benefit of the god Śiva under the name of Rāmēśvara of the Balgōṭi tīrtha.

The details of the date on which the grant was made, are—Wednesday, the new-moon day of the month Phālguna (Feb.-March) of the Virōdhikṛit saṁvatsara, Śakā-Saṁvat 993 (expired). And the corresponding English date is Wednesday, 21st March, A.D. 1072. On this day, the given tithi began at about 28 ghāṭis, 55 palas, = 11 hrs. 34 min., after mean sunrise (for Bombay). And this record, therefore, furnishes another instance of the use of current tithis.

The date falls within the period of the reign of Sōmēśvara II. And Jayasimha III. was, therefore, holding authority as one of his eldest brother's viceroys. The record gives him, indeed, two of the paramount titles,—Mahārājādhirāja and Paramēśvara,—as well as the paramount epithet śrīprithivīvalabhā; but the same is done in another record, of his father's time, at Dēūr in the Bijāpur District;<sup>1</sup> and, whatever may be the explanation of this point, the fact is not to be taken as implying that Jayasimha III. held anything higher than viceregal power. It also describes him as belonging to the Pallava lineage;<sup>2</sup> and this rather suggests that his mother, Bāchaladēvi,—the mother of also Sōmēśvara II. and Vikramāditya VI.,—was a Pallava princess.

TEXT.<sup>3</sup>

|    |   |   |                                  |
|----|---|---|----------------------------------|
| 1  | Om <sup>4</sup>                                     | Svasti                                      | Samasta-bhūvana-stuta-mahā-mahi- |
| 2  | m-ōdamōday <sup>5</sup> -ōllasita-Pallav-ānvaṣa[m*] |   | śrī-                             |
| 3  | prithivīvalabhā[m*]                                 | mahārājādhirāja[m*]                         | paramēśvaraṁ                     |
| 4  | parama[mā*]hēśvaraṁ                                 | vidagdha-vilāsini-vilōchana-chakōra-cha[m]- |                                  |
| 5  | draṁ pratyaksha-Dēvēndraṁ                           | rāja-vidyā-bhujamgan=An[n*]ana-siṁgaṁ       |                                  |
| 6  | śrīmat-Trailōkyamalla-Noḷaṁba-Pallava-Permāḍi-Jaya- |   |                                  |
| 7  | siṁgadēvar  | Gomdavadīya                                 | poṛaviḍinal=sukhadim rājya[m]-   |
| 8  | geyyutt-ire [I*]                                    | Sa(śa)ka-varsha                             | 993neya Virōdhikṛit-saṁvatsa-    |
| 9  | rada Pālguna <sup>6</sup> -amavāse                  | Budhavāraṁ                                  | Balgōṭi-tīrtha-sthāna-           |
| 10 | da Rāmēśvara-dēvargge                               | Kaṇiyakal-mūnūṛa                            | baḷiya                           |
| 11 | bāḍaṁ Banṇekallaṁ                                   | sarvva-namasyam-āgi                         | Amṛitarāsi(si)-                  |
| 12 | jiyargge dhārā-pūrvvakam-māḍi                       | koṭṭar [II*]                                | Ī dharmmama-                     |
| 13 | n=āvan-orvvaṁ                                       | kiḍisidavaṁ                                 | Bāṇarāsi-Balgōṭiya-              |
| 14 | l kavileyuṁ   | brāhmaṇaran=aḷida                           | pātakan=akku                     |

## ABSTRACT OF CONTENTS.

While the favorite of fortune and of the earth, the Mahārājādhirāja, the Paramēśvara, the most devout worshipper of (the god) Mahēśvara, the lion of his elder brother, the glorious Trailōkyamalla-Noḷamba-Pallava-Permāḍi-Jayasimha (III.) (lines 6, 7), who belonged to the Pallava lineage (l. 2) which was made bright by a great development of grandeur that was praised throughout the whole world, was reigning happily at the camp outside Gondavāḍi (l. 7):—

On Wednesday, the new-moon day of (the month) Phālguna of the Virōdhikṛit saṁvatsara which was the Śakā year 993 (ll. 8, 9), he gave (the village of) Banṇekal (l. 11), a town which was included in the Kaṇiyakal three-hundred (l. 10), as a sarvanamasya-grant, with libations of water, to Amṛitarāsi (ll. 11, 12), for the god Rāmēśvara of the Balgōṭi tīrtha (l. 9).

<sup>1</sup> Sir Walter Elliot's *Carnātaca-Dēsa Inscriptions*, Vol. I. p. 178; verified from an ink-impression.

<sup>2</sup> So, also, the Dēūr record,—mahā-Pallav-ānvaṣa.

<sup>3</sup> From the ink-impression.

<sup>4</sup> Read mahim-ōday; or, perhaps, mahim-ōdyam-ōday.

<sup>5</sup> Represented by a plain symbol.

<sup>6</sup> Read Phālgunaḍ.

## No. 31.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from page 73.)

When my account of the ten Chôla dates, published above, pp. 66-73, had already been printed, Dr. Hultsch sent me for examination the texts and translations of the following fresh Chôla dates. Five of these new dates (Nos. 11-15) belong to the reign of the king **Rājādhirāja** ; and the four other dates (Nos. 16-19) are of the reign of the king **Kulōttuṅga-Chôla III.**

## A.— RAJADHIRAJA.

11.— Inscription on a stone behind the Sômésvara temple at Miṇḍigal in the Kôlār district.<sup>1</sup>

1 Svasti śrī [||\*] Saka-varisha 97[0]nēya Sabbajitn-saṁva-  
2 tsaradal śrīmat-Vira-Pāṇḍiyana taleyum Sērama-  
3 na sāleyu[m\*] koṇḍa kōv=Irākēsaripadmar=āna uḍeyār śrī-Rājādhi-  
4 rājādēvargge yāṇḍu muvattanēya.

"In the year **Sarvajit** (*which corresponded to* the Śaka year 97[0], (*and*) in the thirtieth year (*of the reign*) of king **Rājakēsarivarman**, *alias* the lord, the glorious **Rājādhirājadēva**, who took the head of the glorious **Vira-Pāṇḍya** and the palace of the **Chēra** king."

This date does not admit of exact verification, and all that can be said about it in this respect, is that the Jovian year **Sarvajit** by the southern luni-solar system does correspond to the given Śaka year 970 as a current year (=A.D. 1047-48). The date nevertheless is of great value, because the Śaka year 970 current (or 969 expired) is also joined here with the 30th year of the king's reign. For, assuming this statement to be correct, the first year of **Rājādhirāja's** reign must, at any rate partly, have coincided with Śaka-Saṁvat 940 expired, and the 26th year of the king's reign in the date No. 12 must approximately correspond to Śaka-Saṁvat 965 expired; the 27th year in the date No. 13 to Śaka-Saṁvat 966 expired; the 29th year in the date No. 14 to Śaka-Saṁvat 968 expired; and the 32nd year in the date No. 15 to Śaka-Saṁvat 971 expired.

12.— Inscription in the Vaidyanātha temple at Tirumalavādi in the Trichinopoly district.<sup>2</sup>

1 || Svasti śrī [||\*] Tiṅga[=ēr . . . . .  
8 Jayaṅkoṇḍa-Śōlan=enṇnm madi-keḷu kōv=Irākēsaripanmar=āna nḍaiyār  
śrī-Rājādhirājadēva-  
9 rkku yāṇḍu [2]ḡāvadu . . . . .  
10 . . . . . imyāṭṭai<sup>4</sup> Mina-nāmaṟṟu Budan-kiḷanai perṟa U-  
11 ttiratti-nāṇṟu irā.

"In the [2]6th year (*of the reign*) of the wise king **Rājakēsarivarman** surnamed **Jayaṅkoṇḍa-Chôla**, *alias* the lord, the glorious **Rājādhirājadēva**,—at night on the day of **Uttara**-(Phalguni), which corresponded to a **Wednesday** in the month of **Mina** in this year."

<sup>1</sup> No. 279 of the Government Epigraphist's collection for the year 1895.<sup>2</sup> Read *śrīmad-Vira*.<sup>3</sup> No. 75 of the Government Epigraphist's collection for the year 1895.<sup>4</sup> Read *ivy-āṭṭai Mina-nāyṟṟu*.

By what has been stated under No. 11, this date, which is of the 26th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 965 expired, and, as a matter of fact, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 965 expired the month of Mīna lasted from the 22nd February to the 22nd March A.D. 1044, and during this time the moon was in the *nakṣatra* Uttara-Phalguni on Wednesday, the 14th March A.D. 1044, by the equal-space system from 9h. 51m. after mean sunrise (and therefore certainly at night), and by the Brahma-siddhānta and according to Garga the whole day.

13.—Inscription in the Nīlvanēśvara temple at Tiruppaṅgili in the Trichinopoly district.<sup>1</sup>

1 || Svasti śri ||\* Tiṅgaḷ=ēr . . . . .  
 17 . . . . . Jayāṅkoṇḍa[ḍa]-  
 18 Ś[ō]ḷaṅ . . . . . yārnda-perum-pugaḷ=kkōv=Irājakēsaripanmar=āṇa n[ḍai]-  
 19 [yār . . . . . śri]-Rājādhirājadēvarkku yāṇḍu [2]7vadu . . . . .  
 21 . . . . . Kumba-nāyaḷ[ru a]para-pakshattu  
 22 navamiyum Budan-kilamaiyum perṇa M[ūlat]ti=nāḷ.

"In the [2]7th year (of the reign) of Jayāṅkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Mūla, which corresponded to a Wednesday and to the ninth *tithi* of the second fortnight of the month of Kumbha."

This date, of the 27th year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 966 expired, and here, again, the calculation for that year does yield satisfactory results. In Śaka-Saṃvat 966 expired the month of Kumbha lasted from the 22nd January to the 20th February A.D. 1045, and during this time the 9th *tithi* of the dark half ended 7h. 22m. after mean sunrise of Wednesday, the 13th February A.D. 1045, when the moon was in the *nakṣatra* Mūla (by the equal-space system) for 13h. 8m. after mean sunrise.

14.—Inscription in the Rājagōpāla-Perumāḷ temple at Manimaṅgalam in the Chingleput district.<sup>2</sup>

1 || Svasti śri || Tiṅgaḷ=ēr . . . . .  
 7 . . . . . Jayāṅkoṇḍa-Śōḷa[ṇ=u]yārnda-perum-pugaḷ<sup>3</sup>kkōv=Arājakēsarivanmar=  
 āṇa uḍaiyār śri-Rājādhirājadēvarkku yāṇḍu 29[ā]vadu . . . . .  
 [Dha]ṇu-nāyaḷṇu pūrvva-pakshattu dvitigaiyum Budan-kilamaiyum perṇa  
 Tiru-  
 8 vōṇatti=nāḷ.

"In the 29th year (of the reign) of Jayāṅkoṇḍa-Chōḷa, the king whose great fame was rising, Rājakēsarivarman, *alias* the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Wednesday and to the second *tithi* of the first fortnight of the month of Dhanuṣ."

This date, of the 29th year of Rājādhirāja's reign, would be expected to fall in Śaka-Saṃvat 968 expired. In Śaka-Saṃvat 968 expired the month of Dhanuṣ lasted from the 25th November to the 23rd December A.D. 1046, and during that time the moon, as required, was in the *nakṣatra* Śravaṇa on a Wednesday, *viz.* on Wednesday, the 3rd December A.D.

<sup>1</sup> No. 90 of the Government Epigraphist's collection for the year 1893.

<sup>2</sup> No. 6 of the Government Epigraphist's collection for the year 1893.

<sup>3</sup> Read =Irāja°.



1046, by the *Brahma-siddhānta* from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise; but the *tithi* which ended on the day so found, 11h. 54m. after mean sunrise, was the third, not the second *tithi* of the bright half. Considering that Wednesday, the 3rd December A.D. 1046, answers two of the requirements of the date, and that no satisfactory results can be obtained for either of the surrounding years Śaka-Saṃvat 967 and 969 expired, I feel no hesitation in accepting that day as the true equivalent of this date, and in maintaining that the writer of the date has erroneously quoted the second instead of the third *tithi* of the bright half.

15.— Inscription in the Vaidyanātha temple at Tirumalavāḍi.<sup>1</sup>

1<sup>2</sup> . . . . . Ja[ya]ṅkoṇḍa-Śōlan u-  
 2 yarn[da]-perum-puṅgaḷ kō Rāja[k]ṣesariva[nma]r-āna u[d]ai-  
 3 yār ār-Rājādhirājadēvarkku  
 4 yā[p]ḍu [3]2āvadn  
 6 . . . . . [iv]v-ātt[ai]  
 7 [Viru]chchiga-nāyaru Viyāḷa-kkiḷa[mai] peṇṇa Tiruvōpatti-nān-  
 8 ru.

“In the [3]2nd year (of the reign) of Jayaṅkoṇḍa-Chōḷa, the king whose great fame was rising, Rājākṣesarivarman, alias the lord, the glorious Rājādhirājadēva,—on the day of Śravaṇa, which corresponded to a Thursday in the month of Vṛiśchika in this year.”

This date, if really of the 32nd year of Rājādhirāja's reign, would in the first instance be expected to fall in Śaka-Saṃvat 971 expired; but the date is incorrect both for that year and for the surrounding years Śaka-Saṃvat 970 and 972 expired. In Śaka-Saṃvat 971 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1049, and during this time the moon was in the *nakṣatra* Śravaṇa on Friday, the 3rd November A.D. 1049, by the *Brahma-siddhānta* from sunrise, and by the equal-space system and according to Garga from 3h. 17m. after mean sunrise. In Śaka-Saṃvat 970 expired the month of Vṛiśchika lasted from the 26th October to the 23rd November A.D. 1048, and during this time the moon was in the *nakṣatra* Śravaṇa on Saturday, the 12th November, and Sunday, the 13th November, A.D. 1048. And in Śaka-Saṃvat 972 expired the month of Vṛiśchika lasted from the 26th October to the 24th November A.D. 1050, and here the moon was in the *nakṣatra* Śravaṇa on Wednesday, the 21st November A.D. 1050, by the equal-space system and according to Garga for 21h. 1m., and by the *Brahma-siddhānta* for 22h. 20m. after mean sunrise.

If the year of the date were the 22nd year of Rājādhirāja's reign,<sup>3</sup> the date would be expected to fall in Śaka-Saṃvat 961 expired, and for that year it would be correct. For in Śaka-Saṃvat 961 expired the month of Vṛiśchika lasted from the 27th October to the 24th November A.D. 1039, and during this time the moon was in the *nakṣatra* Śravaṇa on Thursday, the 22nd November A.D. 1039, by the *Brahma-siddhānta* from sunrise, and by the equal-space system and according to Garga from 1h. 58m. after mean sunrise.

Apart from this doubtful date, our examination of the three dates Nos. 12-14 has shown that the 14th March A.D. 1044 fell in the 26th year of Rājādhirāja's reign, the 13th February A.D. 1045 in his 27th year, and the 3rd December A.D. 1046 in his 29th year; and the general conclusion to be drawn from this is, that the first year of Rājādhirāja's reign commenced in A.D. 1018, between the 15th March and the 3rd December (both days inclusive).

<sup>1</sup> No. 81 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Of the preceding lines of this inscription no impressions were prepared.

<sup>3</sup> [As the first figure of the date is indistinct, the reading “22” is not absolutely impossible.—E.H.]

## B.—KULOTTUNGA-CHOLA III.

16.—Inscription in the Raṅganāyaka temple at Nellore.<sup>1</sup>

2 . . . . Śa[ka]r yāṇḍu āyiratt-orunūṅṅ-orubatt-onbadā[ī] P[ī]ṅgala-  
 samvatsarattu Maduraiyum ūlamuṅ=koṇḍu Pā[ṇ]ḍiyanai muḍi-tta[lai]  
 koṇḍ=aruḷiṅga śrī-Kulōttu[ṇ]ga-Śōḷadē[va]rkku yāṇḍu pa[tt-onbadā]vadu  
 Vṛiśch[i]ka-nāyāṅṅu=ppad[īnai] . . . . yadiy=āṅa<sup>2</sup> Ve[ī]i-kki[ḷamai]yum  
 Rē[vad]iyum . . . . .

“In the year **Piṅgala** (*which corresponded*) to the Śaka year one thousand one hundred and nineteen, (*and*) in the **nineteenth year** (*of the reign*) of the glorious **Kulōttuṅga-Chōḷadēva** who took Madurai and ūlam and was pleased to cut off the crowned head of the Pāṇḍya,—[on the day of] **Rēvati** and a **Friday** which was the fifteenth solar day of the month of **Vṛiśchika**.”

The Jovian year **Piṅgala**, quoted in this date, by the southern luni-solar system does correspond to the given Śaka year 1119 as an expired year. In that year the Vṛiśchika-samkrānti took place, by the Ārya-siddhānta 11h. 10m., and by the Sūrya-siddhānta 13h. 0m. after mean sunrise of the 27th October A.D. 1197. The month of Vṛiśchika of Śaka-Samvat 1119 expired, therefore, lasted from either the 27th or the 28th October to the 25th November, and the 15th solar day of that month accordingly was either the 10th or the 11th November A.D. 1197. But as these two days were Monday and Tuesday, neither of them can be the day intended by the date, which was a Friday.—In my opinion, it is perfectly certain that the writer of the date erroneously has given the 15th instead of the 25th solar day; for the 25th day of the month of Vṛiśchika corresponds—certainly by the Sūrya-siddhānta, and by the Ārya-siddhānta also when the civil beginning of the solar month is determined according to the rule followed in the calendars of the Kollam era—to the 21st November A.D. 1197 which was a Friday, and on which the moon was in the *nakshatra* Rēvati for 13h. 47m. after mean sunrise.—According to the wording of the date this day, Friday, the 21st November A.D. 1197, would have fallen in the 19th year of Kulōttuṅga-Chōḷa's reign; but the following dates will show that the writer here has made another mistake, and that the day really fell in the 20th year of the king's reign.

17.—Inscription in the Raṅganātha temple at Śrīraṅgam.<sup>3</sup>

1 || Hari || Svasti śrī [||\*] Payal vāyttu . . . . .  
 7 . . . . kō=Pparakēśaripaṅmar=āṅa Tribhuvāṇachchakkaravarttiḡaḷ Ma[du]rai  
 koṇ-  
 8 ḍu Pāṇḍiyan muḍi-ttalai koṇḍ=aruḷi[ya] śrī-Kulōttu[ṇ]ga-Śōḷadēvaṅku yāṇḍu  
 19āvadu Vṛiśchika-nāyāṅṅu apara-pakshattu pañchamiyū=Śevvāy-kkiḷamaiyum  
 perṇa Pūśattu [nā].

“In the 19th year (*of the reign*) of king **Parakēśarivarman**, *alias* the emperor of the three worlds, the glorious **Kulōttuṅga-Chōḷadēva**, who took Madurai and was pleased to cut off the crowned head of the Pāṇḍya,—on the day of **Pushya**, which corresponded to a **Tuesday** and to the fifth *tithi* of the second fortnight of the month of **Vṛiśchika**.”

This date, like No. 16, falls in the month of Vṛiśchika, and is, as No. 16 professes to be, of the 19th year of the king's reign. Like No. 16, it would therefore be expected to fall in Śaka-Samvat 1119 expired; but for that year it does not work out properly. We have seen that the month of Vṛiśchika of Śaka-Samvat 1119 expired lasted from the 27th or 28th October to the 25th November A.D. 1197, and during that time the 5th *tithi* of the dark half ended shortly

<sup>1</sup> No. 197 of the Government Epigraphist's collection for the year 1894.

<sup>2</sup> Read =ppadiṅ-aiṇṇā=tiyadiy=āṅa.

<sup>3</sup> No. 66 of the Government Epigraphist's collection for the year 1892.

after sunrise of the 2nd November A.D. 1197, which was a Sunday, not a Tuesday.—The date really falls in Śaka-Saṃvat 1118 expired. In that year the month of *Vṛiśchika* lasted from the 27th October to the 25th November A.D. 1196, and during this period the 5th *tithi* of the dark half ended 14h. 19m. after mean sunrise of Tuesday, the 12th November A.D. 1196, when the moon was in the *nakshatra* *Pushya*, by the equal-space system and according to Garga for 15h. 6m., and by the Brahma-siddhānta for 13h. 8m. after mean sunrise.

18.—Inscription in the Vaidyanātha temple at Tirumalavāḍi.<sup>1</sup>

- 1 Svasti śrī [||\*] Puyal vā[ y\*]ttu . . . . .  
 7 . . . . . kō=Pparakēsaripaṇṇmar=āṇa Ti[ri]buvanachchakkara[va]ttigal  
 Maduraiyum [l]lamum Ka-  
 8 ruvūrum Pāṇḍiyaṇ muḍi-ttalaiaṇ=kōṇḍu virar abishēkamum <sup>2</sup>vijaiyā-  
 [a]bishēkamum paṇṇ[i]y=a[r]uḷiṇa śrī-Tiribuvanaviradē-  
 9 vaṅku yāṇḍu 34vadn Kaṇṇi-nāyaṅgu pūrvva-pakshattu daśamiyum  
 Tiṅgaṭ-ki[lamaiy]nm peṇṇa Tiruvōṇattu nāḷ.

“In the 34th year (*of the reign*) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Tribhuvanaviradēva, who took Madurai, ḷlam, Karuvūr, and the crowned head of the Pāṇḍya and was pleased to perform the anointment of heroes and the anointment of victory,—on the day of Śravaṇa, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Kanyā.”

As the preceding date No. 17, of the 19th year of the king's reign, apparently fell in Śaka-Saṃvat 1118 expired, this date, which is of the 34th year of his reign, would in the first instance be expected to fall in Śaka-Saṃvat 1133 expired. And for that year the date does work out faultlessly. For in Śaka-Saṃvat 1133 expired the month of Kanyā lasted from the 29th August to the 27th September A.D. 1211, and during that time the 10th *tithi* of the bright half ended 8h. 56m. after mean sunrise of Monday, the 19th September A.D. 1211, when the moon was in the *nakshatra* Śravaṇa, by the equal-space system and according to Garga for 12h. 29m., and by the Brahma-siddhānta for 13h. 47m. after mean sunrise.

19.—Inscription in the Rājagōpāla-Perumāḷ temple at Maṇimaṅgalam.<sup>3</sup>

- 1 Svasti śrī [||\*] Tiribuvanachchakkaravattiga[l] Maduraiyum ḷlamum  
 Pāṇḍiyaṇai muḍi-ttalaiaṇ=kōṇḍ=aruḷiya śr[i]-Kulōttuṅga-Śō[ḷa]dēvaṅku yā-  
 2 ṇḍu 12āvadu Dhanu-nāyaṅgu apara-pakshattu navamiyum Tiṅgaṭ-  
 kiḷamaiyum peṇṇa Śittirai-nāḷ.

“In the 12th year (*of the reign*) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva, who was pleased to take Madurai, ḷlam, and the crowned head of the Pāṇḍya,—on the day of Chitrā, which corresponded to a Monday and to the ninth *tithi* of the second fortnight of the month of Dhanus.”

The two preceding dates show that this date, which is of the 12th year of the king's reign, in the first instance may be expected to fall in Śaka-Saṃvat 1111 expired. In that year the month of Dhanus lasted from the 26th November to the 24th December A.D. 1189, and during this time the moon was in the *nakshatra* Chitrā, by the equal-space system and according to Garga for 17h. 44m., and by the Brahma-siddhānta for 14h. 47m. after mean sunrise of Monday, the 4th December A.D. 1189. That this is the proper equivalent

<sup>1</sup> No. 74 of the Government Epigraphist's collection for the year 1895.

<sup>2</sup> Read *vijay-ābhāṣi*.

<sup>3</sup> No. 5 of the Government Epigraphist's collection for the year 1892.

of the original date, there can be no doubt; but it must be pointed out that the *tithi* quoted in the date, the 9th *tithi* of the dark half, when calculated by our tables, had ended 51 minutes<sup>1</sup> before mean sunrise of Monday, the 4th December A.D. 1189, instead of ending after sunrise. In my opinion the irregularity is so slight that in this particular instance it rather tends to confirm the correctness of our general result.

The results obtained under Nos. 17-19 are in such perfect agreement that they may be looked upon as certain; and they prove that the 21st November A.D. 1197, the equivalent of the date No. 16, fell in the 20th, not the 19th year of the king's reign. And the general result arrived at is, that the first year of the reign of Kulōttuṅga-Chōla III. commenced some time between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive).

### No. 32.— SHOLINGHUR ROCK-INSCRIPTION OF PARANTAKA I.

By E. HULTZSCH, Ph.D.

Sholinghur<sup>2</sup> is the Anglo-Indian name of a town in the North Arcot district, and of a Railway station which is situated at a distance of about 7 miles from the town near the village of Bāṇavaram.<sup>3</sup> The present Tamil name of the town, *Śōlāṅṅipuram*, is probably connected with the Chōla dynasty, to which the subjoined inscription refers. The Tamil work *Guruparam-parāprabhāva*<sup>4</sup> uses the Sanskrit form Chōlasimhapura. A modern temple of Śiva in the town bears the name Chōlapnriśvara, which yields another Sanskrit designation of the place, viz. Chōlapura. A neighbouring hill bears a temple of Āṇjanēya, which contains a Telugu inscription of Rāmadēva of Penugōṇḍa, dated Śaka-Saṃvat 1542, the Randra *saṃvatsara*. A hard climb of one hour takes the visitor to the top of a still higher hill, which bears a temple of Narasimha. This temple is noticed in the *Nālāyiraprabandha*, the *Guruparamparāprabhāva*, and the *Viṣṇuṇādarśa* (verses 289 to 297). The names by which these works designate the hill, are Kaḍigai in Tamil and Ghaṭikāchala in Sanskrit.<sup>5</sup> The only two inscriptions of the temple belong to the time of the third Vijayanagara dynasty. Another temple of Narasimha in the town itself contains a number of inscriptions of the later kings of Vijayanagara,<sup>6</sup> from which it appears that the term Ghaṭikāchala was then applied to this temple as well as to the one on the hill.

Close to the town, on the south-east corner of a large tank, rises a rocky hill, which is known as Śuḍukāṭṭumalai on account of its proximity to the burning-ground (*śuḍu-kāḍu*) of Sholinghur. At the base of this hill, a large piece of rock rests on two boulders, thus forming a sort of massive natural door-way. On the inner side of one of the two boulders the subjoined

<sup>1</sup> Calculated by Prof. Jacobi's Special Tables, the distance of the moon from the sun, at mean sunrise of Monday, the 4th December A.D. 1189, was by the Ārya-siddhānta 288° 37' 25", by the Sūrya-siddhānta 289° 5' 6", and by the Brāhma-siddhānta 289° 47' 58".

<sup>2</sup> See the *Manual of the North Arcot District*, second edition, Vol. II. p. 435 ff., and Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 163.

<sup>3</sup> This name is perhaps a survival from the time of the Bāṇa dynasty.

<sup>4</sup> See my *First Report on Sanskrit Manuscripts*, p. vi. f.

<sup>5</sup> Wilson's *Mackenzie Collection*, p. 134, mentions the *Ghaṭikāchalamahātmya*, a legendary account of this hill in the Sanskrit language. Vādhūla Venkaṭāchārya invokes "Nṛsiṃha, the husband of Amṛtaphalavālī, who resides on Ghaṭikāchātri," at the beginning of his commentary on the *Tarkasamgraha*, and Dōḍḍayāchārya invokes "Ghaṭikāchārādharēndra" at the beginning of his *Chandamrta*; see Nos. 975 and 1532 in my *Second Report on Sanskrit Manuscripts*.

<sup>6</sup> A slab which the temple people have utilised for a bench, bears a long inscription in Chōla characters; but the first line, which contained the name of the king, has been cut away.

inscription is engraved. It is in a state of tolerable preservation, except at the beginning of the first six lines, where some letters are lost, including the name of the king at the beginning of line 1. The alphabets of the inscription are Grantha and Tamil of the same type as in the Udayēndiram plates of Hastimalla.<sup>1</sup> It opens with a few Tamil words (l. 1). Then follow 10 Sanskrit verses, and a short passage in Tamil (ll. 19 to 21). At the end, the name of the writer is given in barbarous Sanskrit prose (l. 21 f.).

As we learn from the mutilated Tamil passage at the beginning of line 1, the inscription is dated in the 9th year of the reign of a king whose name is lost, but can be supplied with certainty from the Udayēndiram plates of Hastimalla as Parakēsarivarman,<sup>2</sup> a surname of the Chōla king Parāntaka I. who ruled from about A.D. 900 to 940.<sup>3</sup>

The Sanskrit portion opens with an invocation of Viṣṇu (v. 1). The next verse celebrates Āditya (I.) of the race of the Sun. His son (v. 3) was Parāntaka (I.), surnamed Viranārāyaṇa. He granted the revenue from (a field called) Vaimśavāri in favour of a tank named Chōlavāridhi (v. 4). This Parāntaka (I.) had conferred the title 'lord of the Bāpas' (Bānādhirāja) on Prithivipati (vv. 6 and 7) of the Gaṅga race (v. 5), who was surnamed Hastimalla and defeated an unnamed enemy in the battle of Vallāla. At his request, the king entrusted him with the execution of the grant (v. 8). Next follows the usual *captatio benevolentiae* (v. 9), in which Hastimalla is called Vira-Chōla. The last verse (10) states that these verses were composed by the Vaikhānasa Kumāra of the Kāśyapa gōtra.

The second Tamil portion records that Hastimalla, surnamed Vira-Chōla, the king of Paṇivai and vassal of the Chōla king, executed the royal grant by assigning the paddy-field named Mūṅgilvari (to the tank).

In the concluding Sanskrit portion, the inscription is styled a eulogy (*prastāva*).<sup>4</sup>

The Gaṅga-Bāṇa king Prithivipati II. surnamed Hastimalla is already known from one of the Udayēndiram grants.<sup>5</sup> Four verses of the subjoined inscription (3, 5, 7 and 9) are almost completely identical with four verses of the Udayēndiram plates of Hastimalla (6, 21, 22 and 25). As those plates are dated in the 15th year of the reign of Parāntaka I., it appears that their writer copied those four verses from the Sholinghur inscription, which belongs to the 9th year of the same reign. This is also suggested by the fact that verse 21 of the Udayēndiram plates is rather out of place where it stands, while it is in its original and natural position in the Sholinghur inscription (v. 5). Further, this verse has here the correct reading *rājahamśa*, while the Udayēndiram plates read *rājasimha*, instead of which I had conjectured *rājahamśa* before I knew of the existence of the Sholinghur inscription.<sup>6</sup> A point in which the two records differ, is that the Sholinghur inscription does not mention Vijayālaya, the grandfather of Parāntaka I., while his father Āditya I. is referred to in both. As in the Udayēndiram plates, the Gaṅga-Bāṇa king Prithivipati II. appears here as vassal and executive officer (*ājñapti*, v. 8) of Parāntaka I. His surname 'king of the people of Paṇivai' (*Paṇivaiyar kōṇ*, l. 20) corresponds to the 'lord of Paṇivipuri' in the Udayēndiram plates (v. 24). I am

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. No. 76.

<sup>2</sup> As the earliest known instance in which Parakēsarivarman receives the epithet *Madurai kōṇḍa*, i.e. 'the conqueror of Madhurā,' is an inscription of his 10th year (No. 119 of 1895), it is doubtful if we are justified to supply this epithet too at the beginning of the mutilated line 1.

<sup>3</sup> See above, p. 178, note 12.

<sup>4</sup> Compare *South-Indian Inscriptions*, Vol. II. p. 365.

<sup>5</sup> *ibid.* No. 76. The following may now be added to my remarks on the situation of the village granted (*ibid.* p. 382). Among the boundaries of Kaṇaikkōṭṭūr (p. 389) we find in the east a channel which feeds the *Vinṇamaṅgalattēri*, i.e. 'the tank of the inhabitants of Vinṇamaṅgalam.' This village still exists and has given its name to a Railway station between Vāṇiyambādi and Āmbūr.

<sup>6</sup> See *ibid.* p. 384, note 16.

unable to identify Paṭivipuri<sup>1</sup> or Paṭivai, which appears to have been the residence of Prithivīpati II., and Vallāla, where he is stated to have won a battle (v. 8).

A remarkable discrepancy occurs in verse 9 of the Sholinghur inscription, which reads *nṛiparāṭṭ-kīla Vīra-Chōḷaḥ*, while the Udayēndiram plates (v. 25) have *sa Parāntaka ēkavīraḥ*. Hence one might be tempted to conclude that Vīra-Chōḷa was a surname of Parāntaka I. But in the Tamil portion (l. 20) Vīra-Chōḷa is again used as a title of Hastimalla. This fact is important, as it enables us to identify two persons mentioned in another Udayēndiram grant (above, Vol. III. No. 14), of which only the second and the fifth plates are preserved. The *nṛipēśvara Vīra-Chōḷa* and his sovereign Parakēsarivarman, with whose permission this grant was made, are no doubt identical with the *nṛiparāṭṭ Vīra-Chōḷa* (i.e. Hastimalla) of the Sholinghur inscription and his sovereign Parāntaka I., who is known to have borne the surname Parakēsarivarman. Further it becomes now probable that the Vīra-Chōḷa who is mentioned in the Vēlūr inscription of Kaṇṇaradēva (above, No. 9), is also identical with Prithivīpati II. In this case the latter would have been still alive about the 26th year of the reign of the Rāshtrakūṭa king Kṛishṇa III. From later inscriptions we know of two other chiefs who bore the name Vīra-Chōḷa. The first of them was a vassal of the great Chōḷa king Rājārāja,<sup>2</sup> and the second was the father of a certain Vīra-Champa.<sup>3</sup>

According to the Tamil portion (l. 21), the object of the grant which was made by Parāntaka I. and executed by Hastimalla, was a paddy-field named *Mūṅgilvari*. This Tamil term is Sanskritised in verse 4 as *Vaiṁṣavāri*, in which *vaiṁṣa* corresponds to the Tamil word *mūṅgil*, 'a bamboo.' The proceeds of the field were to be used for the up-keep of a tank named Chōḷavāridhi (v. 4), i.e. 'the Chōḷa ocean.'<sup>4</sup> As the name suggests, this tank may have been founded either by the Chōḷa king Parāntaka I. himself, or Hastimalla may have constructed it in honour of his sovereign. It must be identical with the large tank at Sholinghur, on the bank of which the subjoined inscription is engraved.

#### TEXT.<sup>5</sup>

- 1 . . . . . [r]ku<sup>6</sup> y[ā]n[ḍu o]ṇḇadā[va]du [||] Ānandam  
para-  
2 . . . . . [jaṁ paś]yan[t]i [yad-dhy]āyi[n]ō yasy=āmi [t]rishu  
[v]ikramē-  
3 . . . . . kâ<sup>7</sup> vasan[t]i tra[yah] [l\*] ta[t\*]tvaṁ ya[sya pa]rāmṛiśa[n]=  
vivṛintē vō hē-  
4 . . . . . nām [pa]ramaś=chirā[ya bha]gavān=V[i]śhṇur-mmudē [sō]=  
s[t]u vah || [l\*] Ādityānvaya-sē-  
5 . . . . . knlē<sup>8</sup> bharttn[n=dharā]-gōlakam kamp-[ā]pāya-nirāku[la]m prabhur=  
abhūd=Āditya-nāmā nṛipah [l\*]

<sup>1</sup> In his *Lists of Antiquities*, Vol. I. p. 209, Mr. Sewell mentions a village named Paravipnam in the Viluppuram taluka of the South Arcot district.

<sup>2</sup> See above, page 138.

<sup>3</sup> Above, Vol. III. p. 71.

<sup>4</sup> The word *samudra*, 'ocean,' and its synonyms are frequently employed, through hyperbole, as the second portion of names of tanks. Thus, the Gaṇapēśvaram inscription of Gaṇapati (above, Vol. III. p. 91, verses 23 and 25) mentions two tanks named Chōḷasamudra and Bhimasamudra. At Bangalore two tanks bear even now the names Dharmāmbudhi and Kempāmbudhi, i.e. 'the ocean of Kempe (Ganḍa),' who is said to have built the Bangalore fort in A.D. 1537; see Mr. Rice's *Mysore and Coorg*, Vol. II. p. 20. As the names of tanks were often transferred to adjacent villages, the Sanskrit *samudra* (compare above, Vol. III. p. 225, note 5), the Tamil *śri*, the Kanarese *kere*, and the Telugu *chēruva* became the ending of many village names in Southern India.

<sup>5</sup> From four inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

<sup>6</sup> Read *kō=Parakēsarivarmanku*.

<sup>7</sup> Read *lōkē*.

<sup>8</sup> Read perhaps *-śikharē nṛipa-kulē*.

- 6 . . . ḥ phaṇ[i]-maṇḍalam(lām) kshiti-bhṛi[ta]s=sarvvē cha digvārapā n=  
ākampan=dadhat=īti Paṁ-
- 7 ka[ja]bhnavā yatn[ē]na yō nirmmitaḥ || [2\*] Tasmāch=chakradhara-śriyam  
prakṛṣṭayan=pratyaksham=ātmany=alan=dēvaś=śatru-dāvānala-
- 8 s=samajani śrī-Vīranārāyaṇaḥ || bāhādaṇḍa-gatam bibhartti suchiram(ram)  
viśvambharā-maṇḍalam(lām) sapta-
- 9 [d]vipa-samudra-śailam=adhunā kēyūra-buddhy=aiva ya[h\*] || [3\*] Va[mśa]vāri-  
janitan=nṛipa-dēyañ=Chōlavāridhi-tatāka-samṛiddhyai [1\*]
- 10 dattavān=nikhilam=ā yuga-bhaṁgād=ādareṇa sa Parāntakadēva[h\*] || [4\*]  
Tasmān=nṛipō=labhata paṭṭa-mayam prasādam Bānādhi-
- 11 rāja-pada-lambhana-sādhanam yaḥ [1\*] ākrāmatō yudhi Parāntakatō  
narēndrān Gaṁgānvavāya-salilāśaya-rājahamśa[h\*] || [5\*] Bhūmy-ā-
- 12 dishu sphuṭa[la]ghushv=api satsn vṛiddhā yad=vṛitti-bōdhi [pṛi]thivi-padam=  
ādriyantō [1\*] tat-prāpti-pūrvvaka-chatusṭṭaya-siddhi-yōgād=yasmi-
- 13 n babhūva Prithivipati-śabda-vṛittih || [6\*] Śauryy-audāryya-kṛitajñātā-  
madhuratā-dākshinya-mēdhā-kshamā-prajñā-śanča-sam-ānu-
- 14 bhāva-karūṇā-kānti-pradhānō nayi [1\*] ākrāntaḥ Prithivipatim sa Kalinā śōk-  
āvasādan vinā sthātun=dr[ā\*]g=Balivamśa-jō=[ya]-
- 15 m=iti [yam] bhējē guṇānām gaṇaḥ || [7\*] Saurīm kalām(lām) vivṛi[ta]vān=  
alam=ātma-linām(nām) Vallāḷa-nāmni yudhi santama[s]āyamānō [1\*]  
vijūḍapa[ya]-
- 16 n=vinayavān=atha dharmma-karmmany=ājñaptir=apy=abhavad=atra sa Hastimallaḥ  
|| [8\*] [Pu]ṇya[m\*] samam kṛi[ta\*]vatām parirakshatān=cha tad=rakshat=  
ēti nṛi[pa]rāt=kila Vi-
- 17 ra-Chōḷaḥ [1\*] āgāminah kshitipa[t]i[n\*] praṇamaty=ajasram=mūrdhdnā Purāri-  
[cha]raṇā[m\*]buja-śēkharēṇa || [9\*] Brahm-āparākhyā-Vikhana[ś-śra]ma-
- 18 ṇa-kriyāyām(yām) Vaikhānas-ākḥ[y]am=a[mritatva]di<sup>1</sup> yasya sūtram [1\*] ślōkān=  
imān=rachitavān sa munih Kumārō yad-gōtra-kṛin=mu-
- 19 [n]r=abhūd=api Kāśyap-ākhyā[h\*] || [10\*] Aṇu-[kū]ṛjigāl puravum āyadiyum  
po[n\*]ṇu[m] peṇum=āṇu Śōḷa-
- 20 k[kō]n=a[d]i-malargaḥ [ma]ṅgala-Vīra-Śōḷa[n\*] Parivaiyar kōṇ Atitima[1]-<sup>2</sup>
- 21 laṇ-rāṇ kuḍuttān M[ū]ṅgilvari eṇṇn[m\*] va[ya]l [1] Sta(stha)patikula-  
maṇi-<sup>3</sup>prabha-
- 22 vaḥ<sup>4</sup> śrīmā[n=Pr]aṇpurī-nivāsaḥ<sup>5</sup> Śrīkaṇṭh-ātmaja-S[ū]n[d]as[ā]dhana<sup>6</sup> likhinā(tā)  
piśatti[h<sup>7</sup>] ||

## TRANSLATION.

(Line 1.) In the ninth year (of the reign) of [king Parakēsarivarman].

[Verse 1, which is mutilated, contains an invocation of Vishṇu].

(V. 2.) In a family [of princes, which was the ornament] of the race of the Sun, was born a king named Âditya, who was able to bear, free of trembling and agitation, the globe of the earth. He was created with care by the Creator, in order that . . . the crowd of serpents, and all the elephants of the regions, who are supporting the earth, might not feel tired.

<sup>1</sup> Read perhaps *amṛita-kshari*.

<sup>2</sup> Read *Atitima*.

<sup>3</sup> Cancel *maṇi*, which is synonymous with the following *prabhava*.

<sup>4</sup> Read *-prabhava-śrīmat-*.

<sup>5</sup> Read *-nivāsa-*.

<sup>6</sup> Read perhaps *-Skandasādhana*.

<sup>7</sup> Read *prāśastiḥ*.

(V. 3.) From him was born the glorious king **Viranārāyaṇa**, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of **Chakradhara**,<sup>1</sup> (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(V. 4.) This **Parāntakadēva** eagerly granted, until to the end of the age, for the enrichment of the **Chōlavāridhi** tank, the whole royal revenue derived from **Vaiśāvāri**.

(V. 5.) That prince, a flamingo in the tank of the **Gaṅga** race, who<sup>2</sup> received from this **Parāntaka**, who attacked kings in battle, a grant in the shape of a (*copper*) plate, which was the instrument of the attainment of the dignity of lord of the **Bāṇas** (**Bāṇādhirāja**);—

(V. 6.) He who bore the name **Prithivipati** (*i.e.* the lord or husband of the Earth), because he practised the four (*pursuits of human life*) after he had taken (*to wife*) the Earth (**Prithivī**),—a word which the ancients prefer, as it characterizes the nature (*of the earth*),<sup>3</sup> though there are (*other*) plain and short (*synonyms*) like **bhūmi**;—

(V. 7.) That **Prithivipati** whom, oppressed by the **Kali** (*age*), the political crowd of virtues, *viz.* courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, beauty, *etc.*, forthwith joined, in order to rest without grief and fatigue, under the impression that he was born of the race of **Bali**;<sup>4</sup>—

(V. 8.) This **Hastimalla**,—who amply showed that a particle of the Sun was inherent in him, in the battle called (*after*) **Vallāḷa**, which resembled deep darkness,<sup>5</sup>—became, at his humble request, the royal messenger (*ājñapti*) for this charitable work.

(V. 9.) “The religious merit of those who perform (*grants*) and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)!”—(*Speaking*) thus, the chief of princes **Vira-Chōḷa** incessantly bows (*his*) head, whose diadem are the lotus-feet of **Parāri** (**Śiva**),<sup>6</sup> to future kings.

(V. 10.) These verses were composed by the sage **Kumāra**, the founder of whose *gōtra* was the sage named **Kāśyapa**, (*and*) whose *sūtra*, named **Vaikhāṇasa**, grants salvation (?) during (*the performance of*) the rites (*prescribed by*) the ascetic (*śramaṇa*) **Vikhanas**, whose other name was **Brahmaṇ**.

(Line 19.) (*The servant of*) the lotus-feet of the **Chōḷa** king; the auspicious **Vira-Chōḷa**; the king of the people of **Parivai**; **Attimallaṇ** (**Hastimalla**) himself gave the paddy-field named **Mūṅgilvari**, so that (*the tank*)<sup>7</sup> might enjoy gifts (?),<sup>8</sup> revenue (?) and gold (*connected*) with (*its*) six shares.

(L. 21.) (*This*) *prastāvi* was written by **Skandasādhu**, the son of **Śrīkaṇṭha**, a descendant of a family of architects (*sthapati*) and an inhabitant of the prosperous [**Pra**]purī.<sup>9</sup>

<sup>1</sup> See *South-Indian Inscriptions*, Vol. II. p. 386, note 3.

<sup>2</sup> The relative pronouns in verses 5 to 7 correspond to the demonstrative pronoun *sa* in verse 8.

<sup>3</sup> The etymological meaning of *prithivī* is ‘the broad or spacious one.’

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 3.

<sup>5</sup> *i.e.* he conquered his enemies in the battle of **Vallāḷa**, just as the sun dispels darkness. Besides, this verse seems to contain an allusion to **Hastimalla**’s title **Vira-Chōḷa**, by which he is connected with the **Chōḷas**, who claimed the Sun as their ancestor.

<sup>6</sup> See *South-Indian Inscriptions*, Vol. II. p. 388, note 7; and above, p. 178, note 7.

<sup>7</sup> See verse 4 of the Sanskrit portion.

<sup>8</sup> Compare the expression *dyira-pūravāṇḍi* in *South-Indian Inscriptions*, Vol. II. No. 76, text line 99.

<sup>9</sup> This doubtful name is perhaps a corruption of **Parivipuri**, which is mentioned as the residence of **Hastimalla** in verse 24 of the **Udayēndiram** plates.



No. 33.— PITHAPURAM PILLAR INSCRIPTION OF MALLAPADEVA;  
SAKA-SAMVAT 1124.

By E. HULTZSCH, Ph.D.

This is the third of the four inscriptions on the pillar at the entrance of the **Kuntī-Mādhava** temple at **Piṭhāpuram**. It is engraved on the east face of the pillar, below the end of the second inscription (No. 10 above). Like the two other inscriptions, it is in a state of fair preservation and is written in the **Telugu** alphabet. The languages of the inscription are **Sanskrit** (verse and prose) and **Telugu** prose (lines 85-90). Two passages are in a mixture of **Telugu** and **Sanskrit** prose (ll. 90-93 and l. 96). Among the numerous orthographical mistakes, the following deserve to be mentioned as being due to faulty pronunciation. The vowel *e* is used for *a*, especially after *y*, in *Yemunā* for *Yamunā* (l. 26); *tēn=ēyem* for *tēn=ēyam* (l. 47); *-yeśā* for *-yaśāḥ* (l. 64); *jāyetē* for *jāyatē* (l. 94); *nirupamāne* for *nirupamāna* (l. 54); and *Pōtame* for *Pōtama* (l. 92). *Ū* occurs instead of *ō* in *namādanū* for *nandanō* (l. 4); *ēkūna* for *ēkōna* (l. 20); and *bhānūr* for *bhānōr* (l. 79). *I* and *ē* are interchanged in *chakrī* for *chakrē* (l. 17) and *kalāvat=ēti* for *kalāvat=iti* (l. 70). Consonants are prefixed in *Yīśaḥ* for *Īśaḥ* (l. 17); *vuttama* for *uttama* (l. 64); *mṛīpa*, *mṛīpa* or *mṛīpa* for *nṛīpa* (ll. 69, 51 and 55, and twice in l. 66) and *ṛīpu* for *ṛīpu* (l. 56). The diphthong *ai* is improperly used in the second syllable of *Haihaiya* for *Haiḥaya* (l. 69) and in *-saijñāḥ* for *-saṃjñāḥ*<sup>1</sup> (l. 64). Finally, instead of *Jyaishṭha* we find *Śrēshṭha* (l. 79), as in the *Ēkāmranātha* inscription of *Gaṇapati*.<sup>2</sup>

About two thirds of the inscription are taken up with the genealogy of the **Eastern Chālukya** kings, which agrees on the whole with the account given in the *Korumelli* plates of *Rājarāja I.*, the *Chellūr* plates of *Vīra-Chōḍa*, and the second *Piṭhāpuram* inscription.<sup>3</sup> There are, however, a few independent statements which deserve to be noticed. The third king of the dynasty, *Indrabhaṭṭāraka* or *Indrarāja*, is here called *Indurāja* (l. 34); he is stated to have ruled for seven days, as in the second *Piṭhāpuram* inscription and in three copper-plate grants.<sup>4</sup> The eleventh king, *Narēndra*, is said to have fought 108 battles, and to have founded on the sites of these battles 108 temples, to which tanks and gardens were attached (v. 8).<sup>5</sup>

The thirteenth king, *Guṇa[ga]-Vijayāditya*, bore the surname *Tribhuvanāṅkuṣa*.<sup>6</sup> He is reported to have played the game of ball on the battle-field with the head of *Maṅgirāja*; to have burnt *Chakrakūṭa*; to have frightened *Saṅkila*, residing in *Kiraṇapura* and joined by *Kṛishṇa*; to have restored his dignity to *Vallabhēndra*; and to have received elephants as tribute from the king of *Kaliṅga* (vv. 9 and 10). Some of these deeds are alluded to in two other inscriptions. One of them states that *Vijayāditya III.*, "prompted by the lord of the *Baṭṭas*, having conquered the unequalled *Gaṅgas*, cut off the head of *Maṅgi* in battle," and that, "having frightened *Kṛishṇa* (and) *Saṅkila*, he completely burnt their city."<sup>7</sup> A second inscription says that *Vijayāditya III.* was "renowned through killing *Maṅgi* and burning *Kiraṇapura*."<sup>8</sup> *Kṛishṇa*, the enemy of *Vijayāditya III.*, used to be identified with the

<sup>1</sup> Compare above, Vol. III. p. 22.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 201, text line 14. In an inscription at *Śrīkūrmam* (No. 308 of 1896) both *Śrēshṭha* and *Jyēshṭha* occur instead of *Jyaishṭha*, as in lines 79 and 86 of the third *Piṭhāpuram* inscription.

<sup>3</sup> See above, p. 84, and notes 5 and 6.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I. p. 32, note 4.

<sup>5</sup> Compare *ibid.* p. 37, and p. 38, note 2; and *Ind. Ant.* Vol. XX. p. 101.

<sup>6</sup> Compare *ibid.* p. 100.

<sup>7</sup> *Ind. Ant.* Vol. XII. p. 221, and *South-Indian Inscriptions*, Vol. I. pp. 38, 39 and 42, where *saṅkila* is rendered by 'fire-brand.' The inscription now published proves that *Saṅkila* is a proper name, and that, *i.e.* p. 39, note 11, we must read *bhṭty=ārtau*.

<sup>8</sup> *ibid.* p. 38, note 3. The present inscription shows that I was wrong in altering *Kiraṇapura* into *Kṛishṇapura*.

Rāshtrakūṭa king Kṛṣṇa II. This identification cannot be upheld, because the expressions 'lord of the Raṭṭas' (*Raṭṭēsa*) and *Vallabhendra* in the Eastern Chālukya inscriptions must refer to one of the two Rāshtrakūṭa contemporaries of Vijayāditya III.,— either Amoghavarsha I. or Kṛṣṇa II. The former of these two kings claims to have been "worshipped by the lords of Mālava and Vēṅgi."<sup>1</sup> If we combine this statement with those of the Eastern Chālukya inscriptions, it appears that Vijayāditya III. was a vassal of Amoghavarsha I. The Mālava king who was dependent on Amoghavarsha I., I suspect to be identical with the Kṛṣṇa who was 'frightened' by Vijayāditya III., and with the Paramāra king Kṛṣṇarāja or Upendra, whom Professor Bühler places after 800 A.D.<sup>2</sup> An argument in favour of this identification is furnished by the subjoined inscription, which, immediately before the mention of Kṛṣṇa, refers to the burning of Chakrakūṭa. This place is probably the same as Chakrakōṭṭa, which appears to have been situated in the dominions of the king of Dhārā,<sup>3</sup> the capital of Mālava. Kiranapura, where Saṅkila and Kṛṣṇa resided, I am unable to identify. Maṅgi, another opponent of Vijayāditya III., may have been a Gaṅga king.

The fourteenth king, Chālukya-Bhīma (I.), is stated to have been victorious in 360 battles,<sup>4</sup> and to have founded a temple (of Śiva), called Chālukya-Bhīmēśvara after his own name (v. 11). This temple still exists at Bhīmavaram near Cocanada in the Gōdāvarī district. In three of its inscriptions,<sup>5</sup> it bears the name Chālukya-Bhīmēśvara or Chālukya-Bhīmēśvara. The name of Bhīmavaram is derived from that of the temple; for, in one inscription (No. 462 of 1893), it is called Chālukya-Bhīmēśvarapura, in another (No. 463 of 1893) Chālukya-Bhīmangarī, and in five others<sup>6</sup> Chālukya-Bhīmāpura. As stated by Dr. Fleet,<sup>7</sup> the opponent of Chālukya-Bhīma I. was the Rāshtrakūṭa king Kṛṣṇa II.<sup>8</sup>

The seventeenth king, Vijayāditya (V.), had the other name Bēta (vv. 25 and 26). He was also called Kaṇṭhikā-Bēta (l. 48), because he wore a necklace (*kaṇṭhikā*)<sup>9</sup> as a symbol of his anointment as heir-apparent.<sup>10</sup> Verse 15 states that the twenty-second king, Rājabhīma, had, besides Dānārṇava and Amma (II.), a third son, whose name was Kāma. Verse 18 refers to the period of 27 years between Dāna (i.e. Dānārṇava) and Śaktivarman, during which the Telugu country (*Andhra-maṇḍala*) remained without a ruler. Dr. Bunnell and Dr. Fleet suggested that, during this interval, the country was conquered and held by the Chōḷas.<sup>11</sup> As the accession of the great Chōḷa king Rājarāja is now proved to have taken place in A.D. 984-85,<sup>12</sup> it follows that the conquest of Vēṅgi, which was effected in the 13th or 14th year of his reign,<sup>13</sup> fell in A.D. 997-98, i.e. within the break of 27 or 30 years<sup>14</sup> in the rule of the Eastern Chālukya kings.

Verse 19 supplies the name of Ā[r]yadēvi, the mother of the twenty-fifth king, Śaktivarman. The twenty-seventh and twenty-eighth kings, Rājarāja (I.) and Rājendra-Chōḍa (or Kulōttuṅga-Chōḍa I.), are here said to have reigned for 40 and 50 years (vv. 21 and 22), while other

<sup>1</sup> *Ind. Ant.* Vol. XII. p. 219.

<sup>2</sup> *Ep. Ind.* Vol. I. p. 225.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. II. p. 234, note 9.

<sup>4</sup> This seems to mean that he was engaged in war for a whole year successively.

<sup>5</sup> Nos. 461 to 463 of 1893. In these three inscriptions and in Nos. 464 and 465 of 1893, Bhīmavaram itself is called Skandārāma or Kumārārāma, i.e. 'the garden of the War-god.'

<sup>6</sup> Nos. 473, 480, 486, 487 and 488 of 1893.

<sup>7</sup> *Ind. Ant.* Vol. XX. p. 103.

<sup>8</sup> In *South-Indian Inscriptions*, Vol. I. p. 42, I have followed Dr. Fleet (*Ind. Ant.* Vol. XII. p. 221) in translating *Raṭṭa-dāyāda-balēn-ābhīryapṭam Vēṅgi-maṇḍalam* by "the country of Vēṅgi, which had been overrun by the army of the Raṭṭa claimants." Instead of this read "the country of Vēṅgi, which had been overrun by the army of (Kṛṣṇa II.) the heir (or son) of the Raṭṭa (viz. Amoghavarsha I.)."

<sup>9</sup> *Kaṇṭhikā-dyutimat-kaṇṭhikā*, v. 25.

<sup>10</sup> See *Ind. Ant.* Vol. XX. p. 95, note 9; p. 103, note 27; and p. 267.

<sup>11</sup> *ibid.* p. 272.

<sup>12</sup> *ibid.* Vol. XXIII. p. 297, and above, p. 68.

<sup>13</sup> See *South-Indian Inscriptions*, Vol. III. p. 5.

<sup>14</sup> *ibid.* Vol. I. p. 32, note 10.

inscriptions allot to these two kings a reign of 41 and 49 years, respectively.<sup>1</sup> Rājendra-Chôḍa is stated to have ruled the Andhra-vishaya together with the five Draviḍas.<sup>2</sup> Here we have a fresh version of the fact that Kulōttuṅga-Chôḍa I. did not only rule over Vēṅgī, but succeeded to the throne of the Chôḷa kingdom.<sup>3</sup>

Rājendra-Chôḍa's immediate successor, Vikrama-Chôḍa, was hitherto known only from the Chellūr plates of Kulōttuṅga-Chôḍa II.<sup>4</sup> From the subjoined inscription we learn that he had the surname Tyāgasamudra; that he went to govern the Chôḍa country; and that, after his departure, the country of Vēṅgī became devoid of a ruler (v. 24). Partly on the strength of this statement, I have identified him with the Chôḷa king Parakēsarivarman *alias* Vikrama-Chôḷadēva,<sup>5</sup> whose accession probably took place on the 18th July A.D. 1108.<sup>6</sup>

With line 62 begins the genealogy of a family of princes who derived their descent from the seventeenth Eastern Chālukya king, Bēta or Vijayāditya. The names of these princes, and their relation to each other, are given in the Table on page 229. No historical details are mentioned in connection with any of them, besides the names of their wives. The queen of Satyāśraya was Gaurī of the Gaṅga race (v. 27); she may have been related to the Eastern Gaṅga king Anantavarman *alias* Chôḍagaṅga of Kālīṅga, who was crowned in A.D. 1078.<sup>7</sup> The queen of Vijayāditya II. was Vijayā of the race of the Sun (v. 29),—perhaps a Chôḷa princess. The queen of Mallapa II., Chandaladēvi, was the daughter of Brahman, a Haihaya ruler of the Sagara-vishaya (v. 32), who may have been related to the Haihaya chiefs of Kōṇa-maṇḍala.<sup>8</sup> The queen of Vijayāditya III., Gaṅgā, was the daughter of the lord of [Āra]davāḍa (v. 37), which I cannot identify.

In connection with the two last princes of the list, the dates of their coronation are recorded. Mallapa III. was anointed in the temple of Kuntī-Mādhava at Pithapurī or Śrīpithāpuram in Śaka-Saṁvat 1124 (in numerical words and figures), on Sunday, the 10th *tithi* of the dark fortnight of Jyāishṭha, in the Simha *lagna* and the Aśvinī *nakṣatra* (v. 39 and l. 85 ff.) Professor Kielhorn has been good enough to calculate this date as follows:—“For Śaka-Saṁvat 1124 expired, the date corresponds to Sunday, the 16th June A.D. 1202. On this day the 10th *tithi* of the dark half of Jyāishṭha ended 22h. 10m., and the *nakṣatra* was Aśvinī for 11h. 10m. after mean sunrise. The longitude of the sun at mean sunrise was 79° 40', and the *lagna* Simha therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise.”<sup>9</sup>

The Śaka year in which the predecessor of Mallapa III., Vijayāditya III., was crowned, is only expressed in numerical words. As the numerical word ‘ocean’ (*jaladhi*) may represent either 4 or 7,<sup>10</sup> the year may be 1049 or 1079. The second figure is, however, much more probable, because, if he had been crowned in 1049, his reign would have lasted for the unusually long period of 75 years. To Professor Kielhorn I am obliged for the following calculation of the date, which was Saturday, the 10th *tithi* of the bright fortnight of Māgha, in the Rōhiṇī *nakṣatra* and the Mīna *lagna* (v. 36):—“For Śaka-Saṁvat 1049 expired, the date would

<sup>1</sup> The accession of Kulōttuṅga I. is now proved to have taken place in A.D. 1070; see above, p. 72.  
<sup>2</sup> See *South-Indian Inscriptions*, Vol. I. p. 113, note 3.

<sup>3</sup> *ibid.* Vol. II. p. 230 f.

<sup>4</sup> *South-Indian Inscriptions*, Vol. II. p. 308 f.

<sup>5</sup> *Ind. Ant.* Vol. XVIII. p. 161 f.

<sup>6</sup> The same date has already been calculated by Dr. Fleet, *Ind. Ant.* Vol. XX. p. 268.

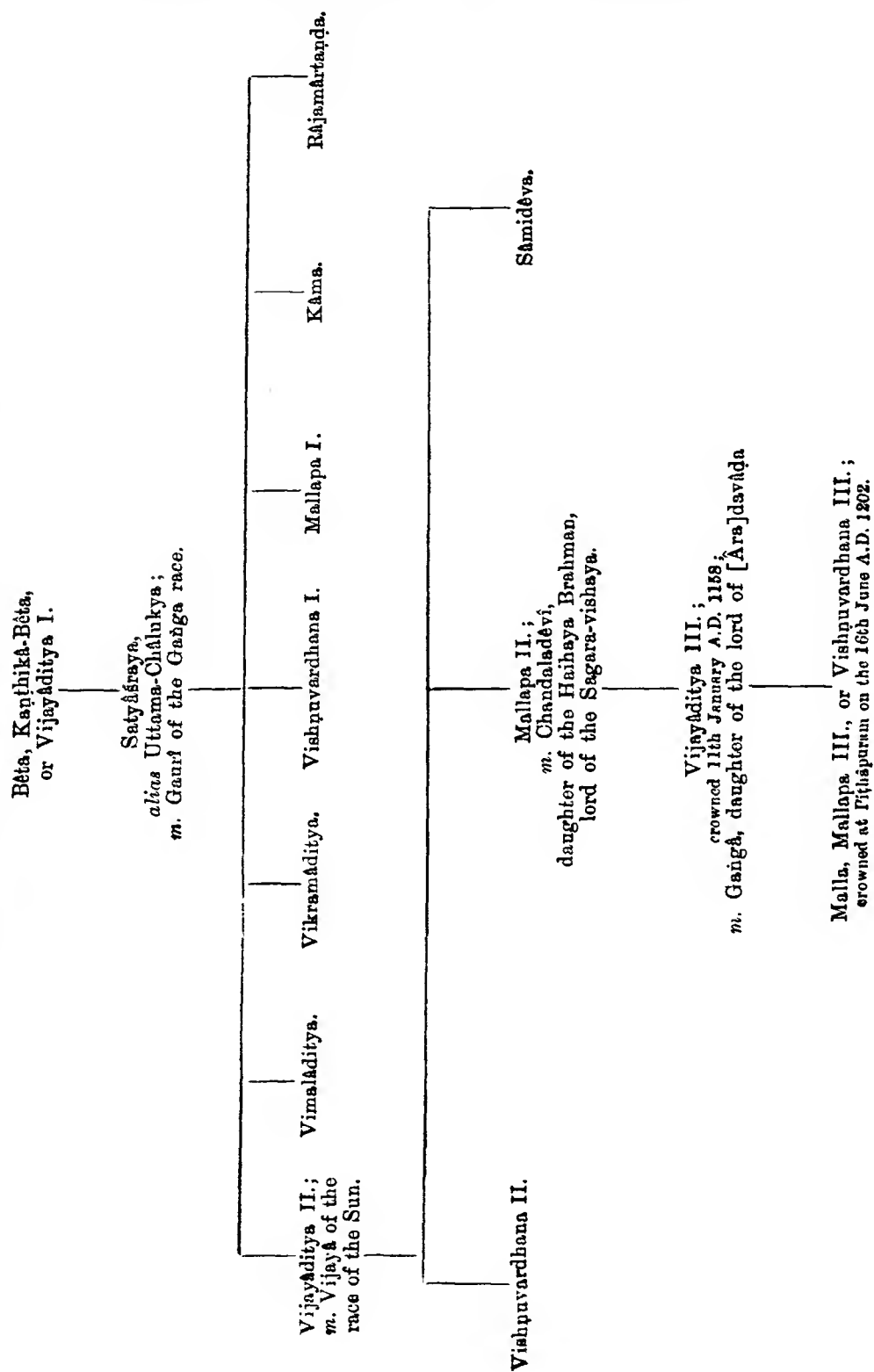
<sup>7</sup> Thus, in one of the Śrīkūrmam inscriptions (No. 291 of 1896) the word *sindhu* corresponds to the figure ‘4’ (*Śikāḍḍē nidhi-sindhu-rāma-śaśabhāt-saṁkhyā-samēti* and *Śakavarṣakambulu* 1349); and in three others (*Śakavarṣakambulu* 1279; *Śikāḍḍē tara-sindhu-nētra-dhīraṇṭ-saṁkhyā-daviti* and *Śakavarṣakambulu* 1275; *Śikāḍḍē rari-sāgar-ākṣhi-sakiti* and *Śakavarṣakambulu* 1272). For two other cases in which *edgara* is used for ‘7,’ Professor Kielhorn refers me to *Ind. Ant.* Vol. XIX. p. 25, No. 16, and p. 373, No. 198.

<sup>8</sup> *Ind. Ant.* Vol. XIV. p. 55.

<sup>9</sup> Above, p. 73.

<sup>10</sup> Above, p. 84 ff.

## THE EASTERN CHALUKYAS OF PITHAPURAM.



correspond to **Saturday, the 14th January A.D. 1128**. On this day the 10th *tithi* of the bright half of *Māgha* ended 1h. 34m., and the moon was in *Rōhiṇī* for 6h. 34m. after mean sunrise. The longitude of the sun at mean sunrise was  $290^{\circ} 12'$ , and the *lagna* *Mīna* therefore lasted from about 2h. 40m. to about 4h. 40m. after mean sunrise. For *Śaka-Saṃvat* 1079 expired, the date would correspond to **Saturday, the 11th January A.D. 1158**. On this day the 10th *tithi* of the bright half of *Māgha* ended about 16h. 30m. after mean sunrise. The moon was in *Rōhiṇī* by the *Brahma-Siddhānta* and according to Garga from sunrise, and by the equal-space system from 3h. 56m. after mean sunrise, and remained in *Rōhiṇī*, by all the three systems, to the end of the day. The longitude of the sun was  $288^{\circ} 24'$  at sunrise, and the *lagna* *Mīna* therefore lasted from about 2h. 46m. to about 4h. 46m. after mean sunrise. I am inclined to think that the second equivalent is preferable to the first, because the *abhishēka* actually took place during the 10th *tithi*." Professor Kielhorn's concluding remark corroborates the view expressed above, that *Śaka-Saṃvat* 1079, and not 1049, is intended.

Further we are told, in Sanskrit verse (v. 40), in Sanskrit prose (ll. 82-85), and in Telugu prose (ll. 85-90), that on the very day of his anointment, **Malla** or, with his full titles, **Sarvalōkāśraya-Vishṇuvardhana-Mahārāja** *alias* **Mallapadēva-Chakravartin**, gave the village of **Guḍivāḍa** in the district of **Prōl-nāṇḍu** to the temple of **Kuntī-Mādhava** at **Śrīpīṭhapura**. The boundaries of the village are specified in lines 90-93. I am not able to identify either the village or any of its boundaries. But it is known from the first *Pīṭhāpuram* inscription and from inscriptions at **Sarpavaram** that the district of **Prōl-nāṇḍu** or **Prōln-nāṇḍu** included **Navakhaṇḍavāḍa** (near *Pīṭhāpuram*) and **Sarpavaram**.<sup>1</sup> The inscription ends with the usual imprecations (ll. 93-96) and the statement that it was written by **Kaṇṭāchārya** of **Śrīpīṭhāpuram**, the same person who had engraved the first and second inscriptions on the pillar.

The village of **Bhīmavaram** contains, besides the **Bhīmēśvara** temple,<sup>2</sup> a temple of **Nārāyaṇa**. The ancient name of this temple was **Rājanārāyaṇa-Vinnagara**,<sup>3</sup> i.e. 'the Vishṇu temple of **Rājanārāyaṇa**.' According to an inscription of **Kulōttuṅga I.** (No. 473 of 1893) it was founded by a *Vaiśya* named **Maṇḍaya**, and was apparently called after the king himself, who had the surname **Rājanārāyaṇa**.<sup>4</sup> This temple contains two inscriptions of **Sarvalōkāśraya-Vishṇuvardhana-Mahārāja** *alias* **Mallapadēva-Chakravartin** or **Mallappadēva-Chakravartin** (Nos. 486 and 487 of 1893). Both inscriptions belong to the 3rd year of the king's reign. The first is also dated in *Śaka-Saṃvat* 109[9], and the second in 1098. The second inscription is preceded by four mutilated Sanskrit verses (No. 489 of 1893), which record that **Mallappadēva** was the son of **Vijayāditya** by **Gaṅgādēvī**. Hence he must be the same person as **Mallapa-Vishṇuvardhana**, to whose time the third *Pīṭhāpuram* inscription belongs. According to the two **Bhīmavaram** inscriptions, he would have ascended the throne in *Śaka-Saṃvat* 1098.<sup>5</sup> I am unable to reconcile this fact with the statement of the *Pīṭhāpuram* inscription, that he was crowned in *Śaka-Saṃvat* 1124.

Another inscription of the **Nārāyaṇa** temple at **Bhīmavaram** (No. 474 of 1893) records a grant made in *Śaka-Saṃvat* 1098 by **Narēndra**, who was the son of **Vijayāditya** of **Vēṅgi** by **Lakshmidēvī** and the grandson of **Malla**. This **Narēndra** was evidently a half-brother of **Mallapa III**. He appears to be referred to as the son of **Vijayāditya** of **Vēṅgi** by **Lakshmidēvī** in a grant from the **Gōḍāvarī** district.<sup>6</sup>

<sup>1</sup> See p. 33 above.

<sup>2</sup> See p. 227 above.

<sup>3</sup> See Nos. 472, 475 and 478 of 1893.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. I, p. 59, verse 12.

<sup>5</sup> The same follows from an inscription of *Śaka-Saṃvat* 110[5] and the [1]0th year of **Sarvalōkāśraya-Vishṇuvardhana-Mahārāja** (No. 479 of 1893), which has to be assigned to **Mallapa III**.

<sup>6</sup> See Dr. Fleet's abstract of this grant, *Ind. Ant.* Vol. XX, p. 268.

TEXT.<sup>1</sup>

- 1 श्रीभर्तुर्भुव[ने]श्वरस्य विकसन्न[र]भीस[री]जादभूत्<sup>2</sup> ब्र[ह्म]॥ वेद-  
 2 [नि]धिः पुराणपुरुषस्तस्मात्सुतो मानसः [१\*] आसीदत्रिसुनिस्ततो जनि जग-  
 वेत्तो-  
 3 त्स[वो] वारि[धि]मि<sup>3</sup> वं[श]करो म[हे]श्वरशिरोभूषम्[लि]खद्रमास<sup>4</sup> ॥ १\*  
 4 [त]स्मादिहोर्जगत्वेतो नन्दन<sup>5</sup> मंदिर्भयः [१\*] बुधो जन्ने बुधादासीच्चक्र-  
 5 [व]र्त्तिः<sup>6</sup> पुरुर[व][१\*] । [२\*] तस्मादायुः । ततो नहुषः । ततो  
 ययातिः । त-  
 6 तः पूरुः । भक्त्या निज[त]रुथं गुरवे दत्वा तदंगसक्त[१] जरसं [१\*]  
 भू-  
 7 षण्मिव यो भेजे पूरुर्भूभारभरणधोतयभुजः<sup>7</sup> । [३\*] ततो जनमे-  
 8 [ज\*]यः [१\*] ततः प्राचीशः [१\*] ततस्त्वन्यातिः [१\*] ततो ह्ययपतिः  
 [१\*] ततस्सार्वाभौमः [१\*]  
 9 ततो जयसेनः [१\*] ततो महाभौमः [१\*] तस्मादैशानः [१\*] ततः क्री-  
 धाननः [१\*] ततो देवकिः [१\*]  
 10 तस्मादृचुकः<sup>10</sup> [१\*] तस्मादृचकः [१\*] ततो म[ति]वरः [१\*] ततः कार्या-  
 यनः<sup>11</sup> [१\*] ततो नीलः [१\*] [त]तो दु[र्ध]नः<sup>12</sup>  
 11 ततः [१\*] ततो भरतः । जाङ्गवीयसुनातीरे कृत्वा यूपान्निरन्तरान् [१\*]  
 यो [महा]-  
 12 कर्मभरताम्ना<sup>13</sup> ख्यातोऽश्वमधकृत्<sup>14</sup> ॥ ४\* ततो भरत[१]ङ्गमन्युः [१\*]  
 ततस्सुहोत्रः [१\*] [त]-  
 13 तो हस्तिः<sup>15</sup> [१\*] ततो विरोचनः [१\*] तस्मा[द]जमीडः<sup>16</sup> [१\*] ततस्सं-  
 वरणः [१\*] तत[१]स्सुधन्वा [१\*] [त]-  
 14 [त]ः परिक्षित् [१\*] ततो भीमसेनः [१\*] ततः प्रदीपनः [१\*] ततस्सं-  
 [त]नुः [१\*] ततो विचित्रवीर्यः [१\*]  
 15 [त]तः पांडुराजः [१\*] कुन्तीमाद्रीदेव्योयुधिष्ठिर<sup>17</sup> भीममज्जुनं नकुलं [१\*]  
 सह[देव]-

<sup>1</sup> From inked estampages, prepared by Mr. H. Krishna Sastri, B.A.<sup>2</sup> Read श्रीभर्तुर्भुव°.<sup>3</sup> Read °भृङ्गा.<sup>4</sup> Read °धर्मिचं.<sup>5</sup> Read °भूषामशिखद्रमाः.<sup>6</sup> Read नन्दनी.<sup>7</sup> Read °वर्ती.<sup>8</sup> Read पूरुम्°.<sup>9</sup> Read धीरेय.<sup>10</sup> Read °दृमुकः.<sup>11</sup> Read कार्यायनः.<sup>12</sup> The *anusvāra* stands at the beginning of the next line.<sup>13</sup> Read भरतनाम्ना.<sup>14</sup> Read °वमिध.<sup>15</sup> Read हस्ती.<sup>16</sup> Read °मीडः.<sup>17</sup> Read °देव्योयुधि°.

- 16 [मि]ति स लेभे पञ्च मणीनिव सुतेजसस्तयान्<sup>1</sup> । [५\*] विष्णुर्व्यस्य वय-  
स्य[त]र[सु]-
- 17 [प\*]गतो भर्त्यत्वलज्जां जहात्<sup>2</sup> योशः पाशुपतप्रदानसमये चक्री<sup>3</sup> यदा[ञ्जे]-  
षणं ।
- 18 [ये]न हीं[द्र]मभूत्वद्वादिवा<sup>4</sup> सता सिंहासनं वक्षिणस्योयं विश्वजनीनचा-  
19 [रुच]रितो स्त्रीकैकवीरोर्जुनः । [६\*] ततोर्जुना[द]भिमन्सुः<sup>5</sup> । ततः परि-  
क्षित् । ततो जनमेजयः । ततः[.] त्तमकः । [त\*]-
- 20 [तो] नरवाहनः । ततश्शतानीकः । तस्मादुदयनः । <sup>6</sup>ततस्तद्वंशेष्वयोध्या-  
सिंह[र\*]सनासी[निष्वे]कूनषष्टिभूपालेषु<sup>7</sup> ग[ते]-
- 21 [षु] (i) तदन्वये [वि]जयादिस्त्री नाम राजा विजिगीष(त)या दक्षिणाप-  
डंगत्वा<sup>8</sup> त्रिलोचनपल्लवम[धि]क्षिप्त<sup>9</sup> कीर्त्तिशे[ष]-
- 22 [त]रामगमत<sup>10</sup> । <sup>11</sup>तस्म[र]न्मङ्गुले [ष]स्मासगम्भाणी<sup>12</sup> तदग्रमहिषी मुडिवेसु-  
नाम[र\*]ग्रह[र]रमुपगम्य तन्निवासिना वि-
- 23 [ञ्च]भट्टसोमयाजिना दुहितृनिर्विशेषमभिरन्विता<sup>13</sup> सती विष्णुवर्द्धनचन्दनमसूत  
[r\*] तस्य कुमा[र]स्य
- 24 <sup>14</sup>मानव्यसगीत्रहारितपुत्रद्विपक्षगोत्रक्रमाभितानि<sup>15</sup> कर्माणि कारयित्वा त[म]-  
वक्ष्यत्<sup>16</sup> [r\*] स च [मा]त्रा विदित[त्रि]-<sup>17</sup>
- 25 [त्त]िन्तस्त्रिगर्ग्य चलुक्कगिरौ नंदा[भ]गवतीमाराध्य(र) कुमारनाराय[ण]मातृ-  
गणां[श्च] संतर्प्य(र) [श्चे]तातपत्रैक[शं][ख\*]-
- 26 [पं]चमहाशब्दपालिकेतनप्रतिडक्काव(र)रा[ह]लाच्छनपिच्छकुत्तसिंहासनमकरतोरण-  
कनकदंडगंगायमुन[r\*]दी-<sup>18</sup>
- 27 [नि] स्वकुलक्रमागतानि निक्षिप्तानीव सांब्राज्यचिह्नानि<sup>19</sup> समाद[r\*]य कडं-  
व्वगंग(र)भूमिपात्रिर्जित्य सेतुन[र्म्म]-
- 28 दामध्यं <sup>20</sup>सार्द्धासप्तलक्षं दक्षिणापडंगत्वा<sup>21</sup> पालयामास । <sup>22</sup>श्रीविष्णुवर्द्धनात्त-  
न्महिष्यादित्यभूपतिः [। प]-

<sup>1</sup> Read सुतेजसस्तयान्.

<sup>2</sup> Read चक्रे.

<sup>3</sup> *Sye* looks like *śad*.

<sup>4</sup> Read ०क्षिप्य.

<sup>5</sup> Read गर्भिणी.

<sup>6</sup> Read तन्मोचितानि.

<sup>7</sup> Read ०डक्का, ०लाच्छन, and यमुना.

<sup>8</sup> Read दक्षिणापडंग and omit गत्वा.

<sup>9</sup> Read जहादौशः or, to suit the metre, त्यजदौशः.

<sup>10</sup> Read ०भूत्वादिवा.

<sup>11</sup> Read ०क्षेकोन०.

<sup>12</sup> Read ०गमत.

<sup>13</sup> Read ०रचिता.

<sup>14</sup> Read ०वक्ष्यत्.

<sup>15</sup> Read सांब्राज्यचिह्नानि.

<sup>16</sup> Read ०वर्धमा०.

<sup>17</sup> Read ०मन्सुः.

<sup>18</sup> Read ०पडंग गत्वा.

<sup>19</sup> Read तन्नि०.

<sup>20</sup> Read हारितौपुष.

<sup>21</sup> Read ड.

<sup>22</sup> Read सार्द्धसप्त.

- 29 [क्षव]ान्वयजातायां देव्यामासीक्षुतोत्तमः । [७\*] [त]त्पुत्रः<sup>1</sup> पुलकेशिवक्षभ  
[1\*] (तः)क्षुतः कीर्तिवर्मा [1\*] तस्य तनयः
- 30 [श्रीम]तां स[क्ष]भुवनसंस्तुयमानमानव्यसगो[त्र]ाणां<sup>2</sup> हारितपुत्राणां<sup>3</sup> कौशिकी-  
वरप्रसादस[क्ष]र[1\*]ज्यानां मादग-
- 31 [क्ष]परिपालितानां स[1\*]मिमहासेनपादानुध्यातानां भगवन्मारायक्षप्रसादितव-  
रवराह(र)जांश्चनक्षव-
- 32 [श्री]कृता[र]ातिमङ्गलानामश्वमधावष्टतस्त्रानपवित्रितवपुषां<sup>4</sup> चालुक्यानांकुलमखं-  
क(र)[रि]-
- 33 [श्री]सत्याश्रयव[क्ष]भेन्द्रस्य<sup>5</sup> भ्राता कु[क्ष]विष्णु[व]र्धनीष्टादश वर्षाणि वेङ्गी-  
देशमपालयत्<sup>6</sup> [1\*] त(र)दात्मजी जय[सिं]-
- 34 हवक्ष[भस्त्रय]क्षिप्रतं [1\*] तदनुज इंदुराजस्यस्य दिनानि [1\*] त[क्षु]ती  
विष्णुवर्धनो नव वर्षाणि [1\*] तत्सूनुः<sup>7</sup> मंगि[यु]-
- 35 [वरा]ज[ः] पञ्चविंशतिं [1\*] तत्पुत्रो जयसिंह(ः)[क्ष]य[र]दश<sup>8</sup> [1\*] तववरा-  
दः<sup>9</sup> कोकिलिष्यर्मा[स]ान्<sup>10</sup> [1\*] [त]स्य ज्येष्ठो भ्राता विष्णुव[र्ध]नः<sup>11</sup>-
- 36 <sup>12</sup>[न]त[सु]चाय सप्तत्रिंश[त]मब्दान् [1\*] तत्पुत्रो विजयादित्यभट्ट[1\*]रकोष्टा-  
दश [1\*] तत्पुत्रो विष्णुवर्धनश्च[द]त्रिं-
- 37 [श]तं [1\*] <sup>13</sup>[तंत्त]नय[ः] 1\* नरेंद्रो युद्धाय<sup>14</sup> समरशतमष्टोत्तरंशति<sup>15</sup>  
रणस्थाने तावत्परिगणनया देवनिलयान् [1\*] तटाका[ना\*][रा]-
- 38 [मै][ः] किव<sup>16</sup> सह निधाय क्षितिमपात्<sup>17</sup> धरांश्चत्वारिंशच्छरद उक्-  
धीरष्टसहिताः । [८\*] तत्पुत्रः कलिविष्णुवर्धनो[द्ध]-
- 39 [व]र्षा[न]१० [1\*] तत्पुत्रो<sup>19</sup> [1\*] मंगिराजोत्तमांगेन यो वी[र]क्षमरांगणे  
[1\*] चकार कंदुकक्रीडां नाम्ना त्रिभु[व]-
- 40 [न]ांकुशः [॥ ९\*] योधा[क्षो]क्षककूटं किरणपुरगतं संकिलं क्षणयुक्तं यो-  
भैषीहक्षभे[दं] निज[म]-
- 41 [हि]मयुतं यो व्यधादग्रहीभ्य<sup>20</sup> [॥] काळिंग[प्र]ाभृतेभान्स गुण[ग\*]विजयादि-  
त्यदे[वो] महेंद्रशयत्वा[रिं]-<sup>21</sup>

<sup>1</sup> Between त and त्यु is an erased letter.

<sup>2</sup> Read हारितपुत्राणां.

<sup>3</sup> Read भेन्द्रस्य.

<sup>4</sup> Read नुर्मङ्गि.

<sup>5</sup> Read वत्सासान्.

<sup>6</sup> Read युद्धाय.

<sup>7</sup> Read पादरा (?)

<sup>8</sup> Read बहीय.

<sup>9</sup> Read भगवद्रा.

<sup>10</sup> The final t is corrected from ts.

<sup>11</sup> Read स्रयीदश.

<sup>12</sup> Read नसामु.

<sup>13</sup> Read मष्टोत्तरमपि.

<sup>14</sup> Read वर्षम्.

<sup>15</sup> Read महेंद्रशयत्वा.

<sup>16</sup> Read संसूय.

<sup>17</sup> Read भैषावभय.

<sup>18</sup> Read तद्वरजः.

<sup>19</sup> Read तत्.

<sup>20</sup> Read किल.

<sup>21</sup> Read तत्पुत्रः.



- 42 शत्वमा भूवलय[मध]<sup>1</sup> चतुस्त्रयुता रचति स्म [i] [१०\*] तद्वातुर्विक्रमा-  
दित्यस्य तनयश्चाकु[क्य]-
- 43 [भी]मः [i\*] <sup>2</sup>षष्ठ्युत्तरं यस्त्रिशतं<sup>3</sup> रण[र]नां [जि]त्वा खनाम्न[र\*] प्रधितं<sup>4</sup>  
विधाय [i\*] चाकुक्कभीमेश्वरदेवहृ[म्य\*]
- 44 [त्रिंशत्वमा<sup>5</sup> भूतलमन्वरचत् । [११\*] तत्सुतः कीर्त्तभिगंडापरनामा [i\*]  
विदितो विजयादित्यः <sup>6</sup>स्व[र्चधु]-
- 45 [गत]ला<sup>7</sup> धरामपात्समाद्री वीर जयस्तं[भं] निधाय यः । [१२\*] तत्सु-  
तावम्भराजभीमौ [i\*] तयोरम्भरजे-
- 46 [ज]<sup>8</sup> सप्त वर्षणि<sup>9</sup> [i\*] यस्यारातिग[णो] निरस्तविषयो योगीव शूलापि-  
तस्सांगः<sup>10</sup> कामुकवत्प्रवाहजल[वत्]<sup>11</sup>
- 47 भंगैरनेकैर्युतः [i\*] निस्सारः <sup>12</sup>क[द]कीप्रकाडव[द]रस्था[व]ासभागमिवत्तेनेयै<sup>13</sup>  
जयिनाम्भभूमिपति[ना]
- 48 [र]ाजान्वती<sup>14</sup> भूरभूत् । [१३\*] तत्सुतं <sup>15</sup>कंटिकावेता[प]रनामानं विजया-  
दित्यबालमुच्च[र\*]द्य ताडपो मा[स\*]-
- 49 [मेकं] [i\*] तं जित्वा चाकुक्क[भी]मतनयो (i) विक्रमादित्य [ए]कादश  
मासान् । त[र\*]डपरा[र\*]जसुतो <sup>16</sup>युद्धकुलस्यस [व]-
- 50 [र्षा]णि [i\*] विद्राव्यैनं <sup>17</sup>युद्धमल्लं <sup>18</sup>स्व[द]शादीरो धीम[र\*]नम्भरा[जा\*]नुज-  
[म्भ]रा [i\*] रा[ज]त्तेजा र[र\*]जभी[म]रा<sup>19</sup> जितारि[र्वि]ग्नीदेश<sup>20</sup>
- 51 [द्वा]दशाब्दानरचत् । [१४\*] तस्य सुता[स्त्र]य एते विरेजिरे राजभी-  
मभूमिशस्य [i\*] दानान्नावाभ्रमंदृप<sup>21</sup> का[मो] विभवापह[र\*]सि-
- 52 [दे]वेन्द्राः<sup>22</sup> [॥ १५\*] तेषु मानुषम[हे]श्वरो यशःपारदप्रसर[दि]क्षु[स्त्र]<sup>23</sup> [i\*]  
अम्भभूमिपतिरन्वपालयत्पंच[विंश]तिस[मा]<sup>24</sup> [i\*]
- 53 <sup>24</sup>स्मातलं [॥ १६\*] ततः<sup>25</sup> [i\*] <sup>26</sup>दानार्चवम्भभूपालभ्राता संवत्सर[त्र]यं  
[i\*] अपाह्वरांचतुष्षष्टिकलागुरुरिति [यु]तः । [१७\*] [धीनिधे]-

<sup>1</sup> Read °मध.<sup>2</sup> Read षष्ठ्यु°.<sup>3</sup> यस्त्रिशतं is corrected from यस्त्रिशतं.<sup>4</sup> Read त्रिशत्वमा.<sup>5</sup> Read स्वर्च.<sup>6</sup> Read प्रधितं.<sup>7</sup> Read °तुली धराम् । अपादर्धसमां वीरी.<sup>8</sup> Read तयोरम्भराजः.<sup>9</sup> Read वर्षणि.<sup>10</sup> Read °तस्साङ्गः.<sup>11</sup> Read °वज्रङ्ग°.<sup>12</sup> The *da* of *kadaḥi* is entered below the line; read प्रकाष्ट.<sup>13</sup> Read °नेयै.<sup>14</sup> Read राजान्वती.<sup>15</sup> Read कंटिका°.<sup>16</sup> Read युद्धमल्लः.<sup>17</sup> The *akshara* ह is entered below the line.<sup>18</sup> Read स्वदेश°.<sup>19</sup> Read °भीमौ.<sup>20</sup> Read °रिवेन्द्रो°.<sup>21</sup> Read दानार्चवीर्यभूमिपतिः.<sup>22</sup> The metre of the first half of this verse is Āryāgiti, while that of the second half is Giti.<sup>23</sup> In the second *pāda* of this verse, two *aksharas* are missing; read perhaps प्रसरयधदिक्षुमुच्चः.<sup>24</sup> Read चमा.<sup>25</sup> Read ततः.<sup>26</sup> Read दानार्चवीर्य°.

- 54 [र्वि]रूपमानेदानिनी<sup>1</sup> दानभूतकृपतेरनन्तरं [i\*] सप्तविंशतिसमा [वि]धेर्वशा-  
दंभ्रमं[ड]ल[म]नाय[कं] स्थितं [॥ १८\*]
- 55 [द]ानार्चवस्यं<sup>2</sup> दृढतेराय्यदेव्याश्च<sup>3</sup> नन्दनः [i\*] निर्मल[:\*] श[र]क्ति[व]र्मासौ  
श्चादशाब्दानप[र\*][ङ्ग]वं [॥ १९\*] त[स्य]ावर[जो] विमलादि-
- 56 त्व<sup>4</sup> मानांबुनिधिं<sup>5</sup> महिमंदारः [i\*] द्रोही दृपुनी[पि]<sup>6</sup> न [वा]हासिः  
पा[ति] स्म धरामध<sup>7</sup> सप्ताब्दान् [॥ २०\*] पुत्रस्तस्य [हि]म[ं]शु]-
- 57 वंशतिलक[:\*] श्रीराजराज[स्म]माश्रित[र\*]रिंशतमंभ्रमंडलमपा[ङ्ग]ली[क]कल्पध्र-  
मः<sup>8</sup> [i\*] यन्नि[र्व]ामन[व]न्धनव्य[ति]-
- 58 करं वैरोचनस्त्रार्वाणं<sup>9</sup> वसय[र]सर[सं] युधिष्ठिरवयंमने<sup>10</sup> धरित्रीजनः  
[॥ २१\*] त[त्यु]जो जयवान[पू]र्वपुरुषा<sup>11</sup> राजे-<sup>12</sup>
- 59 द्रचोड स्थितः<sup>13</sup> श्रीपञ्चद्र[वि]तस्सहस्रवि[ष]य<sup>14</sup> पञ्चाशदब्दानपात् [i\*]  
[य]स्य<sup>15</sup> स्वरतरप्रतापदहनज्वालासमालिं-<sup>16</sup>
- 60 [ग्मित]तोभे<sup>17</sup> मानुषगम्यतां हत[हि]मो नूनं हि[म]ानीगिरिः [॥ २२\*]  
तस्याभ[व]द्गुणभगोरध[दु]म्भु[म]ार[र]ामांबरीष[च]रि-<sup>18</sup>
- 61 तप्रतिमस्य पुत्रः [i\*] शक्रक्रमः<sup>19</sup> प्र[धित]वि[क]म[चोड]नामा चाकु[क्व\*]-  
[वंश]जलधेः परिपूर्वचंद्रः<sup>20</sup> । [२३\*] तस्मिंस्त्यागस[सु]-
- 62 द्रापर[ना]मनि [चो]डमंडलं चातुं [i\*] गतवति वंशीभूमिन्न[रि]य[क]र-  
हिता तदन्तरे जाता [॥ २४\*] तत्समय<sup>21</sup> [i\*] ताडपोच्च[र]-
- 63 टितो<sup>22</sup> याभूदस्यभृपाल[नं]दनः [i\*] कण्टिकाद्युतिमुत्कण्ठो<sup>23</sup> वेतस्त्रितपतिः  
कृती । [२५\*] तस्मात्<sup>24</sup> वेदनरेद्र[दि]-<sup>25</sup>
- 64 द्रगर्जेद्रापह[र\*]सिविशदयेशा[:\*] [i\*] २७[वु]त्तमचालुक्य[र\*]परसेन्नाः<sup>26</sup> [स]त्याश्रय-  
स्समुद्युतः<sup>27</sup> [॥ २६\*] तस्यासीदग्रमहिषी गंगा[च]-
- 65 यभेषणं<sup>28</sup> [i\*] गौरी गौरीव[र] लावण्याजातास्सप्तसुतास्त्रयो<sup>29</sup> [॥ २७\*]  
वीरो विजयादित्या<sup>30</sup> विम[र]लादित्योध<sup>31</sup> विक्रमादित्य[:] [i\*]

<sup>1</sup> Read °मानेदानिनी.<sup>2</sup> Read द्वादशा°.<sup>3</sup> Read रिपुषीपि.<sup>4</sup> Read निर्बन्वावासायास°.<sup>5</sup> The *anusvāra* stands at the beginning of the next line.<sup>6</sup> Read द्रविडः.<sup>7</sup> The *anusvāra* stands at the beginning of the next line.<sup>8</sup> Read भगौरधधुम्भु°.<sup>9</sup> Read तत्समये.<sup>10</sup> Read तस्मादेत°.<sup>11</sup> Read °यशाः.<sup>12</sup> Read समुद्युतः.<sup>13</sup> Read °दित्यो.<sup>14</sup> Read दानार्चवस्य कृपतेराय्यदेव्याश्च.<sup>15</sup> Read °त्यो.<sup>16</sup> Read °मय.<sup>17</sup> Read युधिष्ठिरमयं मेने.<sup>18</sup> Read स्वर°.<sup>19</sup> Read प्रयित.<sup>20</sup> Read योभु°.<sup>21</sup> The *anusvāra* stands at the beginning of the next line.<sup>22</sup> Read उत्तम°.<sup>23</sup> Read °यविभूषणम्.<sup>24</sup> Read °वीर्य.<sup>25</sup> Read °निधिर्महि°.<sup>26</sup> Read द्रुमः.<sup>27</sup> Read पुरुषो.<sup>28</sup> Read स्थिरः.<sup>29</sup> Read °विजितो लेभे.<sup>30</sup> Read °पूर्ण.<sup>31</sup> Read कण्टिकाद्युतिमुत्कण्ठो.<sup>32</sup> Read °संज्ञः.<sup>33</sup> Read °स्याज्जाताः सप्त सुतास्त्रयो.

- 66 श्रीविष्णुवर्द्धनद्रिपो<sup>1</sup> मल्लपद्रिपकामराजमार्तण्ड[१\*]: [॥ २८\*] [ए\*][ते]षु वि-  
जयादित्यसूर्यान्वयसमुद्भवां [१\*] सु[प]-<sup>2</sup>
- 67 येमेध<sup>3</sup> विजयामहादेवीं म[ही]समां [॥ २९\*] तस्यांत्तस्म[१\*][द]भूजि[ष्णु-  
र्वि]ष्णुवर्द्धनभूपतिः [१\*] वीरो मल्लपदेवो<sup>4</sup> सामि[दे]-
- 68 वोमितद्युतिः [॥ ३०\*] तेषामशेषविदुषां परितोषपापी<sup>5</sup> स्व[१\*]नं धृतः<sup>6</sup>  
कुलगृहं मनु[र्जि]द्रलक्ष्याः [१\*] भूषा भवः<sup>7</sup> स्वनिर-
- 69 नूनपराक्षमस्य<sup>8</sup> मञ्जो द्वि[ष]ां जगति [म]ल्लपदेव आसीत् । [३१\*]  
<sup>9</sup>सगरवि[ष]येयैहैयतिलकब्रह्माभिधानंनृप[वर]-<sup>10</sup>
- 70 तनया[सु]पयेमेसौ<sup>11</sup> मल्लपदे[वो] देवोपमो<sup>12</sup> च[द]लदेवीं [॥ ३२\*] लीला-  
वतीति चतुरेति कलावतेति<sup>13</sup> कल्याणि[नो]-
- 71 ति कुलजेति पतिव्रतेति [१\*] धीरेत्युदारचरितेति सलक्षणेति <sup>14</sup>व्याव[र्त्त]-  
तेनवरतं जगतीजनेन । [३३\*] तस्यां [चं]-
- 72 दल[दे]व्यां [म]ल्लपदेवो महेस्वरालम्बवरः [१\*] तनयमजनयद्देवं विजयादित्यं  
दिलीप इव [र]-
- 73 शुभनघं [॥ ३४\*] यं <sup>15</sup>चीमसाहसरुचिं विजयाभिवंशं धर्मप्रसूतिमविभिन्न-  
कुलानुरागं [१\*] श्रीव[र्]ग-
- 74 <sup>16</sup>[व]ज्ञानमवाप्य युधिष्ठिरोयं<sup>17</sup> इत्यन्वयं विलसति स्त्रिरवाचलक्ष्मीः<sup>18</sup> [॥ ३५\*]  
यो राजेद्दुः शक[१]न्दे निधिजलधि-
- 75 [वि]यञ्चद्रे माघमासे शुक्ले पक्षे <sup>19</sup>दशम्याविनतनयदिने रोहिणीतारका[यां]  
[१\*] [मी]ने [ल]म्नेभिषि[क्तो]
- 76 [नि]खिलगुणगणक्षालवालो<sup>20</sup> विशालो रक्षावल्लीं जनानामभिमतफलदां  
कीर्त्तिपुष्पामपुष्पत् । [३६\*] सो[यमा]-
- 77 [र]दवाडेशसुतां गंगामिवेश्वरः [१\*] गंगादेवीं विशालाक्षीसुपयेमे सु[दा]-  
न्वितः । [३७\*] ताभ्यां
- 78 योजनि विष्णुं<sup>21</sup> वासु[दे]व इवापरः । मल्लभूपालक[१\*] श्रीमानृपा[चा]-  
मुत्तमोत्तमः । [३८\*] शाक[१]न्दे]

<sup>1</sup> Read 'वर्द्धनद्रिपो मल्लपद्रिप'.<sup>2</sup> Read 'देवीष'.<sup>3</sup> Read 'भुषः'.<sup>4</sup> Read 'घाननृप'.<sup>5</sup> Read 'कलावतीति'.<sup>6</sup> Read 'वर्द्धन'.<sup>7</sup> Read 'इत्यन्वय'.<sup>8</sup> Read 'स्त्रिरवाचलक्ष्मीः'.<sup>9</sup> Read 'उप'.<sup>10</sup> Read 'पीपी'.<sup>11</sup> Read 'पराक्षमस्य'.<sup>12</sup> Read 'तनयाम्'.<sup>13</sup> Read 'व्यावर्त्तते'.<sup>14</sup> Read 'रीयमित्यन्वय'.<sup>15</sup> Read 'नक्षत्रात्'.<sup>16</sup> Read 'मेध'.<sup>17</sup> Read 'हतेः'.<sup>18</sup> Read 'हैहय'.<sup>19</sup> Read 'मीय'.<sup>20</sup> Read 'मीय'.<sup>21</sup> Read 'स्त्रिरवाचलक्ष्मीः'.<sup>22</sup> Read 'विष्णु'.

- 79 वेदनेचचितिशशिगणिते <sup>1</sup>श्रेष्ठकृष्णे [द\*]शम्यां भानूवारी<sup>2</sup> [सु]लग्ने महति  
मृगपतावशिवे<sup>3</sup> पीठपु[र्या] [1\*]
- 80 श्रीमन्नाकुक्षवंशोदधिसकलकलापूर्वाचंद्रोभिषिक्तः<sup>4</sup> 'कुत्तीश्रीनाधहर्म्यं' सुरपति-  
विभवो म-
- 81 [ज्ञभू]वज्रभोसौ [॥ ३८\*] प्रादादखंड<sup>5</sup> गुडिवाडनामग्रामं स तस्मिन्नभिषेक-  
काले [1\*] प्रोत्नांडदेशे प्रभ[वे]व्य-
- 82 याय कुत्तीमनोरंजनमाधवाय । [४०\*] स राजा रा[ज]परमेश्वरो राज-  
[पु]रंदरः प[र]म-
- 83 [भ]ागवतः परमब्रह्मणः प्रोत्नांटिविषयवासिनो राष्ट्रकूटप्रमुखाकुडुंबिनस-  
[व्वी]-<sup>7</sup>
- 84 न्ममाह्वयेत्यमात्रापयति [1\*] [वि]दितमस्तु यः प्रोत्नांटिविषये गुडिवाड-  
नामग्रामोस्माभिः श्री[पी]-
- 85 [ठ]पुरनि[व]ासिने श्रीकुत्तीमाधवदेवाय सर्व्वकरपरिहारेण दत्तः । शकवर्ष-  
भुक्तु<sup>8</sup> ११[२]४गु[ने]टि
- 86 'ज्येष्ठव[हृ][ऊ\*]दशमियुनादिवारसु नांति सिंहीदयमुन । स्वस्ति सर्व्वलोका-  
अयश्रीविष्णुवर्धनमहा-
- 87 राजुलैन मल्लपदेवचक्रवर्त्ति श्रीपिठापुरमुन श्रीकुत्तीमाधवदेवर स[वि]धि-  
भिषिक्तुंडे पट्ट-
- 88 मुगट्टि तस्मिन्निमुन श्रीकुत्तीमाधवदेवरकु <sup>10</sup>हविर्भक्ष्यनात्यन्त्रित्यनैमित्तिक-  
मासोत्सवसंवत्सरोत्स[वा]-
- 89 त्वंमुगा प्रोत्नांटिलो गुडिवाड अनियेडि ऊरु अखंडमुनु गृह्यवेचाराग्रामा-  
मेयकसहितमु-
- 90 ग[1] सर्व्व[कर]प[रि]हारमुगांजेशि [आ]चंद्राक्षस्थायिगानिश्चिर । अस्य ग्र[1]-  
मस्य सीमानः । पूर्व्वतः<sup>11</sup> कोन्म-
- 91 रेटि गट्ट वेदुरपोद८७ सीमा । आग्नेयतः कवल[बो]ड सीमा ।  
दक्षिणतः बरिमिक दो[डि] मूल [सी]मा । नैरित्यतः[1]<sup>12</sup>
- 92 [दम्ब]गुट्ट चिन्त सीमा । पश्चिमतः कोलनि पीतमे<sup>13</sup> चेनि दूब सीमा ।  
वायव्यतः चेदलुवाड का[र]ाड मुचंदि पुट्ट-

<sup>1</sup> Read ज्येष्ठ.<sup>2</sup> Read पूर्य.<sup>3</sup> Read कुट्टमिनः.<sup>4</sup> Read हविर्भक्ष्यनात्यन्त्रित्यनैमित्तिक.<sup>5</sup> Read सीमान.<sup>6</sup> Read भानूवारी.<sup>7</sup> Read कुत्तीश्रीनाध.<sup>8</sup> Read वर्षभुक्तु.<sup>9</sup> Read पूर्वतः.<sup>10</sup> Read म.<sup>11</sup> Read 'अखंड'.<sup>12</sup> Read ज्येष्ठ.<sup>13</sup> Read नैरित्यतः.

- 93 दृ सीम[१] १ उत्तरतः भंडिधारि<sup>२</sup> सीमा । ईशान्यतः<sup>३</sup> कुलुमेति चेदलु-  
वाड भंडिधारि<sup>४</sup> सुवृद्धि सीमा । अस्य धर्मस्य केन[चि]-  
94 द्वाधा न कर्त्तव्या<sup>५</sup> [१\*] यदा[ह] [१\*] स्वदत्तां परदत्तं<sup>६</sup> वा यी  
[ह]रेत वसुंधरां [१\*] षष्टिं वर्षसहस्राणि [विष्ठा]यां [जा]ये[ते]<sup>७</sup>  
95 क्रिमिः । [४१\*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [१\*] यस्य  
यस्य [य]दा भूमिस्तस्य तस्य तदा फलं । [४२\*] शत्रुणापि  
कृतो धर्म-  
96 : पालनीयं<sup>८</sup> प्रयत्नतः [१] शत्रु[रे]व [हि शत्रु][१\*] स्वधर्मश्चत्रु<sup>९</sup> कस्य-  
चित् । [४३\*] श्रीपिठापुरमुन <sup>१०</sup>कटाच[१\*]र्य[लिखितं] [१\*] श्री  
श्री श्री मि [१\*]

## TRANSLATION.

(Verse 1.) From the expanding lotus flower (*which rose from*) the navel of (Vishṇu) the husband of Śrī (*and*) lord of the world, was produced **Brahmā**, the abode of the Vêdas (*and*) primeval spirit. From him was born a son of the mind, the sage **Atri**. From him came the **Moon**,—a feast to the eyes of men, the friend of the ocean, the founder of a race, (*and*) the jewel that adorns the head of Mahêśvara (Śiva).

(V. 2.) From this Moon was born **Budha**, a rejoicer of the hearts of men (*and*) an abode of wisdom. From Budha came the emperor **Purûravas**.

(Line 5.) From him (*came*) **Âyu**; from him **Nahusha**; from him **Yayâti**; (*and*) from him **Pûru**;—

(V. 3.) **Pûru**, whose arms were able to bear the burden of the earth (*and*) who, having devoutly bestowed his own youth on (*his*) parent, received like an ornament the old age clinging to the body of the latter.

(L. 7.) From him (*came*) **Janamêjaya**; from him **Prâchiśa**; from him **Sainyayâti**; from him **Hayapati**; from him **Sârvabhauma**; from him **Jayasêna**; from him **Mahâbhauma**; from him **Aisâna**; from him **Krôdhânana**; from him **Dêvaki**; from him **Āibhuka**; from him **Āikshaka**; from him **Mativara**; from him **Kâtyâyana**; from him **Nila**; from him **Dushyanta**; (*and*) from him **Bharata**,—

(V. 4.) Who, having placed sacrificial posts in an uninterrupted line on the bank of the **Jâhnavi** (Gangâ) and **Yamunâ**, performed a horse-sacrifice (*and hence became*) known by the name of **Mahâkarma-Bharata**.<sup>11</sup>

(L. 12.) From this **Bharata** (*came*) **Bhûmanyu**; from him **Suhôtra**; from him **Hastin**; from him **Virôchana**; from him **Ajamîḍha**; from him **Samavaraṇa**; from him **Sudhanvan**; from him **Parikshit**; from him **Bhîmasêna**; from him **Pradîpana**; from him **Samtanu**; from him **Vichitravîrya**; (*and*) from him king **Pâṇḍu**.

(V. 5.) From the two queens **Kuntî** and **Mâdrî**, he (*viz.* **Pâṇḍu**) received five sons, who were as brilliant as jewels,—**Yudhishtîra**, **Bhîma**, **Arjuna**, **Nakula** (*and*) **Sahadêva**.

(V. 6.) The only hero in the world, whose noble deeds were beneficial to all men, (*was*) **Arjuna**, whose companion **Vishṇu** (**Kṛishṇa**) became, disregarding the shame of being a mortal;

<sup>१</sup> Read उत्तर°.

<sup>२</sup> See note 2.

<sup>३</sup> Read जायेते.

<sup>४</sup> Read कर्त्तव्या°.

<sup>५</sup> Read भंडिधारि.

<sup>६</sup> Read कर्त्तव्या.

<sup>७</sup> Read नीयः.

<sup>८</sup> i.e. 'Bharata (the performer) of great rites.'

<sup>९</sup> Read ईशान्यतः.

<sup>१०</sup> Read परदत्तां.

<sup>११</sup> Read स्वात्मः शत्रुः.

who was embraced by Īśa (Śiva) at the time of the bestowal of the *Pāśupata* (weapon) ; (and) through whom, when he stayed in the great heaven, the throne of Vajrin (Indra) became possessed of *two* Indras.<sup>1</sup>

(L. 19.) From this Arjuna (*came*) **Abhimanyu** ; from him **Parikshit** ; from him **Janamējaya** ; from him **Kshēmaka** ; from him **Naravāhana** ; from him **Śatānika** ; (and) from him **Udayana**. Then, after fifty-nine kings of his race, who sat on the throne at **Ayôdhyā**, had passed away, a king of this race, **Vijayāditya** by name, having gone to the Dekhan with the desire of conquest (*and*) having challenged **Trilôchana-Pallava**, met with his death. During this battle, his chief queen, who had been pregnant for six months, reached an *agrahāra* called **Mudivēmu**, and, being protected like a daughter by **Vishṇubhaṭṭa-Sômayājīn**, who dwelt there, gave birth to a son, **Vishṇuvardhana**. She brought him up, having caused to be performed for this prince the rites which were suitable to (*his*) descent from the double *gôtra* of those who belonged to the *gôtra* of the **Mānavyas** and were the sons of **Hārītī**. And he, having been told the (*foregoing*) events by (*his*) mother, went forth, worshipped the goddess **Nandā** (**Gaurī**) on the **Chalukya** mountain, appeased **Kumāra** (**Skanda**), **Nārāyaṇa** (**Vishṇu**), and the troop of Mothers, resumed the insignia of sovereignty, which had descended (*to him*) by the succession of his race, (*and*) which had been, as it were, deposited (*with these deities*),—(*viz.*) the white parasol, the single conch, the five *mahāśubhas*, the flags in rows, the *pratiḍhakkā* (drum), the crest of the boar, the peacock's tail, the spear, the throne, the ornamental arch, the golden sceptre, (*the emblems of*) the **Gaṅgā** and the **Yamunā**, *etc.*, conquered the **Kaḍamba** and **Gaṅga** princes, and ruled over the Dekhan, (*which is situated*) between (**Rāma's**) Bridge and (*the river*) **Narmadā**, (*and which contains*) seven and a half *lakshas* (of villages).

(V. 7.) To this glorious **Vishṇuvardhana** was born by a queen of the **Pallava** race an excellent son, king **Vijayāditya**.

(L. 29.) His son (*was*) **Pulakēśi-Vallabha**. His son (*was*) **Kirtivarman**. His son, **Kubja-Vishṇuvardhana**,—the brother of **Satyāśraya-Vallabhēndra** who adorned the race of the glorious **Chālukyas**, who belong to the *gôtra* of the **Mānavyas** who are praised in the whole world ; who are the sons of **Hārītī** ; who have acquired the kingdom through the favour of (Śiva) the husband of **Kauśikī** ; who are protected by the troop of Mothers ; who are meditating at the feet of the lord **Mahāsēna** (**Skanda**) ; who have subdued the crowd of (*their*) enemies in an instant through (*the power of*) the excellent crest of the boar, with which they have been favoured by the blessed **Nārāyaṇa** (**Vishṇu**) ; (*and*) whose bodies are purified by bathing at the end of horse-sacrifices,—ruled over the country of **Vēṅgi** for eighteen years ; his son, **Jayasimha-Vallabha**, for thirty-three (*years*) ; his younger brother, **Indurāja**, for seven days ; his son, **Vishṇuvardhana**, for nine years ; his son, **Maṅgi-yuvarāja**, for twenty-five (*years*) ; his son, **Jayasimha**, for thirteen (*years*) ; his younger brother, **Kokkili**, for six months ; his elder brother, **Vishṇuvardhana**, having expelled him, for thirty-seven years ; his son, **Vijayāditya-Bhaṭṭāraka**, for eighteen (*years*) ; his son, **Vishṇuvardhana**, for thirty-six (*years*) ; (*and*) his son,—

(V. 8.) The wise **Narēndra**, having fought one hundred and eight battles (*and*) having founded, it is said, as many temples (*and*) tanks with gardens on (*those*) battle-fields, ruled (*this*) excellent country for forty-eight years.

(L. 38.) His son, **Kali-Vishṇuvardhana**, (*ruled*) for one and a half year ; (*and*) his son,—

(V. 9 and 10.) The great lord **Guṇa[ga]-Vijayādityadēva**, surnamed **Tribhuvanāṅkuśa**,—the hero who played the game of ball on the battle-field with the head of **Maṅgirāja** ; who burnt **Chakrakūṭa** ; who frightened **Saṅkila**, residing in **Kiranapura** (*and*)

<sup>1</sup> i.e. he shared the throne of his father Indra during his visit to *Scarga*

joined by **Kṛishṇa**; who restored his dignity to **Vallabhēndra**; and who received elephants as tribute from the **Kāṭiṅga** (*king*),—ruled the circle of the earth for forty-four years.

(L. 42.) The son of his brother **Vikramāditya** (*was*) **Chāḷukya-Bhima**,—

(V. 11.) Who, having been victorious in three hundred and sixty battles (*and*) having founded a temple (*of Śiva*), called **Chāḷukya-Bhimēśvara** after his own name, ruled the earth for thirty years.

(L. 44.) His son, whose other name was **Kollabhiḡaṇḍa**,—

(V. 12.) The renowned (*and*) unequalled hero **Vijayāditya**, who granted gold in profusion, established a pillar of victory and ruled the earth for half a year.

(L. 45.) His two sons (*were*) **Amma** and **Rājabhima**. Of these two, king **Amma** (*ruled*) for seven years.

(V. 13.) This earth possessed a really good king in this victorious prince **Amma**. (*For*), his enemies were driven from their country (*vishaya*), as the **Yōgin** has renounced worldly pleasures (*vishaya*); their bodies were empaled on stakes (*śāla*), as the body of a lover is filled with passion (*śāla*); they suffered many defeats (*bhaṅga*), as the water of a stream has many ripples (*bhaṅga*); they were devoid of strength as the trunk of the plantain; (*and*) they lived in the jungle (*araṇya*), as fire dwells in the (*two*) *araṇis*.

(L. 48.) Having expelled his son, the young **Vijayāditya**, whose other name was **Kaṇṭhikā-Bēta**,—**Tādapa** (*ruled*) for one month. Having defeated him, **Vikramāditya**, the son of **Chāḷukya-Bhima**, (*ruled*) for eleven months. **Yuddhamalla**, the son of king **Tādapa**, (*ruled*) for seven years.

(V. 14.) Having expelled this **Yuddhamalla** from his country, the brave, wise, brilliant (*and*) victorious **Rājabhima**, the younger brother of king **Amma**, ruled over the country of **Vēṅgi** for twelve years.

(V. 15.) This prince **Rājabhima** had three sons,—**Dānārṇava**, prince **Amma**, (*and*) **Kāma**,—who surpassed (*Indra*) the lord of the gods in might.

(V. 16.) Among these, king **Amma**, a **Mahēśvara** (*Śiva*) among men, the spreading of whose fame (*which resembled*) quicksilver, illumined (*all*) regions, ruled over the earth for twenty-five years.

(V. 17.) Then the brother of king **Amma**,—**Dānārṇava**, who was known as a master of the sixty-four fine arts, ruled the earth for three years.

(V. 18.) After the wise (*and*) liberal king **Dāna**, the **Andhra-maṇḍala** remained, by the will of fate, without a ruler for twenty-seven years.

(V. 19.) The pure **Śaktivarman**, the son of king **Dānārṇava** and of **Ā[r]yadēvi**, ruled the earth for twelve years.

(V. 20.) Then his younger brother, **Vimalāditya**, an ocean of honour, the **Mandāra** (tree) on earth, who was not treacherous even towards an enemy, (*and*) whose (*only*) weapon was (*his*) arm, ruled the earth for seven years.

(V. 21.) His son, the glorious **Rājarāja**, the ornament of the race of the Moon, the **Kalpa** tree on earth, ruled the **Andhra-maṇḍala** for forty years. Him the inhabitants of this earth considered a **Vairōcana** (*Bali*) who did not undergo imprisonment by **Vāmana**, (*and*) a **Yudhisṭhira** who was not addicted to the trouble of forest-life.<sup>1</sup>

(V. 22.) His son, the victorious (*and*) firm **Rājendra-Chōḍa**, a man who had not had his equal before, ruled the **Andhra-vishaya** together with the glorious five **Draviḍas** for fifty

<sup>1</sup> King **Bali** was confined by **Viṣṇu** in his *Vdmāṇḍasāra* to the nether regions, and **Yudhisṭhira** had to live in the forest for twelve years.

years. Verily, the Snowy Mountain became accessible to men, as it was enveloped by the flames of the fire of his unchecked valour (*and thus*) had its snow melted.

(V. 23.) The son of him who resembled in conduct (*the ancient kings*) Nṛiga, Bhagiratha, Dhundhumāra, Rāma and Ambarisha, was he who bore the renowned name **Vikrama-Chōḍa**, who resembled Śakra (Indra) in might, (*and who was*) the full-moon of the ocean(-like) **Chālukya** race.

(V. 24.) When he, whose other name was **Tyāgasamudra**, had gone to protect the **Chōḍa-maṇḍala**, the country of **Vēṅgi** became devoid of a ruler in that interval.

(L. 62.) At this time,—

(Vv. 25 and 26.) To that virtuous prince **Bēta**,<sup>1</sup> who was the son of king **Amma**; whose neck was resplendent with a necklace (*kanṭhikā*); (*and*) who had been expelled by **Tāḍapa**,—to this prince **Bēta** was born **Satyāśraya**, whose other name was **Uttama-Chālukya**, (*and*) whose spotless fame surpassed (*in whiteness*) the mighty elephant of Indra.

(Vv. 27 and 28.) His chief queen, an ornament of the **Gaṅga** race, was **Gauri**, who resembled **Gauri** (**Pārvatī**) in beauty. This couple had seven sons,—the brave **Vijayāditya**, **Vimalāditya**, **Vikramāditya**, the glorious prince **Vishṇuvardhana**, prince **Mallapa**, **Kāma** and **Rājamārtanḍa**.

(V. 29.) Among these, **Vijayāditya** married **Vijayā-mahādēvi**, who was born from the race of the Sun, (*and*) who resembled the Earth (*in patience*).

(V. 30.) She bore to him the victorious prince **Vishṇuvardhana**, the brave **Mallapadēva**, and the brilliant **Sāmidēva**.

(V. 31.) Among these, **Mallapadēva** was a benefactor of all scholars, an abode of firmness, the birth-place of royal splendour, an ornament of the earth, a mine of unequalled valour, (*and*) a wrestler with (*all*) enemies in the world.

(V. 32.) This god-like **Mallapadēva** married **Chandaladēvi**, the daughter of an excellent prince named **Brahman**, who was the ornament of the **Haihayas** (*and*) the lord of the **Sagara-vishaya**.

(V. 33.) She was continually praised by the inhabitants of the earth with the terms 'charming, clever, accomplished, auspicious, noble, faithful, intelligent, virtuous (*and*) lucky.'

(V. 34.) Having received a boon from **Mahēśvara** (**Śiva**), **Mallapadēva** begot on this **Chandaladēvi** a son, king **Vijayāditya**, just as **Dilīpa** (*begot*) the sinless **Raghu**.

(V. 35.) Having obtained him, who was fond of terrible daring (*or of the daring of Bhīma*); who was saluted by victory (*or by Vijaya*, i.e. **Arjuna**); who was the birth-place of virtue (*or the son of Dharma*); whose devotion to his family (*or to Nakula*) was unbroken; (*and*) who propagated a glorious family,—royal Fortune (*became*) constant (*and*) rejoiced daily, (*because she took him*) for **Yudhishtira**.<sup>2</sup>

(V. 36.) Having been anointed in the **Śaka** year containing the treasures (9), the oceans (7),<sup>3</sup> the sky (0), and the moon (1),—(i.e. 1079),—in the month of **Māgha**, in the bright fortnight, on the tenth *tithi*, on the day of the son of the Sun (i.e. on Saturday), under the asterism **Rōhini**, at the **Mina lagna**,—this moon among kings, (*who resembled*) a great water-trench (*filled*) with all virtues, reared the creeper of protection of men, whose flower was fame, (*and*) which yielded the desired fruit (*viz.* heaven).

<sup>1</sup> See line 48 of the text.

<sup>2</sup> **Yudhishtira** was the son of **Dharma** and the brother of **Bhīma**, **Arjuna** and **Nakula**, who are alluded to in the first half of the verse.

See p. 228 above.



(V. 37.) As Īsvara (Śiva) (*married*) Gaṅgā, he joyfully married the large-eyed Gaṅgādēvi, the daughter of the lord of [Āra]davāḍa.

(V. 38.) This couple had a son who was a partial incarnation of Viṣṇu, like a second Vāsudēva (Kṛiṣṇa),—the glorious king **Malla**, the most excellent of princes.

(V. 39.) In the Śāka year reckoned by the Vēdas (4), the eyes (2), the earth (1), and the moon (1),— (*i.e.* 1124),— in the dark (*fortnight*) of Jyaishṭha, on the tenth *tithi*, on Sunday, at the great auspicious *lagna* Mṛigapāti (*i.e.* Simha), under the asterism Aśvinī, at Piṭhapuri, in the temple of the god **Kuntinātha**, was anointed this prince **Malla**, whose might resembled that of (Indra) the lord of the gods, (*and*) who was the full-moon of the ocean(-like) race of the glorious **Chālukyas**.

(V. 40.) At this time of (*his*) anointment, he gave the whole village named **Guḍivāḍa** in the district (*dēśa*) of Prōl-nāṇḍu to the imperishable lord **Mādhava** who gladdens the heart of **Kunti**.

(L. 82.) This king,—the *Rājaparamēśvara*, the *Purāṇḍara* (Indra) among kings, the devout worshipper of Bhagavat (Viṣṇu), the devout worshipper of Brāhmaṇas,— having called together the *Rāshṭrakūṭas* and all other ryots inhabiting the district (*viśaya*) of Prōl-nāṇḍu, commands as follows :—

(L. 84.) “Be it known to you that We have given the village named **Guḍivāḍa** in the district (*viśaya*) of Prōl-nāṇḍu, with exemption from all taxes, to the god **Kunti-Mādhavadēva** who resides in Śrīpiṭhapura.”

(L. 85.) In the Śāka year 1124, on the tenth *tithi* of the dark (*fortnight*) of Jyaishṭha, on Sunday, at the rising of Simha,— Hail! The asylum of the whole world (*Sarvalōkāśraya*), the glorious Viṣṇuvardhana-Mahārāja, *alias* Mallapadēva-Chakravartin, having been anointed and crowned at Śrīpiṭhāpuram in the presence of the god **Kunti-Mādhavadēva**, gave on this occasion to the god Kunti-Mādhavadēva, for burnt offerings, oblations and worship, for daily and periodical rites, monthly festivals and annual festivals, the whole village called **Guḍivāḍa** in Prōl-nāṇḍu, together with houses, fields, gardens and inhabitants, having exempted (*i*!) from all taxes, to last as long as the moon and the sun.

(L. 90.) The boundaries of this village (*are*) :— In the east, the boundary (*is*) a bamboo bush on the embankment of the **Kommarēru** (*river*). In the south-east, the boundary (*is*) a pair of boulders.<sup>1</sup> In the south, the boundary (*is*) the corner of the yard<sup>2</sup> of Barimika. In the south-west, the boundary (*is*) a tamarind tree at the [Dabba]ṅguṭa (*tank*). In the west, the boundary (*is*) a sluice<sup>3</sup> at the field of Pōtama of **Kolanu**.<sup>4</sup> In the north-west, the boundary (*is*) a big (?) ant-hill at the meeting-point of the three boundaries<sup>5</sup> of **Chedaluvāḍa** and **Kā[r]āḍa**. In the north, the boundary (*is*) a cart-road. In the north-east, the boundary (*is*) the meeting-point of the three boundaries<sup>6</sup> of **Kulumēḍu** and of the cart-road of **Chedaluvāḍa**.

(L. 93.) Nobody should cause obstruction to this charity. For, it is said :—

[Vv. 41 to 43 are three of the usual imprecatory verses.]

(L. 96.) (*This edict was*) written by **Kaṇṭāchārya** at Śrīpiṭhāpuram. Hail! Hail! Hail!  
*Bh.*<sup>7</sup>

<sup>1</sup> *Baṇḍa* is perhaps the same as *baṇḍa*.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, s. v. *doḍḍi*.

<sup>3</sup> See *ibid.* s. v. *tāḍa*, the usual Telugu form of which is *tāṁṁ*.

<sup>4</sup> See *South-Indian Inscriptions*, Vol. II. p. 308 and note 3.

<sup>5</sup> The *third* boundary is probably the granted village itself; compare above, p. 96, note 4.

<sup>6</sup> See the preceding note.

<sup>7</sup> This is perhaps the initial of some controlling officer.

## No. 34.—KHALIMPUR PLATE OF DHARMAPALADEVA.

BY F. KIRLHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

This plate was discovered by Mr. Umes Chandra Batavyal, I.C.S., in November 1893, at the village of **Khālimpur**, near Gaur, in the Maldah district of the Bhāgalpur division of the Lieutenant-Governorship of Bengal. It had been found by a Muhammadan cultivator, while ploughing a paddy-field near the village, and was purchased by Mr. Batavyal from his widow. The inscription which it contains has already been published by Mr. Batavyal,<sup>1</sup> with a translation and a small but clear photo-etching, in the *Journal, Asiatic Society of Bengal*, Vol. LXIII. Part I. p. 39 ff. I re-edit it from impressions taken by Dr. Hultzsch, to whom the original plate was kindly sent by Dr. Grierson.

This is a single plate which measures about 11 $\frac{3}{8}$ " broad by 1' 4 $\frac{3}{8}$ " high. Like the other plates of the same dynasty,<sup>2</sup> it is surmounted by a highly wrought ornament, soldered on the top of it, overlapping the upper portion of the plate where it causes a break of about 4" in the first three lines of the writing on either side, and projecting about 5 $\frac{7}{8}$ " above the plate. The main part of this ornament is a seal, formed by five concentric rings, the innermost of which is about 2 $\frac{3}{8}$ " in diameter. A horizontal line divides the space within this ring into two parts. Above the line is a wheel on a pedestal, with a deer facing it on either side; and immediately below it we have the legend *śrīmān=Dharmapālādēvaḥ*, written in one line. Below the legend is another horizontal line, and below this again there seem to be some flowers. The seal rests on a pedestal, and has all round it some projections, the shape of which may be seen from the Plate opposite page 244. The plate is inscribed on both sides. The first side contains 33 lines of writing, and the second 29 lines, the last of which is engraved quite at the bottom of the plate, about 5 $\frac{1}{4}$ " distant from the line preceding it. Both the writer and the engraver have done their work with great care, and, although the edges of the plate are not raised into rims, the writing, with the exception of three or four *akṣaras* on the second side, is in an excellent state of preservation. The size of the letters on the first side is about  $\frac{1}{16}$ ", while on the second side it is only between  $\frac{1}{16}$ " and  $\frac{1}{8}$ ".—The characters belong to the northern class of alphabets. Like those of the short Gayā inscription of Dharmapāla (Sir A. Cunningham's *Mahā-Bôdhi*, Plate xxviii. 3), they hold an intermediate position between those of the Dêś-Baraṇārī inscription of Jivitaṅgpta II. of the family of the Guptas of Magadha (*Gupta Inscriptions*, Plate xxix. B) and those of the Badāl pillar inscription of the time of Nārāyaṇapāla (*Epigraphia Indica*, Vol. II. p. 160, Plate). In general, what strikes one, is that letters like *p*, *m*, and *s* are mostly open at the top, and that separate signs are employed to denote final *t*, *n*, and *m*, with the *virāma* written beneath or over the sign, or attached to the top

<sup>1</sup> Mr. Batavyal, by making this inscription known, has rendered a valuable service to Indian epigraphy, and I would leave those who are interested in the subject to find out for themselves where my text and translation differ from his. But I must just mention here that surely Mr. Batavyal has been rather rash in stating that the grant recorded in this inscription was made in favour of the poet Bhaṭṭa Nārāyaṇa. So far as I can see, his error is due, in the first instance, to a misapprehension of the meaning of the word *pādamūla* in line 51 of the text. According to Mr. Batavyal, the adjective *pādamūla-samēta* means 'one who came to visit,' and the substantive *Nārāyaṇa-bhaṭṭāraka*, which that adjective qualifies, therefore cannot denote the god Nārāyaṇa, but "plainly refers to some person whose name was Nārāyaṇa." Really *pādamūla* denotes the attendants of some god or idol, and *Nārāyaṇa-bhaṭṭārakaḥ pādamūla-samētaḥ* therefore literally can only mean 'the lord Nārāyaṇa, associated with his attendants.'

<sup>2</sup> These plates are the Munger plate of Dēvapāla, *As. Res.* Vol. I. p. 123 ff., and *Ind. Ant.* Vol. XXI. p. 253 ff.; the Phāgalpur plate of Nārāyaṇapāla, *Jour. Beng. As. Soc.* Vol. XLVII. Part I. p. 384 ff., and *Ind. Ant.* Vol. XV. p. 304 ff.; the Dinājpur plate of Mahāpāla, *Jour. Beng. As. Soc.* Vol. LXI. Part I. p. 77 ff.; and the Āmgaḥḥī plate of Vīraḥapāla III., *As. Res.* Vol. IX. p. 434 ff., and *Ind. Ant.* Vol. XIV. p. 166 ff. and Vol. XXI. p. 97 ff.

of it, or, in the case of final *t*, without the *virāma*.<sup>1</sup> As regards individual letters, the lower part of *m* throughout is formed by a straight arm, pointing in an upward direction to the left, and shows nowhere a loop or round knob.<sup>2</sup> The conjunct *rth*, which occurs only in the word *śādhakārtham*<sup>3</sup> in line 13, is denoted by a sign of its own, which has developed out of the sign for *rth* as it appears in line 12 of the Aphaṣ inscription of Ādityasēna (*Gupta Inscriptions*, Plate xxviii.), and which we find in nearly the same form in the Kōṭā Buddhist inscription of the Śāmantā Dēvadatta<sup>4</sup> of Vikrama-Saṃvat 847(?). The sign for *t* is similar to the sign for the same letter in the Deopara inscription of Vijayasēna (*Epigraphia Indica*, Vol. I. p. 308, Plate), except that the vertical line on the right is drawn quite down to the bottom. The initial *i* is three times (in *iva*, ll. 3 and 4, and *iti*, l. 7) formed by a horizontal top line, such as is generally found in consonant-signs, with two circles below it; and three times (in *iti*, ll. 52, 56, and 58) by two circles, with a line which slants down from the left to the right below them.<sup>5</sup> The sign of *visarga* is sometimes expressed by a single circle, with a hook or curved line below it.<sup>6</sup> The sign of *avagraha*<sup>7</sup> is employed three times, in *grāmō ssa*, l. 31, *taṭō śmābhī*, l. 52, and *yathā śmābhī*, l. 49; and numeral figures for 1, 2 and 3 are used in line 61. Having compared a large number of lithographs and impressions of other inscriptions, I have come to the conclusion that the alphabet here employed may fairly be described as a Magadha variety of the Nāgarī alphabet, and that, on palaeographical grounds, the inscription may confidently be assigned to the ninth century A.D.—The language is Sanskrit. The inscription, after the words *ōm svasti* with which it commences, has a verse invoking the protection of Buddha, who here, as in the Ghōsrāwā inscription, is called *Vajrāsana*, and, after that, twelve other verses in praise of the king Dharmapāla and his ancestors; and it contains five benedictive and imprecatory verses in lines 56-60, and another verse, which gives the name of the engraver, in line 62. The rest of the text is in prose. As regards orthography, the letter *b* is throughout expressed by the sign for *v*; the palatal sibilant is used<sup>8</sup> instead of the lingual in *viśvag*, l. 12, and *viśayē*, l. 31, and instead of the dental in the word *arddhaśrōṭikā*, l. 34 ff.; the dental *n* is employed instead of *anusvāra* in *yaśānsy*, l. 60;

<sup>1</sup> Final *m* is throughout denoted by a half-form of *m* (i.e. an *m* without the horizontal top-line) with the sign of *virāma* below (but not attached to) it; e.g. in *anuyātam*, l. 14. Final *t* is five times denoted by a final form of *t*, without the *virāma*, e.g. in *vibhramāt*, l. 26; once, in *antardāt*, l. 28, by a half-form of *t* with the *virāma* above it; once, in *aurvatat*, l. 16, by a nearly full form of *t* with the *virāma* attached to the top of it; and once, in *vasēt*, l. 57, by the ordinary form of *t* with the *virāma* attached to the foot of it. Final *n* is generally denoted by a half-form of *n*, with the *virāma* below it, and once, in *śrīmadn*, l. 30, above it; four times by the full form of *n* with the *virāma* attached to the top of it, as in *śāśvan*, l. 17; and once, in *nichitān*, l. 17, by the full form of *n* with the *virāma* below it.

<sup>2</sup> In the Ghōsrāwā Buddhist inscription of the time of Dēvapāla (*Ind. Ant.* Vol. XVII. p. 309, Plate) the *m* with the loop is still the exception, but in the Badāl pillar inscription and in the Bhāgalpur plate of Nārāyaṇapāla it is used throughout.

<sup>3</sup> Mr. Batavyal read this *śādhakārtham*. The sign for *rth*, here used, of course owes its origin to the fact that the sign for *r* was written on the line, not above it.

<sup>4</sup> See *Ind. Ant.* Vol. XIV. p. 46. I owe excellent impressions of that inscription to Dr. Fleet.

<sup>5</sup> The first form of *i*, described above, we find in the word *iva* in line 2 of the Aṣṭirgaḍh seal of the Maṅkbarī king Śarvavarman (*Gupta Inscr.* Plate xxx. A), and it is used throughout in the Badāl pillar inscription (as well as in the Bhāgalpur plate of Nārāyaṇapāla, the Dinājpur plate of Mahipāla, the Gayā inscription of Yakṣapāla, and in inscriptions at Sirpur, *Archaeol. Surv. of India*, Vol. XVII. Plate xviii.); and the second form we have in the word *Ijjā* in line 5 of the Dēo-Baranārki inscription of Jivitagupta II. of Magadha (*Gupta Inscr.* Plate xxix. B).

<sup>6</sup> This sign is used 11 times, from *°dārah* in line 30 to *pratiśāśinaḥ* in line 48. In one or two cases I am doubtful whether it is meant for *visarga* or for *anusvāra*.

<sup>7</sup> The sign of *avagraha* occurs once (in line 8) in the Kōṭā inscription of Dēvadatta of Vikrama-Saṃvat 847 (?), and once (in line 5) in the Gwālior inscription of Bhōjadēva of Kanauj of Vikrama-Saṃvat 933, *Ep. Ind.* Vol. I. p. 159. In the Ghōsrāwā inscription it is used no less than seven times, but in the Badāl pillar inscription only twice.

<sup>8</sup> This use of the palatal sibilant may be accounted for by the influence of the Magadha Prakṛit.



1. Khalimpur Plate of Dharmapaladeva;  
*Epigraphia Indica*, Vol. IV. No. 34.

HALF-SIZE.



2. Komarti Plates of Chandavarman;  
*Epigraphia Indica*, Vol. IV. No. 16.

FULL-SIZE.



3. Chikkutla Plates of  
Vikramendravarman II.;  
*Ep. Ind.* Vol. IV. No. 25.

FULL-SIZE.



4. Udayendiram Plates of Pallavamalla;  
*South-Indian Inscriptions*, Vol. II. No. 74.

FULL-SIZE.



and the word *chaturshu* is written *chaturushu* in line 44.<sup>1</sup> In respect of the observance of the rules of *samdhī*, it may be noted that *m* is several times retained before *v*, instead of being changed to *anusvāra*, not only in *samvat*, l. 61, but also at the end of words, e.g. in *-vapushām=vāhinīnām=vidhātūm*, l. 20; that *t* is doubled before *r* in *rājaputtra*, l. 32, and *attra*, l. 60; that the conjuncts *dv* and *dhv* are incorrectly employed instead of *ddv* and *ddhv* in *-krīdīpāḥ*, l. 41, and *vudhvā*, l. 58 (but not in *vuddhvā*, l. 60); and that *visarga* several times has been wrongly omitted, e.g. in *akīrtti kṣhapayatām*, l. 59. The only other point of grammar that need be drawn attention to here is the employment of the word *uparilikhitaka*, for *uparilikhita*, in line 52, for which we now can quote numerous analogous instances from other inscriptions.<sup>2</sup> The prose (formal) part of the text offers a considerable number of words, some of them technical terms, which, so far as I know, have not yet been met with elsewhere, and the meaning of some of which is obscure. Thus, in the description of the boundaries of the villages in lines 31-43, we find *ardhasrōtikā*, *khātaka*, *khāṭikā*, *jōlaka*, *bhishuka* (?), and *yānaka* or *yānikā*, (and perhaps some others, if they are not proper names), some of which may have been drawn from the writer's vernacular. In the long list of officials, enumerated in lines 44-47, we have the *Shashthādīkṛita*, *Duṇḍasakti*, *Khōla*, *Jyēsthakāyastha* and *Dāśagrāmika*, who are not mentioned in other inscriptions which I have been able to compare. And revenue-terms peculiar to our text are *talapātaka*<sup>3</sup> and *haṭṭikā* in lines 51 and 52, and *piṇḍaka* in line 55.

The inscription is one of the devout worshipper of Sngata (Buddha), the *Paraméśvara Paramabhaṭṭāraku Mahārājādhirāja Dharmapālādēva*, and records that the king, at the request of his *Mahāśāntādhipati Nārāyaṇavarman*, which was communicated to him by the *Dātaka*, the *Yuvarāja Tribhuvanapāla*,<sup>4</sup> granted four villages to a temple of the god N[u]na-Nārāyaṇa, which had been founded by Nārāyaṇavarman at Śubhasthali. It is the earliest record of any extent that has yet been found of the Pāla<sup>5</sup> dynasty, but, excepting that it gives us the names of the father and grandfather—*Vapyata* and *Dayitavishṇu*—of *Gōpāla* [I.], and relates that, to put an end to lawlessness and disorder, *Gōpāla* was induced by the people to assume the sovereignty, and that he married the *Bhadra*<sup>6</sup> king's daughter *Dēddadēvi*, it tells us nothing whatever that was not known before regarding that dynasty. About *Gōpāla*, its founder, we learn no more from it than what has just been stated. Of *Dharmapāla*, his and *Dēddadēvi*'s son, the only fact recorded is, that he installed a certain king of *Kanyakubja* (or *Kanauj*), to the joy of the people of *Pañchāla*, and with the ready approval of the *Bhōjas*, *Matsyas*, *Madras*, *Kurus*, *Yadus*, *Yavanas*, *Avantis*, *Gandhāras* and *Kiras*. And of this even we already had a more specific account in the third verse of the *Bhāgalpur* plate of *Nārāyanapāla*, according to which *Dharmapāla* gave back again the sovereignty of *Mahōdaya* (or *Kanauj*), which he had acquired by defeating *Indrarāja* and other enemies, to the begging *Chakrāyudha*.

<sup>1</sup> Compare *arukati* for *arhati*, above, Vol. III. p. 143.

<sup>2</sup> Compare, e.g., *dhuktaka* in line 10 of the *Madhuban* plate of *Harsba*, *Ep. Ind.* Vol. I. p. 73, and see *Gupta Inscr.* p. 69.

<sup>3</sup> In a note on the translation I have drawn attention to the fact that the *Dēv-Varanārk* inscription of *Jīvitagupta* II. of *Magadha* (*Gupta Inscr.* No. 46) contains the word *talāpātaka* as the designation of some official. Perhaps I may mention here that that inscription, too, contains an unusually long list of officials—in line 10, what has been understood to be the name of a village, appears to me really to be *kīśōra-vaçavā-gō-mahishy-adhikṛita*—and that in line 14 of it we have the same word *yathākālādhyāsim* which we have in line 47 of the present inscription, and which, if my memory serves me rightly, is not of ordinary occurrence except in inscriptions from *Orissa*.

<sup>4</sup> The *Dātaka* of the *Mungir* plate of *Dēvapāla* also was a *Yuvarāja*, the king's son *Rājyapāla*; see *Ind. Ant.* Vol. XXI. p. 258.

<sup>5</sup> This designation of the family actually occurs in line 4 of the *Kamauli* plate of *Vaidyadēva*, *Ep. Ind.* Vol. II. p. 350.

<sup>6</sup> The *Bhadras* are variously placed in the middle country, or in the eastern or southern division of India, *Ind. Ant.* Vol. XXII. p. 174.

No king Chakrâyudha of Kanauj is known to us from other inscriptions, and all that can be said with confidence regarding the event spoken of in the two copper-plates is, that, counting back eight generations from the date of the king Mahipâla, Vikrama-Samvat 1083 = A.D. 1026-27, it must have taken place about the middle or in the earlier part of the 9th century A.D.<sup>1</sup>—The peoples or tribes, which in the present inscription are stated to have readily accepted the king installed by Dharmapâla, are mostly such as would be expected to have had dealings with Kanyakubja. Kanyakubja itself was in the country of the Pañchâlas in Madhyadêsa. According to the topographical list of the *Bṛhatsaṃhitâ*,<sup>2</sup> the Kurus<sup>3</sup> and Matsyas also belong to the middle country, the Madras to the north-west, the Gandhâras to the northern, and the Kîras<sup>4</sup> to the north-east division of India. The Avantis are the people of Ujjayinî in Mâlava. Yadus, according to the Lakkhâ Maṇḍal *Prasasti*,<sup>5</sup> were long ruling in part of the Panjâb, but they are found also south of the Yamunâ; and south of this river and north of the Narmadâ probably were also the Bhôjas who head the list. Of the Yavanas it is difficult to speak with any certainty, but it seems not improbable that the word *Yavana* is used here simply in the sense of *Mlêchchha*, and is put in, next to the word *Yadu*, rather for the sake of poetical ornamentation than with the object of conveying any very definite meaning.—Dharmapâla, when he made this grant, resided at Pâtaliputra, the modern Patnâ, on the Ganges. The orders of his successors Dêvapâla and Nârâyaṇapâla were issued from Mudgagiri (Mungir or Monghyr), and that of Mahipâla from Vilâsapura. In the plate of Vighrapâla III. the name of the king's residence is illegible.

The grant, as already stated, was made to a temple of the god N[u]nna-Nârâyaṇa, or, more fully, 'to the holy lord N[u]nna-Nârâyaṇa (*bhagavan-N[u]nna-Nârâyaṇa-bhañṭâraka*), installed there (*tatra pratishṭhâpita*) [*viz.* at the temple founded by Nârâyaṇavarman], associated with (*i.e.* and to) the Lâṭa<sup>6</sup> Brâhmanas, priests and other attendants who wait upon him.' The words of the text which thus describe the donee exactly correspond to the words *tatra pratishṭhâpitasya bhagavataḥ Śivabhañṭârakasya pâsupatâchârya-parishadaś-cha* in line 39 of the Bhâgalpur plate, by which a donation was made in favour of the god Śiva. Their general

<sup>1</sup> For a list of the Pâla kings from Gôpâla I. to Vighrapâla III. see *Ind. Ant.* Vol. XXI. p. 89. For the rulers of Kanauj we possess no date between that of the Bengal As. Soc.'s plate of the *Mahâdâja* Vinâyakapâla, [Harsha-]Samvat 188 = A.D. 783-84 (*Ind. Ant.* Vol. XV. p. 140), and that of the Dêogadhî inscription of the *Mahâdâjâdhirâja* Bhôjadêva, the successor of the *Mahâdâjâdhirâja* Râmahbadradêva, Vikrama-Samvat 919 = A.D. 862 (*Archæol. Surv. of India*, Vol. X. p. 101). When treating of the verse of the Bhâgalpur plate on a former occasion (*Ind. Ant.* Vol. XX. p. 187), I suggested, with some diffidence, that the ruler who was placed on the throne of Kanauj by Dharmapâla might possibly have been Bhôjadêva. I was quite aware then of the statement in the Jaina *Harivamśa-Purâṇa* (Dr. Rajendralal Mitra's *Notices*, Vol. VI. p. 80; *Ind. Ant.* Vol. XV. p. 141; Dr. Bhandarkar's *Early History*, 2nd ed., p. 65), that in Śaka-Samvat 705 = A.D. 783-84, when that work was composed, the north was governed by a certain Indrâyudha, but did not venture to place Dharmapâla so early as to allow of his having had dealings with that king. I even then felt convinced that there must be some connection between the Indrâyudha of the *Harivamśa-Purâṇa* and the king Indra and Chakrâyudha of the Bhâgalpur plate. What that connection was, I do not know; and I am unwilling to put forth another conjecture on a question which any day may be settled by the discovery of a properly dated inscription that may tell us something about the state of Kanauj in the first half of the 9th century A.D.

<sup>2</sup> See *Ind. Ant.* Vol. XXII. p. 169 ff.

<sup>3</sup> In *Ep. Ind.* Vol. I. p. 132, v. 23, the Kurus are reported to have been defeated by the Chandêlla Yasôvarman.

<sup>4</sup> *Ibid.* p. 124, it will be seen that a king of Kanauj once received an image of the god Vaikunṭha from a king of Kîra. *Ibid.* Vol. II. pp. 15 and 194, the Kîras are represented as having been held in check or defeated by the Chêdi Karṇa and the Paramâra Lakshmadêva; but in either case the writer probably thought more of his pun than of telling a real fact.

<sup>5</sup> *Ibid.* Vol. I. p. 10 ff. Dr. F. E. Hall's edition of this inscription, in *Jour. Roy. As. Soc.* Vol. XX. p. 452 ff., seems to have been quite lost sight of.

<sup>6</sup> Lâṭa is central and southern Gujarât, and it seems very appropriate that Gujarât Brâhmanas should have been in charge of the temple of Nârâyaṇa (Vishṇu-Kṛishṇa), whose own principal residence was Dvârakâ in Gujarât.

sense is perfectly plain, and all that by any chance might be considered to be open to discussion in them, is the exact meaning of the term *nunna* (or possibly *nanna*) which is prefixed to the name *Nārāyaṇa*. In other inscriptions we have *bhagavat(ch)-śrī-Nārāyaṇabhakṣārakāya*<sup>1</sup> or *bhagatantam śrīman-Nārāyaṇabhakṣārakam=uddiśya*,<sup>2</sup> but *nunna* (or *nanna*) conveys no such meaning as *śrī* or *śrīmat* do. Nor is it possible to form the compound *bhagavannunna*<sup>3</sup> and make it qualify *Nārāyaṇabhakṣāraka*; for that compound would not convey any appropriate sense, and *bhagavat* clearly goes together with the *bhakṣāraka* whoever he may be. What remains then, in my opinion is, to take *N[u]nna-Nārāyaṇa* together to be the name of the god for whom the temple had been built by *Nārāyaṇavarman*, and to assume that the god *Nārāyaṇa* was so called in honour of the founder's father, whose name, in that case, must have been *N[u]nna*. Or, if the true reading of the text should be *Nanna-Nārāyaṇa*, it might also be possible to regard *Nanna*<sup>4</sup> as another name of the founder of the temple, *Nārāyaṇavarman*, himself, and in this case *Nanna-Nārāyaṇa* would exactly correspond to *Kamala-Nārāyaṇa*, the name of the god *Nārāyaṇa* for whom a temple was built at *Dēgāmve* by the *Kādamba* queen *Kamalādēvī*.<sup>5</sup> However this may be, the general practice of naming gods or their temples in the manner described is notorious.<sup>6</sup>

The names of the four villages, granted at *Nārāyaṇavarman*'s request by the king, are *Kraūñchaśvabhra*, *Mādhāsāmmali*, *Pālitaka*, and *Gōpippali*. The three first were in the *Vyāghrataṭi maṇḍala* of the *Mahantāprakāśa viśaya*<sup>7</sup> of the *Puṇḍravardhana bhukti*, while the last was in the *Āmrashaṇḍikā maṇḍala* of the *Sthālikkaṭa viśaya*, clearly of the same *bhukti*. Their boundaries are fully given in lines 31-43; but, owing to the fact that this passage contains a number of obscure words and to the want of maps by which some of the places might perhaps be identified, I cannot give a proper account of them. Some localities here mentioned are the *Udragrāma maṇḍala*, the villages *Kālikāśvabhra*, *Gāṅginikā* and *Jēnandāyikā*, and the small island of *Kāpā*; besides, mention is made of the river *Kōṇṭhiyā*.

The inscription is dated, in lines 60-61, '12 days (i.e. on the 12th day) of *Mārga* of the year 32 of the increasing reign of victory' (of *Dharmapāla*).<sup>8</sup>—It was engraved by *Tātata*, the son of *Subhata* and grandson of *Bhōgaṭa*.

TEXT.<sup>9</sup>

## First Side.

1 Ōm<sup>10</sup> svasti [(\*)] Sarvajñātām<sup>11</sup> śriyam=iva sthiram=āsthitasya Vajrāsa-  
2 nasya va(ba)hu-māra-kul-ōpalambhāḥ | dēvyā mahā-karuṇayā paripā-  
3 litāni rakshantv vō daśa va(ba)lāni diśō jayanti || [1\*] Śriya<sup>12</sup> iva subhagā-

<sup>1</sup> Line 20 of the *Pāṇḍukēśvar* plate of *Lalitāśūra*, *Proceedings, Beng. As. Soc.* 1877, p. 72.

<sup>2</sup> Line 45 of the *Tarpanighṛt* plate of *Lakṣmaṇasēna*, *Jour. Beng. As. Soc.* Vol. XLIV. Part I. p. 12.

<sup>3</sup> I only mention this on account of Mr. *Batavyal*'s translation 'the God-guided *Bhakṣa Nārāyaṇa*.'

<sup>4</sup> The name *Nanna* occurs in the passage of the *Harivaṁśa-Purāṇa*, referred to in note 1 on page 246 above; and it is also found elsewhere. A name *Nunna* I have not met with elsewhere.

<sup>5</sup> See Dr. *Fleet*'s *Dynasties*, 2nd ed., p. 569.

<sup>6</sup> *Alla*, the son of *Vāillabhṭa*, built a temple of *Viṣṇu* called *Vāillabhakṣasēdmin*, *Ep. Ind.* Vol. I. p. 154; *Mathanadēva* founded a temple of *Śiva*, called *Lachchhukṣivara* after his mother *Lachchhukā*, *ibid.* Vol. III. p. 263. In other cases the idol or temple was called after the founder, e.g. *Nōhaldēvara* after *Nōhālā*, *ibid.* Vol. I. p. 270; or from the locality where it was, e.g. *Lōṇādityadēva* from the place *Lavanēṭata*, *ibid.* Vol. III. p. 275. Names of the god *Nārāyaṇa*, with which *N[u]nna-Nārāyaṇa* may be compared, (besides *Kamala-Nārāyaṇa*) are *Ballāla-Nārāyaṇa*, *Rūpa-Nārāyaṇa*, and *Gōga-Nārāyaṇa*; *Ind. Ant.* Vol. VI. p. 212, and Vol. X. p. 160.

<sup>7</sup> See below, p. 253, note 3.

<sup>8</sup> The other copper-plates of the same dynasty are also dated in regnal years, but omit the words 'of the increasing reign of victory.'

<sup>9</sup> From impressions supplied by Dr. *Hultzsch*.

<sup>10</sup> Expressed by a symbol.

<sup>11</sup> Metre: *Vasantatilakā*.

<sup>12</sup> Metre: *Mālinī*.



- 4 yāḥ sambhavō vārirāśīś=śasādhara iva bhāsō viśvam=āhlādayantyāḥ | prakṛitir=avanipānām santatēr=uttamāyā a-
- 5 jani Dayitavishṇuḥ sarvavidyāvadātaḥ || [2\*] Āsid=ā sāgarād=urvīm gurvibhiḥ kirttibhiḥ kṛiti | maṇḍayan
- 6 khaṇḍit-ārātiḥ ślāghyāḥ śrī-Vapyaśas=tataḥ || [3\*] <sup>3</sup>Mātsya-nyāyam=apōhitum prakṛitibhir=Lakshmyāḥ karaṇ=grāhitaḥ śrī-Gōpā-
- 7 la iti kshitiśa-śirasām chūḍāmaṇis=tat-sutaḥ | yasy=ānukriyatē sanātana-yasō-rāsir=disām=āśayē śvētimnā ya-
- 8 di paurnamāsa-rajant jyōtsn-ātibhāra-śriyā || [4\*] Śitāmsōr=iva Rōhiṇi Huta-bhujaḥ Svāh=ēva tējō-nidhēḥ Śarvāṇ=i-
- 9 va Sivaśya Guhyaka-patēr=Bhadr=ēva Bhadr-ātma-jā | Paulōm=iva Purandarasya dayitā śrī-Dēddadēv=īty=abhūd=dēvi tasya vinō-
- 10 da-bhūr=Mura-ripōr=Lakshmir=iva kshma-patēḥ || [5\*] Tābhyām<sup>3</sup> śrī-Dharmmapālaḥ samajani sujana-stūyamān-āvadānaḥ svāmī bhūmi-
- 11 <sup>4</sup>patinām=akhila-vasnmatī-maṇḍalām śasād=ēkaḥ [1\*] chatvāras=tira-majjat-kari-gaṇa-charaṇa-nyasta-mudrāḥ samudrā yātrām ya-
- 12 sya kshamantē na bhūvana-parikhā viśva(shva)g=āsā jigīṣhōḥ || [6\*] Yasminn=uddāma-lilā-chalita-va(ba)la-bharē dig-jayāya pravṛittē yāntiā.<sup>5</sup>
- 13 [m=v]iśvambharāyām chalita-giri-tiraśchinatām tad-vasēna | bhār-ābhugn-āvamajjan-maṇi-vidhura-śiraś-chakra-sāhāyakārtham Śēshē-
- 14 n=ōdasta-dōshpā tvaṛitataram=adhō=dhas=tam=ēv=ānnyātam || [7\*] <sup>6</sup>Yat-prasthānē prachalita-va(ba)l-āspḥalanād=ullaladbhir=dhūli-pūraiḥ pihi-
- 15 ta-sakala-vyōmabhir=bhūtadhātṛyāḥ | samprāptāyāḥ parama-tanūtām chakravālam phaṇānām magn-ōnmilan-maṇi Phaṇipatēr=lā-
- 16 ghavād=ullalāsa || [8\*] <sup>7</sup>Viruddha-vishaya-kshōbbhād=yasya kōp-āgnir=auravat | anirvṛiti<sup>8</sup> prajavāla chatur-ambhōdhi-vāritaḥ || [9\*]
- 17 <sup>9</sup>Yē=bhūvan Prithu-Rāma-Rāghava-Nala-prāyā dharitribhujas=tān=ēkatra didṛikshuḥ=ēva nichitān sarvān samam=Vēdhasā<sup>10</sup> | dhva-
- 18 st-āsēsha-narēndra-māna-mahimā śrī-Dharmmapālaḥ kalan lōla-śrīkariṇi-niva(ba)ndhana-mahāstambhaḥ samuttambhitaḥ || [10\*] Yāsām<sup>11</sup>
- 19 nāsira-dhūli-dhava-la-daśa-disām drāg=apaśyann-iyattām dhattē Māndhātṛi-sainya-vyatikara-chakitō dhyāna-tandrim=Mahēndrah |
- 20 tāsām=apy=āhavēchchā-pulakita-vapushām=vāhininām=vidhātum<sup>12</sup> sāhāyyam yasya vā(bā)hvōr=nikhila-ripukula-dhvaṁsinōr=n=ā-
- 21 vakāśaḥ || [11\*] Bhōjair=Matsyair sa-Madrair Kuru-Yadu-Yavan-Āvanti-Gandhāra-Kirair-bhūpair=vyālōla-mauli-praṇati-pariṇataiḥ
- 22 sādhu saūgīryamāṇaḥ | hrishyat-Pañchāla-vṛiddh-ōddhṛita-kanakamaya-svābhishēkōdakumbhō dattaḥ śrī-Kanyakuvja(bja)s=sa-lalita-cha.<sup>13</sup>
- 23 lita-bhrūlatā-lakshma yēna || [12\*] Gōpaiḥ<sup>14</sup> sīmni vanēcharair=vanabhūvi grām-ōpakanthē janaiḥ kriḍadbhi[h\*] pratichatvaram śīsu-gaṇaiḥ
- 24 pratyāpapa[m]=mānapaiḥ<sup>15</sup> | lila-vēsmāni pañjarōdara-sūkair=udgītam=ātma-stavam yasy=ākarnṇayatas=trapā-vivalit-ānamraiḥ sa-

<sup>1</sup> Metre: Ślōka (Anushtubh).

<sup>3</sup> Metre: Sragdharā; also of the next verse.

<sup>5</sup> Read *yāntiā vi?*.

<sup>8</sup> Read *anirvṛitti*.

<sup>11</sup> Metre: Sragdharā; also of the next verse.

<sup>13</sup> Instead of *Kanyakuvjas*, one would have expected *Kānyakuvjas*.

<sup>14</sup> Metre: Śārdūlavikṛīḍita.

<sup>15</sup> This appears to be the true reading of the original; possibly *mānapaiḥ* may be an error for *mānavaiḥ*.

<sup>2</sup> Metre: Śārdūlavikṛīḍita; also of the next verse.

<sup>4</sup> Originally *patinām* seems to have been engraved.

<sup>7</sup> Metre: Ślōka (Anushtubh).

<sup>10</sup> Read *samam Vēdhasā*.

<sup>12</sup> Read *vapushām vāhininām vidhātum*.

- 25 d=aiv=ânanam || [13\*] Sa khalu Bhâgîrathîpatha-pravarttamâna-nânâvidha-  
nauvâṭaka-sampâdita-sêtuva(ba)ndha-nihita-sailâsi-  
26 khara-srêṇi-vibhramât<sup>1</sup> niratîsaya-ghana-ghanâghana-ghaṭâ-syâmâyamâna-vâsaralakshmi-  
samâravdha(bdha)-santata-jaladasa-  
27 maya-sandêhât<sup>2</sup> udîchin-ânêka-narapati-prâbhritâkṛit-âpramêya-hayavâhini-kharakhur-  
ôtkhâta-dhûlf-dhûsarita-di-  
28 gantarâlât paramêśvara-sêvâ-samâyâta-samasta-Jamvû(mbû)dvîpa-bhûpâl-ânanta-  
pâdâta-bhara-namad-avanêḥ Pâṭalipu-  
29 tra-samâvâsita-srîmaj-jayaskandhâvârât paramasaugatô mahârâjâdhirâja-srî-Gôpâlâdêva-  
pâdânudhyâtaḥ pa-  
30 ramêśvaraḥ paramabhaṭṭârakô mahârâjâdhirâjaḥ srîmân Dharmmapâlâdêvaḥ  
kuśali || Śrî-Puṇḍravarddhanabhu-  
31 kty-antahpâti-Vyâghrataṭi maṇḍala-samva(mba)ddha-Mahantâprakâśa v i ś a ( s h a ) y é<sup>3</sup>  
Krauñchaśvabhra-nâma-grâmô ssa cha sîmâ<sup>4</sup> paśchi-  
32 mēna Gaṅginikâ | uttarēṇa Kâdamva(mba)rî-dêvakulikâ kharjjûra-vṛikshaś-  
cha | pûrvvôttarēṇa râjaputtra-Dêvata-kṛit=âliḥ | vi-  
33 japûrakaṇ=gatvâ pravishṭâ | pûrvvêṇa Viṭak-âliḥ khâṭaka-yânikâ[m] gatvâ  
pravishṭâ | jamvû(mbû)-yânikâm=âkranya jamvû(mbû)-yânaka[m]

## Second Side.

- 34 gatâ | tatô nisṛitya<sup>5</sup> puṇyârâma-vi(bi)lv-ârdhaśrô(srô)tikâ[m]<sup>2</sup> | tatô=pi  
nisṛitya na-  
35 lacharmma[ṭ-ô]ttarântam gatâ nala[cha]rmmatât dakshinēna nâmunḍikâpi[hê]-  
36 [sadûmmi ?]kâyâḥ | khaṇḍamunḍamukhaṁ khaṇḍamukhâ vêdasavi(bi)lvikâ  
vêdavi(bi)lvikâtô rôhitavâṭiḥ piṇḍaraviṭijjôṭikâ-sîmâ  
37 u[kt]ârâjôṭasya dakshinântaḥ<sup>6</sup> grâma-vi(bi)lvasya cha dakshinântaḥ<sup>6</sup> | dēvikâ-  
sîmâ viṭi | dharmmayô-jôṭikâ | Êvam=Maḍhâśâmmali nâ-  
38 ma grâmaḥ [\*] asya ch=ôttarēṇa Gaṅginikâ sîmâ tataḥ pûrvvêṇ=  
ârdhaśrô(srô)tikayâ âmrâyânakôlarddhayânikân=gataḥ<sup>7</sup> ta-  
39 tô=pi dakshinēna Kâlikâśvabhraḥ | atô=pi nisṛitya śrîphala[bh]ish[u]kaṁ yâvat=  
paśchimēna tatô=pi vi(bi)lvâṅgôrdhaśrô(srô)ti-  
40 kayâ Gaṅginikâm pravishṭâ | Pâlitakê sîmâ dakshinēna Kâṇâ dvîpikâ |  
pûrvvêṇa Kôṇṭhiyâ srôtaḥ [\*] uttarēṇa  
41 Gaṅgiukâ | paśchimēna Jēnandâyikâ | êṭad-grâma-sampârîṇa-parakarmma-  
kṛidvîpaḥ<sup>8</sup> | Sthâlikkaṭavishaya-  
42 samva(mba)ddh-Âmrashaṇḍikâmaṇḍal-ântahpâti-Gôpippall-grâmasya sîmâḥ |  
pûrvvêṇa<sup>9</sup> Udragrâma-maṇḍala-paśchima-sîmâ | dakshi-  
43 nēna jôlakaḥ [\*] paśchimēna Vêśânik-âkhyâ khâṭikâ | uttarēṇ=Ôdragrâma-maṇḍala-  
sîmâ-vyavasthitô gô-mârgaḥ | Eshu cha-  
44 turushu<sup>10</sup> grâmêśhu samnugatân sarvvân=êva râja-râjanaka-râjaputra-râjâmâtya-  
sēnâpati-vishayapati-bhôgapati-shashṭhâdhi-

<sup>1</sup> Read -vibhramâna-.<sup>2</sup> Read -sandêhâd-.<sup>3</sup> See below, p. 253, note 3.<sup>4</sup> Originally sîmô was engraved.<sup>5</sup> Read, here and below, nisṛitya. Some corrections no doubt are necessary in the following lines, but I do not understand the text properly.<sup>6</sup> This might possibly both times be read dakshinântam.<sup>7</sup> The intended reading may be yânikân=gatâ.<sup>8</sup> Read -kṛid-dvîpaḥ.<sup>9</sup> Read pûrvvêṇ=Ôdra.<sup>10</sup> Read turushu.

- 45 kṛita-dāṇḍasakti-dāṇḍapāsika-chaurōddharanika-daussādhāsādha n i k a - d ū t a - k h ō l a -  
gamāgamik-ābhitvaramāna-hastyaśvagōmahishyajā-
- 46 vikādhyaksha-n[au]kādhyaaksha-va(ba)lādhyaksha-tarika-śaulkika-gaulmika-tadāyuktaka-  
viniyuktak-ādi-rājapādōpajivinō=nyāmś=ch-ākirtti-
- 47 tāt<sup>1</sup> chātābhatajātiyān yathākāl-ādhyāsinō jyēshthakāyastha-mahāmahattara-  
mahattara-dāsagrāmik-ādi-vishayavyavahāriṇaḥ
- 48 sa-karaṇān prativāsinaḥ kshētrakarāmś=cha vrā(hrā)hmana-mānanā-pūrvvakam  
yathārham=mānayati vō(bō)dhayati samājñāpayati cha | Matam=astu
- 49 bhavatām [I\*] Mahāsāmantādhipati-śrī-Nārāyaṇavarmmanā dūtaka-yuvarāja-  
śrī-Tribhuvanapāla-mukhēna vayam=ēvam-vijñāpitāḥ<sup>2</sup> yathā śmā-
- 50 bhir=mmātāpitṛrō=ātmanaś=cha puṇy-ābhividdhayē Subhasthalyān dēvakulañ=  
kāritat(n)=tatra pratishthāpita-bhagavan-N[u]nnaNārāyaṇa-bhātṭarakāya<sup>3</sup> tatpra-
- 51 tipālaka-Lāṭadviḥ-dēvārchchak-ādi-pādāmūla-samētāya pūj-ōpasthān-ādi-karmmanē  
chaturō grāmān<sup>4</sup> atratya-hattikā-talapātaka-
- 52 samētān=dadātu dēva iti | tatō śmābhis=tadīya-vijñāptyā<sup>5</sup> ētē upari-  
likhitakās=chatvārō grāmās=talapātaka-hattikā-samētāḥ sva-
- 53 simā-paryantāḥ sōddēśāḥ sadaśāpachārāḥ<sup>6</sup> akinchitpragrāhyāḥ<sup>7</sup> parihṛita-  
sarvvaṇḍāḥ<sup>8</sup> bhūmichchhidra-nyāyēna chandr-ārka-kshiti-samakālām
- 54 tath=aiva pratishthāpitāḥ<sup>9</sup> | yatō bhavadbhis=sarvvair=ēva bhūmēr=ddāna-  
phala-gauravād=apaharaṇē cha mahānarakapāt-ādi-bhayād=dānam=idam=anumō-
- 55 dya paripālānyam | prativāsibhiḥ kshētrakarais=ch=ājñāśravapa-vidhēyair=bhūtvā  
samuchita-kara-piṇḍak-ādi-sarvva-pratyāy-ōpanayaḥ kārya
- 56 iti || <sup>10</sup>Va(ha)hubhir=vvasudhā dattā rājabhis=Sagar-ādibhiḥ [I\*] yasya yasya  
yadā bhūmis=tasya tasya tadā phalam |(II) <sup>11</sup>Shashṭim=varsha-sahasrāṇi  
svargē mō-
- 57 dati bhūmidāḥ [I\*] ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||  
Sva-dattām=para-dattām=vā<sup>12</sup> yō harēta vasundharā[m] [I\*] sa vishṭhāyān=  
krimir=bhūtvā pitri-
- 58 bhis=saha pachyatē || Iti<sup>13</sup> kamaladal-āmva(mbu)vindu-lōlām śriyam=anuchintya  
manushya-jivitañ=cha [I\*] sakalam=idam=udāhṛitañ=cha vudhvā<sup>14</sup> na hi  
puru-
- 59 shaiḥ para-kirttayō vilōpyā[h\*] || <sup>15</sup>Tadit-tulyā lakshmi[s=\*]tanur=api cha  
dīpānala-samā <sup>16</sup>bhavō duḥkh-aikāntaḥ para-kṛitim=ākirtti[h\*] kṣhapayatām  
[I\*] yaśā<sup>17</sup>
- 60 nsy=āchandrārka[m\*] niyatam=avatām=attra cha nṛipāḥ karishyantē vu(bu)ddhvā  
yad=abhiruchitaṁ kim=pravachanaḥ || Abhivarddhamāna-vijayarājyē

<sup>1</sup> Read *tāmś=chāṭa*°.<sup>2</sup> Read *śvam vijñāpitā*.<sup>3</sup> In *bhagavannunna* the double *n* of the fourth *akṣara* is quite clear, but the sign of the vowel *u* is doubtful; and of the last *akṣara* only the first (upper) *n* is quite certain. A careful examination of the impressions, however, shows that the actual reading of the original is *bhagavannunna* or *bhagavannanna*, not *bhagavannanda*.<sup>4</sup> Read *grāmān*.<sup>5</sup> Read *pty=aita*.<sup>6</sup> Read *chādrā*.<sup>7</sup> This word is followed by a sign of punctuation which has been struck out.<sup>8</sup> Read *ṇḍā*.<sup>9</sup> This is probably an error for *pratipādītāḥ*.<sup>10</sup> Metre: Ślōka (Anushtobh); also of the two next verses.<sup>11</sup> Read *shashṭim varsha*.<sup>12</sup> Read *-dattām vā*.<sup>13</sup> Metre: Pushpitāgrā.<sup>14</sup> Read *buddhvā*.<sup>15</sup> Metre: Śikharigī.<sup>16</sup> This sign of punctuation is superfluous.<sup>17</sup> Read *yaśāmsy*.

|    |   |    |                           |    |              |
|----|---|----|---------------------------|----|--------------|
| 61 | samvat <sup>1</sup>   | 32 | Mārga-dināni <sup>2</sup> | 12 | <sup>3</sup> |
| 62 | <sup>4</sup> Śrī-Bhōgatasya pautrēṇa śrīmat-Subhāṣa-sūnūnā   śrīmatā Tātātēn-ēdam <sup>5</sup><br>utkirṇṇam guṇa-sālinā |    |                           |    |              |

## TRANSLATION.

Om. Hail!

(Verse 1.) May the ten powers of Vajrāsana who has firmly attained, as to fortune, to omniscience, (those powers) which, cherished by his consort— great compassion, conquer the regions where many hosts of the Evil one are seen, protect you!<sup>6</sup>

(V. 2.) As the sea is the birth-place of the blessed goddess of fortune, and the moon the source of that lustre which gladdens the universe, so Dayitavishṇu, bright with all learning, became the progenitor of the foremost line of kings.

(V. 3.) From him sprang the illustrious Vapyāṣa, who, full of piety, as far as the ocean embellished the earth with massive temples, and became famous as the destroyer of adversaries.

(V. 4.) His son was the crest-jewel of the heads of kings, the glorious Gōpāla, whom the people made take the hand of Fortune, to put an end to the practice of fishes;<sup>7</sup> whose everlasting great fame the glorious mass of moonlight on a fullmoon-night seeks to rival by its whiteness in the sky.

(V. 5.) As Rōhiṇī is the beloved of the Moon, Svāhā of the Sacrificial Fire, Śarvāṇī of Śiva, and Bhadrā of the lord of the Guhyakas;<sup>8</sup> as the daughter of Pulōman is of Purandara, and Lakshmi of Mura's foe, so the illustrious Dēddadēvi, a daughter of the Bhadrā king, became the queen of that brilliant ruler of the earth, to him a source of joy.

(V. 6.) From them was born the glorious Dharmapāla, whose achievements are praised by the good, a master of kings who alone is ruling the entire orb of the earth; whose progress when he is about to conquer the quarters all round, the four oceans, marked by the foot-prints of the arrays of his elephants that bathe on their shores, patiently permit, being no longer fosses of the earth.

(V. 7.) When, with his ponderous army marching with unbounded glee, he proceeds to conquer the regions, and when the earth thereby slides down as if the mountains on it were

<sup>1</sup> Read *samvat*.<sup>2</sup> One would have expected *-dinā*.<sup>3</sup> After this about five letters may have been engraved, but, if they were, they are quite illegible now.<sup>4</sup> Metre: Ślōka (Anuṣṭubh).<sup>5</sup> Read =*ēdam*=*ṣṭ*.

<sup>6</sup> *Vajrāsana*, properly the Buddha's diamond throne, is here a name of Buddha himself (*vajrāsanaṃ dānaṃ yasya*); and the word, as I now see, is used in the same sense in line 3 of the Ghōṣarāw inscription (*Ind. Ant.* Vol. XVII. p. 309, where the reading should be *sa Vajrāsanaḥ* instead of *Sa-vajrāsanaḥ*). On Buddha's ten powers (*daśa balaṃ*) see Kern's *Buddhismus*, Vol. I. p. 346. Like the verse at the commencement of the Mungir plate of Dēvapāla and the verse at the commencement of the Bhāgalpur, Dinājpur and Āmgāchhī plates of Nārāyanapāla, Mahīpāla and Vīrghapāla III., the above verse admits of another interpretation with which it would apply to the king Dharmapāla. In this second sense I would translate the verse thus: 'May the forces of (Dharmapāla,) seated on his diamond throne, who, as he has attained to fortune, has firmly attained to omniscience, (those forces) which, cherished by his most compassionate queen, conquer the ten regions where murderous hosts are seen in great number, guard you!' The word *śakumdrakulōpalambhāḥ* must be taken as a Bahuvrīhi compound, qualifying *dīśaḥ*, but its formation is irregular.

<sup>7</sup> Gōpāla was made king by the people to put an end to a lawless state of things in which everyone was the prey of his neighbour. For the phrase *mātsya nyāya* compare v. 3942 of von Böhtlingk's *Ind. Sprüche*: *Parasparāmīkhatayā jagatō bhinnavartmanah | dandābhāvā paridhāvānti mātsyō nyāyāḥ pravartate* — *Dīśam* = *dīśayāḥ*, 'the sky,' is equivalent to *digavasthāna* which is given in von Böhtlingk's *Dictionary*.

<sup>8</sup> The Guhyakas, like the Yakhas, are attendants of Kuvēra, the god of wealth; Purandara is Indra, and Mura's foe Viṣṇu-Kṛishṇa.

marching,<sup>1</sup> Śēsha hurriedly follows him, always exactly beneath him, with his arms raised to support the circle of his heads, hurt by the jewels that sink into them, bent down by the weight.

(V. 8.) When, on his setting forth, the whole sky is covered with the masses of dust, cast up by the stamping of his marching army, and the earth thereby is reduced to a minute size, then, on account of its light weight, the circle of the hoods of the serpent-king springs up, with the jewels, that had sunk into them, reappearing.

(V. 9.) The fire of his wrath, stirred up when he finds himself opposed, like the submarine fire, blazes up unceasingly, checked (*only*) by the four oceans.

(V. 10.) Desirous, as it were, of seeing collected together in one place such kings of old as Prithu, Rāma, the descendant of Raghu, and Nala, the Creator in this Kali-age set up the glorious Dharmapāla, who has humbled the great conceit of all rulers, as a mighty post to which to fasten that elephant—the fickle goddess of fortune.

(V. 11.) For those armies of his,—not seeing at once how large they are, because the ten regions are whitened by the dust of their van-guard, the great Indra, afraid of what might happen to the armies of Māndhātṛi,<sup>2</sup> exhausts himself in conjectures,—for them even, thrilled as they are with eagerness to fight, there is no chance of rendering assistance to his arms, which (*alone*) annihilate the whole host of his adversaries.

(V. 12.) With a sign of his gracefully moved eye-brows he installed<sup>3</sup> the illustrious king of Kanyakubja, who readily was accepted by the Bhôja, Matsya, Madra, Kuru, Yadu, Yavana, Avanti, Gandhāra and Kira kings, bowing down respectfully with their diadems trembling, and for whom his own golden coronation jar was lifted up by the delighted elders of Pañchāla.

(V. 13.) Hearing his praises sung by the cowherds on the borders, by the foresters in the forests, by the villagers on the outskirts of villages, by the playing groups of children in every courtyard, in every market by the guardians of the weights,<sup>4</sup> and in pleasure-houses by the parrots in the cages, he always bashfully turns aside and bows down his face.

(Line 25.) Now—from his royal camp of victory, pitched at Pāṭaliputra, where the manifold fleets of boats<sup>5</sup> proceeding on the path of the Bhāgīrathī<sup>6</sup> make it seem as if a series of mountain-tops had been sunk to build another causeway (*for Rāma's passage*); where, the brightness of daylight being darkened by densely packed arrays of rutting elephants, the rainy season (with its masses of black clouds) might be taken constantly to prevail; where the firmament is rendered grey by the dust, dug up by the hard hoofs of unlimited troops of horses presented by many kings of the north; and where the earth is bending beneath the weight of

<sup>1</sup> *Chalitagitirāśchātā* is an abstract noun derived from the Karmadhāraya compound *chalitagitirāśchāta*, the first member of which is a Bahuvrīhi; literally 'the state of one whose mountains are marching and who, in consequence of it, is sliding down sideways.' The Accusative *tam* towards the end of the verse is governed by *adhô=dhas*; see the *Mahābhāṣya* on Pāṇini, ii. 3, 2.—The thousand-headed serpent-king Śēsha bears the earth on his heads, and, to keep it properly balanced, has to move along always exactly beneath the king, when it is pressed down by the weight of the king's army.

<sup>2</sup> Māndhātṛi was an ancient king and friend of Indra's. The original may also mean 'afraid of their coming in (hostile) contact with the armies of Māndhātṛi.'

<sup>3</sup> The word of the original text, *dattaḥ*, indicates that Dharmapāla had been requested (probably by the Pañchālas) to permit the installation of the king of Kanyakubja, and the sense of the original would therefore more accurately be expressed by 'he consented to the installation of.'

<sup>4</sup> Or, it may be, 'by the people;' see above, p. 243, note 15.

<sup>5</sup> *Nauddṛaka* apparently is equivalent to *nauvīdāna* in v. 22 of the Deopara inscription of Vijayasena, *Ep. Ind.* Vol. I. p. 309; instead of it, we have *nauddṛa*, *ibid.* Vol. II. p. 351, l. 15, and in the Bhāgalpur plate of Arāyapāla.

<sup>6</sup> i.e. the Ganges.

the innumerable foot-soldiers of all the kings of Jambūdvīpa,<sup>1</sup> assembled to render homage to their supreme lord;—the devout worshipper of Sugata, the *Paramēśvara Paramabhṭṭāraka Mahārājādhirāja*, the glorious Dharmapālādēva, who meditates on the feet of the *Mahārājādhirāja*, the glorious Gōpālādēva, being in good health,—<sup>2</sup>

(L. 30.) In the Mahantāprakāśa district (*viśaya*), which belongs to the Vyāghrataṭi *maṇḍala*<sup>3</sup> within the prosperous Puṇḍravardhana *bhukti*, is the village named Krauñchaśvabhra. Its boundary on the west is Gaṅginikā; on the north it is the small temple of Kādambari and a date tree; on the north-east the dike made by the Rājaputra Dēvaṭa; it goes to and enters a citron grove (?); on the east it is the dike of Viṭaka,<sup>4</sup> . . . . . Also the village named Mādhāsāmmali. On the north its boundary is Gaṅginikā; from there, on the east, . . . . .; from there again, on the south, it is Kālikāśvabhra, proceeding thence as far as . . . . .; on the west, from there again, . . . . . it enters Gaṅginikā. At Pālitaka the boundary on the south is the small island of Kānā; on the east the river Kōṇṭhiyā; on the north Gaṅginikā; on the west Jēnandāyikā. On the island the funeral rites of this village are performed<sup>5</sup> (?). Of the village of Gōpippali, which is within the Āmrashandikā *maṇḍala* belonging to the Sthālikkaṭa district (*viśaya*), the boundaries are, on the east the western boundary of the Udragrāma *maṇḍala*, on the south a *jōlaka* (?), on the west the *khāṭikā* (?) named Vēsanikā, on the north the cattle-path running on the borders of the Udragrāma *maṇḍala*.

(L. 43.) To all the people assembled at these four villages, the Rājans, Rājanakas, Rājaputras, Rājāmātyas,<sup>6</sup> Sēnāpatīs, Viśayapatis, Bhōgapatis, Shashṭhādhiṭṭas,<sup>7</sup> Daṇḍasaktis, Dāṇḍapātīkas, Chaurōddharanīkas, Dauṣādhasādhanikas, Dūtas, Khōlas,<sup>8</sup> Gamāgumikas, Abhitvaramānas, inspectors of elephants, horses, cows, buffalo-cows, goats and sheep, inspectors of boats, inspectors of the forces, Tarīkas,<sup>9</sup> Śaulkikas, Gaulmikas, Tadāyuktakas, Vinīyuktakas and other dependants of the king's feet, and to the others not specially named, to those belonging to the irregular and regular troops as they may be present from time to time, to the Jyēshṭhakāyasthas,<sup>10</sup> Mahāmahattaras, Mahattaras, Dāsagrāmikas<sup>11</sup> and other district

<sup>1</sup> i.e. India.

<sup>2</sup> This sentence is taken up again towards the end of line 43 (*śeṣa caturśu grāmēṣu*), and ends in line 48 (*samājāpayati cha*). The intermediate passage must be taken by way of parenthesis.

<sup>3</sup> Since a *maṇḍala* forms part of a *viśaya*, the original text of which the above is the translation cannot be correct. See below, and line 30 of the Dinājpur plate of Mahipāla where the sequence is *bhukti, viśaya, maṇḍala*.

<sup>4</sup> From here up to the end of the description of the boundaries of the village of Krauñchaśvabhra I am unable to translate the text; nor do I understand part of what is said about the boundaries of the second village. Several of the untranslated words of the original apparently are names of villages; for others, such as *khāṭika*, *yāmika* or *yānaka*, *ardhasrōṭika* and *bhishuka*(?), I cannot suggest suitable meanings.

<sup>5</sup> If this be the meaning intended, the construction of the text of course is wrong; besides, the word *sampādina*, which is not found elsewhere, is used in the sense of *sampadyika*.

<sup>6</sup> This and the following three words would literally mean 'king's ministers, chiefs of armies, chiefs of *viśayas* (or districts), chiefs of *bhōgas*,' where *bhōga* is perhaps equivalent to *bhukti*, denoting a larger extent of territory than a *viśaya*. The *Bhōgapatis*, *Shashṭhādhiṭṭas* and *Daṇḍasaktis* are not enumerated in the other copper-plates of the same family, but *bhōgapati* does occur, after *viśayapati*, in line 13 of the Pāṇḍukēśvar plate of Lalitāpūra. In line 8 of the Kāvi plate of Jayabhata III. (*Ind. Ant.* Vol. V. p. 114) we have, immediately preceding *viśayapati*, *bhōgika*.

<sup>7</sup> *Shashṭhādhiṭṭa*, a term which I have not met with elsewhere, apparently denotes a superintendent or comptroller of the *shashṭhādhiṭṭa* or *shadbhōga*, i.e. the sixth part of the produce, due to the king.

<sup>8</sup> *Khōla* is another unusual term. The meaning given for it by the dictionaries is 'limping, lame,' in the other copper-plates of the same family and in the plate of Lalitāpūra its place is taken by *pradhānika* 'a messenger.'

<sup>9</sup> i.e., probably, 'overseers of ferries, tolls, and forests.'

<sup>10</sup> Literally 'the chief writers.'

<sup>11</sup> Probably 'the officers in charge of groups of ten villages.'

officers, including the *Karāṇas*,<sup>1</sup> and to the resident cultivators,—to all these, especially honouring the Brāhmanas, he<sup>2</sup> pays due respect, makes known, and issues these commands:—

(L. 48.) Be it known to you that the *Mahāsāmantādhipati*, the illustrious Nārāyaṇavarman, by the mouth of the *Dātaka*, the *Yuvarāja Tribhuvanapāla*, has preferred to us the following request: “For the increase of our parents’ and our own merit we have had a temple built at *Subhasthali*. To the holy lord N[u]nna-Nārāyaṇa<sup>3</sup> who has been installed there (*by us*), and to the *Lāṭa* Brāhmanas, priests and other attendants<sup>4</sup> who wait upon him, may it please your Majesty to grant four villages, with their *haṭṭikā* and *talapātaka*,<sup>5</sup> for the performance of worship and other rites.” Thereupon, at his request, we accordingly have assigned the above-written four villages, together with the *talapātaka* and *haṭṭikā*, up to their proper boundaries, with all their localities, with (*the fines for*) the ten offences,<sup>6</sup> not in any way to be interfered with, exempt from all molestation, in accordance with the maxim of *bhūmichchhidra*, for as long as the moon, the sun and the earth endure. Wherefore all of you, out of respect for the merit resulting from a gift of land, and afraid of falling into the great hell and of other evils consequent on the resumption of it, should applaud and preserve this gift. And the resident cultivators, being ready to obey our commands, should make over (*to the donees*) the customary taxes, means of subsistence,<sup>7</sup> and all other kinds of revenue.

(L. 56.) [Here follow five benedictive and imprecatory verses.]

(L. 60.) In the increasing reign of victory, the year 32, 12 days of Mārga.

(L. 62.) This was engraved by the skilful Tātata, the son of the worthy Subhata and son’s son of the worthy Bhōgata.

#### No. 35.—KUDOPALI PLATES OF THE TIME OF MAHA-BHAVAGUPTA II.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

These plates were found, buried in the ground, at the village of “Kudopali” in the Bargarh tahsil of the Sambalpur district of the Central Provinces, and were, in November 1895, sent to the Central Museum of Nagpur by Mr. R. A. B. Chapman, I.C.S., Officiating Deputy Commissioner of Sambalpur. I edit the inscription which they contain from excellent impressions, received from Dr. Hultzsch, to whom the plates were lent by the Curator of the Nagpur Museum, Mr. R. S. Joshi.

<sup>1</sup> *Karāṇa* denotes a writer, scribe, or accountant.

<sup>2</sup> The subject of the sentence is *Dharmapālādśaḥ* in line 30.

<sup>3</sup> Or, perhaps, Nanna-Nārāyaṇa.

<sup>4</sup> The word *pādamūla* of the original also occurs in line 20 of the plate of Lalitāsūra, where we have *bhṛītya-pādamūla-bharāṇya*. Synonymous with it, we have *pādamūla* in v. 74 of the Sābahi temple inscription of Mahipāla, *Ind. Ant.* Vol. XV. p. 39. Compare also the Pāli word *pādamūlika*, ‘a man servant,’ *Jātaka*, Vol. II. p. 328, l. 13.

<sup>5</sup> Of the two words left untranslated, *haṭṭikā* must be derived from *haṭṭa*, ‘a market,’ and may mean ‘market dues.’ *Talapātaka* we have, in the form *taladvātaka* (or *talavātaka*) in line 7 of the Dēo-Baranār inscription of Jivitagupta II, *Gupta Inscr.* p. 216, where the word denotes an official, according to the late Dr. Bhagvanlal Indraji, ‘the village accountant.’ Perhaps the word, as used in the present inscription, is synonymous with or similar in meaning to the term *talapada* of some Chaulukya grants, which has been taken to denote ‘land paying rent to Government;’ see *Ind. Ant.* Vol. XI. p. 339.

<sup>6</sup> The original, like the Bhāgalpur plate, has here *sadaśāpachārāḥ* instead of the ordinary *sadaśāpārdhāḥ*.

<sup>7</sup> i.e. payments in kind; the term in the original is *pīṇḍaka*, which seems to take the place here of the ordinary *bhāgabhōga*. The word *pīṇḍa* occurs, apparently in a different sense, in the phrase *viśayād=uddhṛitapīṇḍa* in line 11 of the Madhuban plate of Harsha (*Ep. Ind.* Vol. I. p. 73) and in line 21 of the Paṇḍukēśvar plate of Lalitāsūra.

These are three copper-plates, each of which measures about  $7\frac{5}{8}$ " long by 4" broad. They are held together by a ring, which had not been cut when the plates reached Dr. Hultzsch. The ring is about  $\frac{3}{8}$ " thick and  $3\frac{1}{2}$ " in diameter. Its ends are soldered into a seal which bears in high relief a sitting *hamsa*, facing the proper left and surmounted by a crescent, and, below the *hamsa*, the legend *Rāṇaka-śrī-[Pu]ṁ[ja]*. The weight of the plates is 2 lbs.  $4\frac{1}{2}$  oz., and of the ring and seal  $8\frac{1}{2}$  oz.; total 2 lbs. 13 oz. The inscription begins on the second side of the first plate and ends on the first side of the third plate; but at the top of the first side of the first plate there is the following additional line of writing, which I do not understand, in characters that closely resemble those of the inscription itself:—

*Pāmīṭṭā(?)pamhālātālikatamvōlabhōlichhattrasatau ||*

Though the edges of the plates are only slightly raised into rims, the writing throughout is in an excellent state of preservation. The size of the letters is between  $\frac{1}{4}$ " and  $\frac{5}{16}$ ". The characters, which include decimal figures for 1 and 3 in line 7, are Nāgarī, of the northern class. In general, they are similar to those of the inscriptions published above, Vol. III. p. 340 ff., but owing, as it seems to me, to the more cursive style of the writing, they present a rather more modern appearance. The sign of *avagraha* does not occur. The *virāma* also, in consequence of the absence of final consonants which will be accounted for below, is nowhere employed; and the sign of *visarga* is used only six times, three times correctly and three times superfluously. The *anusvāra* is expressed seven times in the ordinary way, by a superscript circle or dot, and fourteen times by a circle with a nearly vertical line beneath it, written after the *akshara* to which the *anusvāra* belongs.<sup>1</sup> The only final form of a consonant which occurs is that of *m*, in *-ārittham* in line 18. Of individual letters, the initial *ś* is expressed by two circles with (below them) a line drawn downwards either from right to left (in *-āddhyāi*, l. 16), or from left to right<sup>2</sup> (in *itih*, l. 33); or by a wavy line drawn downwards from right to left, with two circles below it, and below these a slightly curved line drawn downwards from right to left (in *Lōisarā*, l. 10, and *idam*, l. 35). The initial *ś*, which occurs only in *pivarddhaē* (for *vivṛiddhayā*) in line 18, is expressed by a vertical line with (on the left of it) a semicircle open to the left. This form of *ś*, which is very similar to the letter *ē* used in the Cambridge MS. Add. 1691, II.,<sup>3</sup> is of essentially the same type as that spoken of by Dr. Fleet, above, Vol. III. p. 332. It occurs, in varying shapes, in a number of inscriptions from eastern India that have all been written some time after the beginning of the 11th century A.D. We find it, e.g., in the word *ēva* in line 14 of the Nāḍagām plates of Vajrahasta of Śāka-Saṁvat 979 (above, p. 189, Plate), in the word *ēkaikēna* in line 17 of the Deopara inscription of Vijayasēna (*Ep. Ind.* Vol. I. p. 309, Plate), in the word *ētasya* in line 2 of the Kamauli plates of Vaidyadēva of Kāmarūpa (*ibid.* Vol. II. p. 350, Plate), in the word *ētābhyām* in line 24 of the Bākerganj plate of Kēśavasēna (*Jour. Beng. As. Soc.* Vol. VII. p. 44, Plate xlv.), in the word *ēva* (not *ēsha*) in line 9 of the Gayā inscription of Purushōttamasinha (*Ind. Ant.* Vol. X. p. 342, Plate), in the word *ēshaḥ* in line 10 of the Sylhet plates of Kēśavadēva (*Proceedings, Beng. As. Soc.* 1880, Plate iv.), and in the word *ētasya* in line 24 of the Sylhet plates of Īśānadēva (*ibid.* Plate vii. line 8). And, to mention some inscriptions of which no facsimiles have yet been published, it is also used in the Sārnāth inscription of Mahīpāla of Vikrama-Saṁvat 1083 (*Ind. Ant.* Vol. XIV. p. 140), in the Gōvindpur inscription of the poet Gaṅgādharma of Śāka-Saṁvat 1059 (*Ep. Ind.* Vol. II. p. 333), in the Assam plates of Vallabhadēva of Śāka-Saṁvat 1107 (*Zeitschr. D. Morg. Ges.* Vol. XL. p. 43), and in the Gayā inscription of Yakshapāla (*Ind. Ant.* Vol. XVI. p. 64). The particular

<sup>1</sup> This sign may be the remnant of a final form of *m*; but as it is often used before sibilants, there can be no doubt that the writer considered it as an optional form of *anusvāra*, not as a form of the letter *m*.

<sup>2</sup> This form of *i*, consisting of two circles with (below them) a line drawn downwards from left to right, is occasionally used in the Khālimpur plate of Dharmapāla; see above, p. 244.

<sup>3</sup> See Prof. Bendall's *Catalogue*, Table of letters. From that Table it will be seen that the form of *ē*, spoken of above, in the manuscripts has taken the place of the triangular form of *ē* from about the middle of the 12th century A.D.



form of *é* which we have in the present inscription, in my opinion proves, more convincingly perhaps than is done by anything else, that this inscription cannot have been written earlier than about the first half of the 12th century A.D. Of the consonant-signs, the sign for *m*, instead of being square-shaped, is much like a right-angled triangle standing on its apex, with a circle placed to the left of, but not joined to, the hypotenuse. And, like the sign for *m*, the sign for *s* also in this inscription has altogether lost its square shape; and the forms of both letters, just like the form of *é*, make it impossible to assign to the inscription any great antiquity. As regards other letters, I would only mention that in the sign for *t* (or *tt*) the vertical stroke on the right is generally continued quite to the bottom of the letter (as is also done in the Khâlimpur plate of Dharmapâla), and that no clear distinction is made between *t* and *tt*.—The language of the inscription is Sanskrit, employed by a person who had no great command of that language, and considerably influenced by his vernacular. The ignorance of the composer is particularly shown by the principal passage of the inscription in lines 7-20, which is confusedly arranged, and in which some necessary words and most of the case-terminations have been omitted. The influence of the Prâkrit is apparent from the dropping of consonants (including *visarga*) at the end of words, the change of final *n* to *anusvâra*, the elision of *y* between two vowels (in *-âddhyâti* for *-âddhyâyi*, i.e. *-âddhyâyinê*, l. 16, and *pivarddhæ* for *vivridhdhayê*, l. 18), the substitution of *kh* for *ksh* in *khitî*, l. 17, and of *ś* for *shy* in *bhaviśati*,<sup>1</sup> l. 27, etc.—As regards orthography, short vowels are frequently used for long ones; the vowel *ri* and the syllable *ri* are confounded in *Trikaliṅga*, l. 5, and *pīribhi*, l. 32; the letter *b* is throughout denoted by the sign for *v*; the dental nasal is seven times used instead of the lingual, and the lingual once (in *Kaundīnya*, l. 15) instead of the dental; of the sibilants, the palatal is three times employed instead of the lingual (e.g. in *varśa*, l. 23), the lingual once (in *vaṁśa*, l. 8) and the dental twice (in *pravēsa*, l. 12, and *pāsai*, l. 31) instead of the palatal; the word *datta* is several times spelt *data*; and *āmra* and *tāmra* are written *āmva* and *tāmva*, in lines 11, 18, and 35.—Up to line 20 the text is in prose; lines 21-34 contain some well-known benedictive and imprecatory verses (given here most incorrectly), which profess to be taken from the *Dharma-śāstra*; and lines 35-36, which are again in prose, give the name of the writer, [Pū]ṇadatta, the son of the Śrēśṭhin Kirāṇa, of Lēnapura.

The contents of the prose part of the inscription in lines 1-20 are as follows:—

In the 13th year of the reign of the devout worshipper of Mahēśvara (Śiva), the *Paramabhaṭṭāraka Mahārājādhirāja Paramēśvara*, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Bhavaguptarājadēva, who meditates on the feet of the devout worshipper of Mahēśvara (Śiva), the *P. M. P.*, the ornament of the Sōmakula, the lord of the three Kaliṅgas, the glorious Mahā-Śivaguptarājadēva, (and who resides) at Yayātinagara,—[his feudatory] the devout worshipper of Mahēśvara (Śiva), who is born in the Maṭhara family and has obtained favour by a boon of (the goddess) Kālēśvarī, the lord of fifteen villages (*pallikā*), who has obtained the five *mahāśabdas*, the *Māṇḍalika*, *Rāṇaka*, the glorious Puñja (l. 9), the son of Vōḍā (?), after having worshipped the Brāhmanas at the village of Lōisarā in the Gidāṇḍā district (*maṇḍala*), from his residence at Vā(?)maṇḍapāṭi (l. 7) issues a command to the Rājaputras, Talāvargins(?), Sāmavājikas, and to all the resident people, to the effect that the said village has by this copper-plate charter been given by him, free from taxes etc., to the Bhaṭṭaputra Nārāyaṇa, the son of Janārdana, an immigrant from Hastipada (l. 15), belonging to the Kaundīnya gōtra, with the *pravara* of Mitrāvaruṇa,<sup>2</sup> and a student of the Kaṇva śākhā; and that out of respect for this order and out of respect for religion this grant is to be protected.

<sup>1</sup> *Bhaviśati*, no doubt, will remind the reader of such futures as *anapēśamti*, *vadhiśati*, etc., in the Shābbāgarhi version of Aśoka's edicts.

<sup>2</sup> A member of the Kaundīnya gōtra ordinarily has the three *pravaras* Vāsishṭha, Maitrāvaruṇa and Kaundīnya.

The localities mentioned in the above I have not been able to identify.

Since the *Rāṇaka* Puñja himself probably was a chief of little importance, the value of the inscription lies in this, that the king **Mahā-Bhavaguptarājadēva**, in whose reign it was issued, apparently is the **Mahā-Bhavagupta II.** of whom an inscription has been published above, Vol. III. p. 355 ff., and that, on palaeographical grounds, as stated above, the inscription cannot be placed earlier than about the first half of the 12th century A.D. The inscription thus fully confirms the conclusion, arrived at by Dr. Fleet in his elaborate paper, *ibid.* p. 323 ff., according to which Mahā-Bhavagupta II. and his three predecessors belong to about the 11th, and not to the 5th or 6th century A.D.

Dr. Fleet, *ibid.* p. 333, has referred to an attempt that has been made to identify the great-grandfather of Mahā-Bhavagupta II., **Śivagupta**, with a Śivagupta of whom we have an inscription at Sirpur, and to establish a certain connection between these princes and the so-called **Kēśari dynasty of Orissa**. While agreeing with all that Dr. Fleet has said on the subject, I may perhaps mention here that, by a curious coincidence, in the family of the Śivagupta of the Sirpur inscription there was a chief or king, one of whose names *did* end in the word *kēśarin*. The Sirpur inscription, edited by me in the *Ind. Ant.* Vol. XVIII. p. 179 ff., gives the following genealogy: Udayana, of the family of the Moon; his son Indrabala; his son Nannadēva; his son Chandragupta; his son Harshagupta; his son Śivagupta-Bālārjuna. And of these chiefs the Rājim copper-plate inscription, edited by Dr. Fleet in *Gupta Inscr.* p. 291 ff., mentions Indrabala and his son Nannadēva of the Pāṇḍu *vaṃśa*; and it gives besides the name of Nannadēva's son (not, I think, his adopted son) Mahāśiva-Tīvaradēva. Now in the Nāgpur Museum there is a large fragmentary inscription,<sup>1</sup> of which a very faulty account with a rough lithograph has been published in the *Jour. Bo. As. Soc.* Vol. I. p. 148 ff. This inscription, in line 3, mentions a king **Sūryaghōṣa**,<sup>2</sup> and up to the middle of line 7 relates that he (or a descendant of his whose name may have disappeared), when his son was killed by a fall from the top of the palace, founded a temple or other building connected with the Buddhist religion. It then records, in line 7, that after the lapse of much time another king, named Udayana, was born from the Pāṇḍava *vaṃśa*;<sup>3</sup> and it evidently stated that this Udayana, who no doubt is the Udayana of the Sirpur inscription,<sup>4</sup> had four sons. The names of the three first sons are broken away, but from a verse in line 8, which contains a play on the word *bala* and compares one of the younger sons to Viṣṇu (the younger brother of Indra), I conclude that the eldest son was Indrabala. The name of the fourth son was Bhavadēva. Of him it is stated, in line 9, that he was a lion in battle, *raṇakēśarin*,<sup>5</sup> and the name **Raṇakēśarin** is actually given to him in line 13 (*sa śrīmān=Raṇakēśari vijayatām*). And line 14 further records that he also bore the name **Chintādurga**.<sup>6</sup> Bhavadēva-Raṇakēśarin repaired the building which has been mentioned before, and the inscription, which was composed by Bhāskarabhaṭṭa, was put up during his reign.—Although Bhavadēva's inscription, in its present state, contains no date, it may, on account of the writing which is similar to, but somewhat older than, that of the

<sup>1</sup> I owe impressions of the inscription to Dr. Burgess, Dr. Fleet, and Dr. Hultzsch. The inscription contains 20 lines of writing, which cover a space of about 4' 6" long by 1' 10" high. At the end of each line about 30 akṣaras are broken away, and the two last lines are more or less illegible.

<sup>2</sup> The inscription does not say that Sūryaghōṣa was 'the sovereign lord of Uṛiśi (Orissa).'

<sup>3</sup> *Gacchhātī bhūyasi kālē bhāmapatīḥ kṣapita-sakalaripupakṣaḥ | Pā[ṇḍa]va-vaṃśād-guṇavān=Udayana-nāma samutpannaḥ |*

<sup>4</sup> The same Udayana is also mentioned as a king of the past in line 1 of the Kālāñjar inscription of which a photo-lithograph is given in *Archaeol. Surv. of India*, Vol. XXI. Plate ix. L. (*Udayana iti rājā yaḥ kālē Pāṇḍavānām sakala-bhuvana-nḍikasya Bhadrévarasya | pavana-lulita-chiknam ramyakdūt-śhṭakābhira-griha-varam-atibhaktiyā kṛitām tēna pūrvam ||*).

<sup>5</sup> *Kṛipāṇa-nakharat-dū vikramya dalayan=raṇē | abhavat=vairi-mattēbhān=sa ekō raṇa-kēśarī |*

<sup>6</sup> *Janayati śatruṣu chintām yō vai durggāḥ=cha saṅgarē yasmat | tēna raṇa-ghasmarō=sa Chintād[ur]gg. akhyatām=agamat |*

Kaṇasva inscription of Śivagana,<sup>1</sup> confidently be assigned to the beginning of the 8th century A.D.; and it thus tends to prove that the Rājim copper-plate inscription of Mahāśiva-Tivaradēva undoubtedly belongs to about the middle of the 8th, and the Sirpur inscription to about the beginning of the 9th century A.D.<sup>2</sup>

TEXT.<sup>3</sup>*First Plate; Second Side.*

- 1 Ōm<sup>4</sup> svasti [||\*] Śrī-Yayātinagarē <sup>5</sup>paramamāhēśvara-paramabhāṭṭā-  
 2 raka-mahārājādhirāja-pa[ra\*]mēśvara-Sōmakulatilaka-Trika-  
 3 līṅgādhipati-śrī-Mahā-Śivaguptarājadēva-pādānudyātā<sup>6</sup>-paramamā-  
 4 hēś[va]ra-paramabhāṭṭāraka-mā(mahārājādhirāja-paramēśvara-Sōmaku-  
 5 latilaka-Tri(tri)kalīṅgādhipati-śrī-Mahā-Bhāvaguptarājadēva-mahī-  
 6 pravarddhamāna-kalyāna(ṇa)vijayarājyē trayōdaśa-samvatsarē<sup>7</sup> ātr=āṅkē sa-  
 7 mvata 13<sup>8</sup> <sup>9</sup>Vvā(?)maṇḍāpāṭṭi(tī)-samāvāsakāta<sup>10</sup> paramamāhēśvara-Maṭhara-  
 8 vaṁśhō(sō)dbhava-kulatilaka<sup>11</sup>-K[ā]lēśvari(rī)<sup>12</sup>varalavdha(bdha)prasāda-pañchadśapallikā-  
 9 dhipati-samadhigatapañchamahāśavda(bda)-maṇḍalika-rāṇaka-śrī-Puṇja(?)<sup>13</sup>

*Second Plate; First Side.*

- 10 <sup>14</sup>Vvō(?)dā-snta[h\*] kuśali(lī) Giḍāṇḍā-maṇḍala-pratīva(ba)ddha-Lōisarā-grāmya<sup>15</sup>  
 11 sa-gartt-ōśara sa-jala-sthala sāmva-madhu sa-[vā?]ṭṭa-viṭṭap-āranya chā-  
 12 tuḥ-sima-paryānta ā-chāṭṭa-bhāṭa-pravēsa sarvva-vādhā-vivarji-  
 13 ta sarvv-ōparikara-kar-āvām-sahita vrāhmaṇām sampujya tatra pratinivā-  
 14 sinō rājaputra-talavargi-sāmavāji<sup>16</sup> cha sarvvē janapadām  
 15 samājñāpayati viditam=astu bhavatām Hastipada-vinirgata<sup>17</sup> Kaṇḍiṇya(nya)-  
 16 gōtra<sup>18</sup> Mitrāvva(va)ruṇa-pravara<sup>19</sup> Kanva(ṇva)-śākh-āddhyāi<sup>20</sup> bhāṭaputra-śrī-  
 Nārāyaṇa<sup>21</sup> Da(ja)nārdana-suta<sup>22</sup>

<sup>1</sup> See *Ind. Ant.* Vol. XIX. p. 57, Plate.

<sup>2</sup> The Boramdeo inscription, of which a lithograph is given in *Archaeol. Surv. of India*, Vol. XVII. Plate xx. E., speaks of Bālārjuna (i.e. the Śivagupta of the Sirpur inscription) as a king of the past.

<sup>3</sup> From impressions supplied by Dr. Hultsch.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Originally *parama* was engraved.

<sup>6</sup> Originally *°dhyātā* | *parama* was engraved.

<sup>7</sup> Read *-samvatsar=tr=āṅkē samvat*.

<sup>8</sup> From here to the end of line 9 the writing seems to have been engraved over a cancelled passage.

<sup>9</sup> Read *Vāmaṇḍā* (?); below, *vv* is three times written instead of *v*, in *talavvargi*, l. 14, *Mitrāvvaruṇa*, l. 16, and *pravarddha*, l. 18; compare also *Vvōdā*, l. 10.

<sup>10</sup> Read *-samvatsakāt*, for *-samvatsāt* or *-vatsakāt*.

<sup>11</sup> One would have expected only either *Maṭharavamśōdbhava* or *Maṭharakulatilaka*.

<sup>12</sup> The actual reading may possibly be *Kulēśvari*.

<sup>13</sup> Read *-Puñjō*.

<sup>14</sup> Read *Vōdā* (?); see above, note 9.

<sup>15</sup> From here the arrangement and the details of the text are quite incorrect. What the writer meant to say, would be about this:—*Lōisarā-grāmē brāhmaṇa=sampujya tatra pratinivāsinō rājaputra-talavargi(?)*. *sāmavāji* [k-ādina] *sarvāṇ=janapadda=samājñāpayati* | *Viditam=astu bhavatām* [yath=dyam grāmā] *sa-gartt-ōśaraḥ sa-jala-sthalaḥ sāmva-madhukāḥ sa-vāṭṭa-viṭṭap-āranyaḥ=chātṭa-bhāṭa-pravēśaḥ sarva-vādhā-vivarjitāḥ sarv-ōparikara-kar-āddha-sahitō Hastipada*.

<sup>16</sup> Originally *talavvargi* was engraved, but the upper *v* of the *ukshara vva* has been struck out. The word *talavargi* [n] I have not met with elsewhere; *sāmavājika* actually occurs in line 11 of the Gañjām plates of Prithivivarmadēva, above, p. 200; and the Kaṭak plates of Mahā-Śivagupta in line 27 apparently read *talāhi(?)ta-sāmavājika*, where *sāmavājika* probably is the original of *sāmavājika*; see above, Vol. III. p. 352, and Plate x. in *Jour. Beng. As. Soc.* Vol. XLVI. Part I.

<sup>17</sup> Read *-vinirgatāya*.

<sup>18</sup> Read *-gōtrāya*.

<sup>19</sup> Read *-pravardya*.

<sup>20</sup> Read *-āddhyāinē*.

<sup>21</sup> Read *-yandya*.

<sup>22</sup> The word *suta* is engraved below the line; read *-sūdyo*.

i a.

विष्णुवन्दनाय नमः (श्रीगणेशाय नमः)

i b.

८ श्रीगणेशाय नमः (श्रीगणेशाय नमः)  
 २ येन जगत् सृज्यते तस्यैव नमः (श्रीगणेशाय नमः)  
 ४ निष्कलं त्वं सृज्यते तस्यैव नमः (श्रीगणेशाय नमः)  
 ६ प्रसन्नचित्तोऽसि तस्यैव नमः (श्रीगणेशाय नमः)  
 ८ श्रीगणेशाय नमः (श्रीगणेशाय नमः)

ii a.

१० श्रीगणेशाय नमः (श्रीगणेशाय नमः)  
 १२ श्रीगणेशाय नमः (श्रीगणेशाय नमः)  
 १४ श्रीगणेशाय नमः (श्रीगणेशाय नमः)  
 १६ श्रीगणेशाय नमः (श्रीगणेशाय नमः)  
 १८ श्रीगणेशाय नमः (श्रीगणेशाय नमः)

20  
 22  
 24  
 26

[illegible]

17 <sup>1</sup>śasāladhārā-purāścharēṇam=a-chandra - t ā r k - ā r k a - k h i t i - s a m a k ā l - ô p a -  
18 bhôg-ârtham mâtâpitrôr=âtma[na\*]ś=cha punya(ṇya)-yaśô-pivarddha<sup>2</sup> tāmva-sâ-

*Second Plate; Second Side.*

19 sanēn=ākari(rī)kritya pratipādītō=smābhi[h\*] śāsana-ganragaura-<sup>3</sup>  
20 vā dharmma-ganvanā cha bhavadbhī pratipālanipā [||\*] Tathā ch=ôktam dharmma-  
21 śāstrē [||\*] <sup>4</sup>Vahubhir=vvasudhā dattā rājana Sagar-ā[di\*]bhi yasya yasya yadā  
22 bh[u]mi tasya tasya tadā phala [||\*] Mā bhnd=aḥ phala-śamkā va<sup>5</sup> para-dat=ēti  
23 pārthiva sva-dānāt=phalam=anyantam<sup>6</sup> paradat-ānupālanē [||\*] Śasṭhīm varṣa-  
24 sahasrāṇi svargē [m]ōdati bhumi-da<sup>7</sup> |(II) Bhūmī yaḥ pratigrihnanti yasya bhumi  
25 prayachhati ubhau tan pnya-karmāṇan niyatantam<sup>8</sup> svarga-[gā]minau |(II) Âditya  
Varn-  
26 nō Visbṇu Vrahma Sômō Hntāsana Śulapāṇis=tn bhagavāmm=abhinandanti bhñ-  
27 mida [||\*] <sup>9</sup>Bhumi-dātā knlē jātā sa nyas=trātā bhaviśati [||\*] Ubhan<sup>10</sup> pnya-ka-

*Third Plate; First Side.*

28 rmāṇan niyatantam sargga-gāminau |(II) Taḍāgānām sahasrāṇi vā-  
29 japēya-śatāni cha gavām kōṭṭi-pradānēna bhumi-harttā na śu-  
30 dhyati |(II) Haratē hāravatē yas=tu manda-vuddhis=tamā-vrita sa vaddhaḥ Vāru-  
31 nai pāsai tiryagyōni sa gachhati |(II) Sva-datta para-dattām=vā y  
32 harēd=vasundharā sa vishṭhāyām kṛmir=bhntvā pitribhi saha pa-  
33 chyatē |(II) Itih kamaladal-āmvuvindn-lôlā śrīm=anuchintya manusbya-ji-  
34 vitam cha sakalam=idam=udāhṛitam vuddhāḥ na hi puruṣam para-kirtima vilô-  
35 pyatē || || Lēnapura-śrēṣṭhi-śrī-Kiraṇa-suta-[Pū]rṇadat[ô]na idam<sup>11</sup> tāmvaṁ yalikhī-  
36 tam tat=pramāṇam=iti [||\*]

No. 36.—KELAWADI INSCRIPTION OF THE TIME OF SOMESVARA I.;  
A.D. 1053.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

**Kelawadi**, **Kelwadi**, or **Kelōdi**,<sup>12</sup> is a village about ten miles to the north of Bādāmi, the chief town of the Bādāmi tāluka of the Bijāpnr district. With a slight difference, of the long for the short vowel in the penultimate syllable, its name occurs as **Kelavādi**, in the present record as well as in others; and in ancient times it was the chief town of a group of towns and villages known as the Kelavādi three-hundred. The stone tablet containing the

<sup>1</sup> Read *śasāladhārā-purāścharam=a-chandra-tārak-ārka-kṣhiti*.

<sup>2</sup> Originally *pivarddha* was engraved, but the lower *v* of the *akṣhara* *vva* is struck out. Read *vivarddha* *tāmra*.

<sup>3</sup> Read *śāsana-gauravd=dharmma-gauravdch=cha bhavadbhīḥ paripālanīyaḥ*.

<sup>4</sup> I consider it superfluous to correct the numerous errors in the following verses; the verses all occur in the copper-plates published above, Vol. III. p. 340 ff.

<sup>5</sup> This is meant for *mā bhūd=vaḥ phala-śamkā vā*; see the Gañjām plates of Prithivivarmadēva, above, p. 201, 27.

<sup>6</sup> Read *dsantyaṁ*.

<sup>7</sup> The second half of this verse has been omitted.

<sup>8</sup> Read *niyatam*.

<sup>9</sup> The first half of this verse has been omitted.

<sup>10</sup> This is the second half of the verse in lines 24-25.

<sup>11</sup> Originally *ibham* was engraved; read *dattā=ēdam tāmvaṁ likhitam*.

<sup>12</sup> Lat. 16° 3', long. 75° 46'; Indian Atlas, sheet No. 41, — 'Kelludee'

greater part of the record was found on the public road outside a temple of Raṅganātha at Keḷavāḍi itself. From this stone, however, a piece is broken away, all the way down, containing the last five to eight letters of each line. The fragment that contains the ends of lines 13 to 32 was found at a temple of Hanumat at the village or hamlet of Timsāgar, just on the north of Keḷavāḍi; and, with the larger portion of the stone, it has been stored at the temple of Raṅganātha. The fragment containing the ends of lines 1 to 12 was not recovered; but nothing historical has been lost in that part of the record.

The writing covers an area about 2' 10" broad by 3' 7" high. Except for parts of some of the letters down the line of fissure, it is in a state of excellent preservation almost throughout.—The sculptures above it, at the top of the tablet, are—in the centre, a *liṅga*; on the proper right, a cow and calf, with the sun behind them; and, on the proper left, the bull Nandi, with, doubtless, originally, the moon (now broken away) behind it.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they are well formed and boldly cut, throughout. They include decimal figures in lines 21 and 23, and the distinct form of the lingual *ḍ*, which, however, only appears quite clearly in *nibiḍa*, line 17. The *virāma* is represented by its own proper sign, throughout. The size of the letters ranges from about  $\frac{9}{16}$ " to  $1\frac{3}{16}$ ".—The language is Kanarese.<sup>1</sup> Except for two of the customary benedictive and imprecatory verses in lines 28 to 31, the whole record is in prose; and lines 5 to 20 aim at being alliterative prose. We appear to have, in *suvarṇavām*, line 26, and *dharmavan*, line 27 (but the letter in each case is a little indistinct), the accusative singular neuter formed with *v*, as in the modern language; but in *nivésanamuman*, line 23, for certain, and probably in *paṃneraḍuman*, line 14, it is formed with *m*. In *kôḍinaluṃ kolaginalu[m\*]*, line 26, we have the rather rare copulative form of the locative singular.—The orthography presents nothing calling for special remark.

The inscription refers itself to the reign of the Western Chālukya king Sômesvara I. It mentions a feudatory of his, the *Mahāsāmantādhipati* and *Daṇḍanāyaka* Bhôgadēvarasa, who was governing the Paṅgaragi twelve,—a group of villages, doubtless in the Keḷavāḍi three-hundred, the chief of which was evidently the modern Haṅgargi, about three miles west of Keḷavāḍi. And the object of it is to record that Bhôgadēvarasa's nephew, the *Mahāmātya* Supparasa, granted some cultivable land, and a site for a house, for (the purposes of) the tank at Keḷavāḍi. The tank still exists, and is a well-known place for small game.

As regards the date,—the occasion on which the grant was made was the Uttarāyana-samkrānti or winter solstice of the Vijaya *saṃvatsara*, Śaka-Saṃvat 975 (expired). And the corresponding European date is the 24th December, A.D. 1053, on which day the winter solstice, as represented by the Makara-samkrānti or passage of the sun into Capricornus, occurred, according to Professor Kero Lakshman Chhatre's Tables, at about 6 *ghaṭis*, 5 *palas*, = 2 hrs. 26 min., after mean sunrise (for Bombay).

#### TEXT.<sup>2</sup>

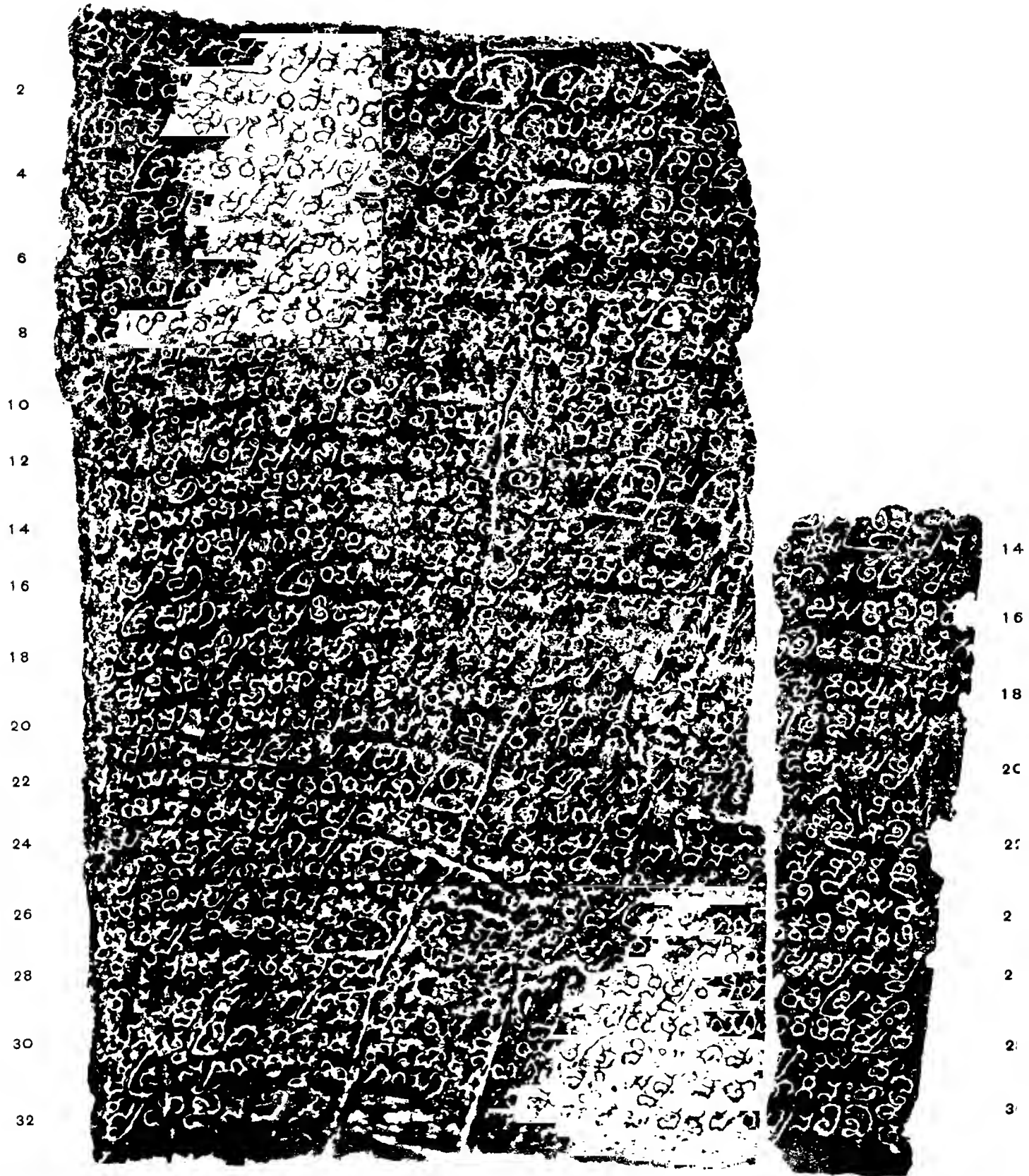
|   |                               |                     |   |                     |      |
|---|-------------------------------|---------------------|---|---------------------|------|
| 1 | Svasti <sup>3</sup>           | Samastabhṇvanāśraya | śripri(pri)thvivallabha                         | ma[hārājādhirāja    | pa]- |
| 2 | ramēśvara                     | paramabhaṭṭāraka    | Satyāśraya-kuḷa-tīlakam                         | Chā[ḷukya-ābharapaṃ |      |
|   | śrīma]-                       |                     |   |                     |      |
| 3 | t-[T*]raiḷōkyamalladi(dē)vara |                     | vijaya-rājyam=uttar-ōra(tta)r-ābhivri(vri)ddhi- |                     |      |
|   | pra[varddhamānam=ā]-          |                     |   |                     |      |

<sup>1</sup> The words *maneya* (l. 9), *deyi* . . (l. 12), and *warati* (ll. 25, 27) are unintelligible.

<sup>2</sup> From the ink-impression.

<sup>3</sup> This word is preceded by a symbol which resembles *śri*, but does not seem to be meant for it. The use of *śri* at the commencement of an inscription from the Kanarese country would be very exceptional; in fact, I cannot quote any other instance.









- 4 chaṁdr-ārka-tāraṁ baram saluttam-ire [1\*] Tat-pādapadm-ōpajīvi sama[dhi-  
gatapañchama]-  
5 hāśabda-mahāśāmantādhipati mahā-prachanda-dandanāya[kam] . . . . .  
6 dāyakan<sup>1</sup>=asama-samara-samaya-samuchita-nija-bhujā-vijaya . . . . .  
7 vidārit-ōgra-samagra-hasti-kumbhi-kumbha-daḷana-kāthōra-saṁgrāma-ka . . . . .  
8 ravam | Lāṭa-Karṇāṣṭa-Karahāṣṭa-Kalīṁga-Ko[m\*]ga-Vaṁgi(ga)-Veṁgi-dēśa-strī-  
mad-ō . . . . .  
9 dupta(śhṭa)-darppishṭa(śhṭha)-vidviṣṭa m[a]neya-mahāśāanta-maṇḍalika-makuṭa-  
sa . . . . . [di]-  
10 śā-paṭṭam | madavad-ari-kuḷa-luṭhat-pāṭhina-ṭham(ṭam)kā[ra]-ghūrṇpit-ārṇava-  
baḍav[āna]lam ripn]-  
11 [k]āḷāna[la]m | naṭa-nagna-bhagna-kavi-gamakavādi-vāgmi-din-ānātha-chintāmaṇi |<sup>2</sup>  
vivēka . . . . .  
12 raṁga-saṁsthāpita-vri(vri)ksha-sambhēdanam deyi . . śirach(ś)-chhēdanam |  
śrīmat-[T\*]raīlō[kyamalladēva-pādām]-  
13 bhōrūh-ārādhakam vairi-saṁsādhakam | nām-ādi-samasta-prasa(śa)sti-[sa]h[i]t[am]  
śrīmad-[d\*]a-  
14 ṇḍanāyakam Bhōgadēvarasam Paṁgaragi-paṁneraḍu[m]an=āṇttam-ire [1\*]  
Ātana maidunam |  
15 Samasta-rājya-bhara-nirūpita-mahāmātya-padavi-virājamāna-m[ā]n-ōmṇata-prabhu[tva\*]-  
mam-  
16 tr-ōtsāha-śakti-traya-saṁpannam | vibudha-prasannam | sakala-vibhu-rāja-sarōjini-  
rā-  
17 jad-rājaha[m\*]sam Sarasvati-karṇ-[ā\*]vatamsa[m] | [pi]vara-subhaga-kāmini-  
jaghana-nibiḍa-kāṭhin-ōttumga-  
18 vri(vri)ṭta-stana-ṭha(ta)ṭ-ārppita-sphāra-hāram | Karṇāṣṭa-kanat-karṇapūram  
Hara-charaṇa-[ka]maḷa-yugaḷa-ma-  
19 da-mudita-matta-shaṭcharaṇam | vāchak-ābharaṇam | vidagdha-mugdha-yuvatijana-  
sni[g]dh[a-n]ētr-āmjanam | suka-  
20 vijana-manō-ramjanam | bāmdhu-chintāmaṇi | śiṣṭa-rakshāmaṇi | aśhēśa<sup>3</sup>-  
sa[ka]ḷa-jana-stutyam |  
21 nām-ādi-samasta-prasasti-sahitam śrīmat Supparasar |<sup>4</sup> Sa(śa)ka-[va]rsha 975-  
neya  
22 Vijaya-saṁvatsarada ut[t\*]arāyana-saṁkrāntiy-amdu Kejavādiya keṛege biṭṭa  
23 keyi 20 mattarum omdn maneya nivēśanamuman=āvan-orbban=unṭ=i keṛe-  
24 yan=aga[va]m paḍisalisuvan=ida[n=āvan]-orb[b]am kāḷa-kāḷ-āntaradimḍ=āḷvan=i  
śāsa[na\*]-ma-  
25 ryyādeyam pratipālisisam Vāraṇāsi-Kurukshētradal sāsira-kāvilēnaratī-  
26 ya kōḍinalum kolāginalu[m\*] suvarṇavam kaṭṭisi brāhmaṇargge dānam-geyda  
pṇyam=akkum |  
27 imt-appudan=arid=i dharmmavan=aḷida mahāpātakan=initu kavile[na]rati brāhma-  
28 ṇaran=aḷida pātakav-eydugum [11] Ślōka [1] Sva<sup>5</sup>-datt[ām\*] para-datt[ā\*]m vā  
yō harēti(ta) vasmūdha-

<sup>1</sup> On the analogy of other records, the reading here was probably either *svajana-sukha-dāyakan* or *vipra-vara-dāyakan*.

<sup>2</sup> Here, and at some places further on, the marks of punctuation between the rhyming adjectives are superfluous.

<sup>3</sup> Read *aśhēśa*.

<sup>4</sup> This mark of punctuation is superfluous.

<sup>5</sup> Metre: Ślōka (Anuṣṭubh).

- 29 rā[m] shashṭir-vvarsha-<sup>1</sup>sahasrāṇi viśh[thā]y[ām] jāyatê krimiḥ || Sāmā[n]yô<sup>2</sup>=  
yam dha-  
30 rmma-sêtuṁ nripāṇām<sup>3</sup> kâlê-kâl[ê] pālanīyô bhavadbhiḥ | sarvvân-êtām<sup>4</sup>  
bhāginah<sup>5</sup> pârthi-  
31 vēṇḍr[ān\*] bhūyô-bhūyô yâchatê Rāmabhadraḥ || Chaṭṭapayyana likhitam  
32 Saivojana besa[diṁ ||\*]

### ABSTRACT OF CONTENTS.

While the victorious reign of the asylum of the universe, the favourite of fortune and of the earth, the *Mahārājādhirāja*, the *Paramēśvara*, the *Paramabhaṭṭāraka*, the glory of the family of *Satyāśraya*, the ornament of the *Chālukyas*, the glorious *Trailōkyamalladēva* (*Sômēśvara I.*) (line 3), was continuing with perpetual increase so as to endure as long as the moon and sun and stars might last :—

And while he who subsisted (*like a bee*) on the water-lilies that were his feet (l. 4),— *viz.* the illustrious *Danḍanāyaka Bhōgadēvarasa* (l. 14); a *Mahāsāmantādhipati* who had attained the *pañchamahāsabda*; . . . . . of the women of the countries of *Lāṭa*, *Karṇāṭa*, *Karahāṭa*, *Kaṭiṅga*, *Koṅga*, *Vaṅga*, and *Veṅgi* (l. 8); a worshipper of the water-lilies that were the feet of the glorious *Trailōkyamalladēva* (l. 12),— was governing the *Paṅgaragi* twelve (l. 14) :—

His nephew (l. 14), the illustrious *Supparasa* (l. 21), who was endowed with the three faculties of majesty, good counsel, and energy, ennobled by honour, conspicuous in his position of a *Mahāmātya* entrusted with all the affairs of state (l. 15), and who was verily the shining ear-ring of the *Karṇāṭa* (l. 18), on the occasion of the *Uttarāyana-samkrānti* of the *Vijaya samvatsara* which was the *Śaka year 975* (l. 21), gave, to the tank of *Keṭavāḍi* (l. 22), 20 *mattars* of cultivable land (l. 23) and one site of a house.

Whosoever (l. 23), excavating and maintaining this tank (*or*) managing (*it*) from time to time, preserves the conditions of this charter, he shall acquire the religious merit of setting gold in the horns and hoofs of a thousand tawny-coloured cows at *Vārāṇāsi* and *Kurukshētra* and giving them to *Brāhmins*! Whatever guilty man destroys this (*act of piety*), he shall incur the guilt of slaying the same number of tawny-coloured cows and *Brāhmins*!

Lines 28 to 31 contain two of the customary benedictive and imprecatory verses. And the concluding words tell us that the record was written by *Chaṭṭapayya*,— apparently at the command of *Saivoja*.

### No. 37.— DATES OF CHOLA KINGS.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

(Continued from page 221.)

#### A.— KULOTTUNGA-CHOLA I.

20.— Inscription in the *Rājagōpāla-Perumāḷ* temple at *Maṇimaṅgalam* in the *Chingleput* district.<sup>6</sup>

- 1 Svasti śrī || Puḡaḷ-mādu viḷaṅga . . . . .  
3 . . . . . <sup>7</sup>kōvirāṭakēsaripanma-

<sup>1</sup> Read *shashṭim varsha*.

<sup>2</sup> Metre: *Śālinī*.

<sup>3</sup> Read *sêtu=nripāṇām*.

<sup>4</sup> Read *êtām*.

<sup>5</sup> The more usual reading is *bhāvinah*.

<sup>6</sup> No. 23 of the Government Epigraphist's collection for the year 1896.

<sup>7</sup> Read *kōv=Irāja°* or *kō Vīra-Rāja°*.

- 4 r=â[na] Tribhuvanachakravattigaḷ śrī-Kulōttuṅga-Śōladēvaṅku yāṇḍu 48vadu . .  
 7 . . . . . yāṇḍu [4]0 [8]ḍu<sup>1</sup>  
 8 Kumba-nāyaṅṟu=ppūrvva-pakshattu davititaiyum<sup>2</sup> Velli-kkiḷam[aiyu]m [p]eṟṟa  
 Śadaiyattu nāl.

"In the 48th year (of the reign) of king Rājakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōladēva."

"In the [48]th year,<sup>3</sup>—on the day of Śatabhishaj, which corresponded to a Friday and to the second *tithi* of the first fortnight of the month of Kumbha."

The conclusion arrived at above, p. 72, was that the reign of Kulōttuṅga-Chōla I. began between the 14th March and the 8th October (both days inclusive) of A.D. 1070. If this is right, the month of Kumbha (January-February) of the first year of the king's reign must have fallen in A.D. 1071, in Śaka-Saṁvat 992 expired, and the same month of his 48th year must fall in Śaka-Saṁvat 1039 expired. And for that year this date does work out faultlessly.

In Śaka-Saṁvat 1039 expired the month of Kumbha lasted from the 23rd January to the 21st February A.D. 1118, and during that time the second *tithi* of the bright half ended 15h. 35m. after mean sunrise of Friday, the 25th January A.D. 1118, when the *nakshatra* by the equal-space system was Śatabhishaj for 2h. 38m. after mean sunrise. The date thus confirms the conclusion previously arrived at, which may now be definitely accepted as correct.<sup>4</sup>

#### B.—VIKRAMA-CHOLA.

##### 21.—Inscription in the Mahāliṅgasvāmin temple at Tiruviḍaimarudūr in the Tanjore district.<sup>5</sup>

- 1 || Svasti śrī [||\*] Pū-mālai midaindu . . . . .  
 3 . . . . . kō=Pparakēsaripaṅmar=āṇa Tribhuvanaśakravattigaḷ śrī-Vikrama-  
 Śōladēvaṅku yāṇḍu 4āvadu [I]shapa-nā[ya]ṅṟu apara-pakshattu aṣṭamiyum  
 Tiṅgaḷ-kiḷamai[yum] peṟ[ra] Śadaiyatti=nā-  
 4 |

"In the 4th year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chōladēva,—on the day of Śatabhishaj, which corresponded to a Monday and to the eighth *tithi* of the second fortnight of the month of Ṛishabha."

##### 22.—Inscription in the Śvētāranyēśvara temple at Tiruvenkāḍu in the Tanjore district.<sup>6</sup>

- 1 Svasti śrī [||\*] Pū-mālai midaindu . . . . .  
 8 . kō=[Ppa]rak[ē]saripa[ṅ]mar=â[ṇa] Ti[ri]bh[u]vanachakra]vatti śrī-[V]ikrama-  
 Śōladē[va\*]ṅku yāṇḍu 5āvadu Simha-nāyaṅṟu a[pa]ra-pakshattu Tiṅgaḷ-  
 ki[ḷa]mai[yum] [ē]kādi(da)ṣiyum [p]eṟṟa T[iru]vādirai-nāl.

<sup>1</sup> The figure 8 looks almost like *va*, and it is possible, though not probable, that the actual date is 40vadu.

<sup>2</sup> Read *dvititaiyum*.

<sup>3</sup> Or perhaps 'in the 40th year;' see note 1 above.

<sup>4</sup> It may be added that, if the reign of Kulōttuṅga-Chōla I. had commenced in A.D. 1063, the *tithi* of the present date would, as a *kṛṣṇa-tithi*, have fallen on Saturday, the 11th February A.D. 1111, when the *nakshatra* by the equal-space system was Pūrva-Bhadrpadā for 5h. 16m. after mean sunrise.

<sup>5</sup> No. 138 of the Government Epigraphist's collection for the year 1895.

<sup>6</sup> No. 121 of the Government Epigraphist's collection for the year 1896.

"In the 5th year (of the reign) of king Parakésarivarman, *alias* the emperor of the three worlds, the glorious Vikrama-Chôladêva,—on the day of Ârdra, which corresponded to a Monday and to the eleventh *tithi* of the second fortnight of the month of Simha."

The examination of the date No. 10, above, p. 73, has shown that the accession of Vikrama-Chôla very probably took place on either the 18th July A.D. 1108 or the 15th July A.D. 1111; and I have stated that the manner in which the date No. 10 works out, in my opinion, speaks rather in favour of the first of those two days. With the earlier day, the date No. 21, of the month of Rishabha of the king's 4th year, would be expected to fall in April-May A.D. 1112, in Śaka-Saṃvat 1034 expired, and the date No. 22, of the month of Simha of the king's 5th year, in July-August A.D. 1112, also in Śaka-Saṃvat 1034 expired. With the later day for the king's accession, the date No. 21 would have to fall in April-May A.D. 1115, in Śaka-Saṃvat 1037 expired, and the date No. 22 in July-August A.D. 1115, also in Śaka-Saṃvat 1037 expired.

Now, with the 18th July A.D. 1108 as the day of Vikrama-Chôla's accession, the two dates, for Śaka-Saṃvat 1034 expired, actually work out as follows:—

In Śaka-Saṃvat 1034 expired the month of Rishabha lasted from the 24th April to the 24th May A.D. 1112, and during that time the 8th *tithi* of the dark half ended 19h. 19m. after mean sunrise of Monday, the 20th May A.D. 1112, when the *nakshatra* by the equal-space system was Śatabhishaj for 0h. 39m. after mean sunrise.

In the same year the month of Simha lasted from the 27th July to the 26th August A.D. 1112, and during that time the 11th *tithi* of the dark half ended 21h. 40m. after mean sunrise of Monday, the 19th August A.D. 1112, when the *nakshatra* was Punarvasu (which follows immediately upon Ârdra) for 17h. 44m. after mean sunrise.

On the other hand, with the 15th July A.D. 1111 as the day of the king's accession, the two dates, for Śaka-Saṃvat 1037 expired, would work out thus:—

In Śaka-Saṃvat 1037 expired the month of Rishabha lasted from the 24th April to the 25th May A.D. 1115, and during that time the 8th *tithi* of the dark half ended 23h. 13m. after mean sunrise of Tuesday, the 18th May A.D. 1115, when the *nakshatra* was Śatabhishaj for 5h. 55m. after mean sunrise.

In the same year the month of Simha lasted from the 28th July to the 27th August A.D. 1115, and during that time the 11th *tithi* of the dark half ended 19h. 58m. after mean sunrise of Tuesday, the 17th August A.D. 1115, when the *nakshatra* was Punarvasu the whole day.

From this it will be seen that, while the week-day of both dates comes out correctly when the king's accession is assumed to have taken place in July A.D. 1108, it would be wrong in both dates on the other alternative; and that in either case the *nakshatra* of the first date would be correct, and that of the second date incorrect. The two dates thus, in my opinion, prove that Vikrama-Chôla's accession cannot have taken place in July A.D. 1111; and they render it extremely probable that his accession really took place in July A.D. 1108.

### C.—KULOTTUNGA-CHOLA III.

23.—Inscription in the Śvētāranyēśvara temple at Tiruvenkāḍu in the Tanjore district.<sup>1</sup>

- 1 Svasti śrīḥ [||\*] Puyal vāyppa . . . . .
- 2 . . . . . kô=P[pa]rakēsariḥmar=āṇa Tribuṇachchakkaravattigai  
     śrī-Kulōttunga-Śōla[d]ēvarkku y[ā]ṇḍu eṭṭāvadn nā! Karkāṭaka-nāyaru  
     pūrvva-paksha-
- 3 ttn daśamiyṇm Tiṇṇaṭ-kilamaiyom peṭṭa A[n]iḷa[t]tiṇ=ṇā!

<sup>1</sup> No. 118 of the Government Epigraphist's collection for the year 1896.

"In the eighth year (of the reign) of king Parakēsarivarman, *alias* the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,— on the day of Anurādhā, which corresponded to a Monday and to the tenth *tithi* of the first fortnight of the month of Karkāṭaka."

The conclusion arrived at above, p. 221, was that the first year of the reign of Kulōttuṅga-Chōḷa III. commenced between the 5th December A.D. 1177 and the 19th September A.D. 1178 (both days inclusive). If this is right, the month of Karkāṭaka (June-July) of the first year of the king's reign must have fallen either in A.D. 1178, in Śaka-Saṃvat 1100 expired or in A.D. 1179, in Śaka-Saṃvat 1101 expired; and the same month of his 8th year must fall in either Śaka-Saṃvat 1107 expired or 1108 expired. As a matter of fact, this new date works out properly only for Śaka-Saṃvat 1107 expired.

In Śaka-Saṃvat 1107 expired the month of Karkāṭaka lasted from the 26th June to the 27th July A.D. 1185, and during that time the 10th *tithi* of the bright half commenced, by the Sūrya-siddhānta 0h. 13m. after, and by the Brahma-siddhānta about 1h. before, mean sunrise of Monday, the 8th July A.D. 1185, and ended shortly after sunrise of the next day,<sup>1</sup> and on the same Monday the *nakṣatra* was Anurādhā, by the Brahma-siddhānta from 3h. 17m., and by the equal-space system and according to Garga from 7h. 53m. after mean sunrise.

It is clear that this date reduces the period during which the reign of Kulōttuṅga-Chōḷa III. must have commenced to the time from the 5th December A.D. 1177 to the 8th July A.D. 1178 (both days inclusive).

24.— Inscription in the Śvētāranyēśvara temple at Kaḍappēri near Madurāntakam.<sup>2</sup>

- 1 . . . . . Tribhu[vana]śakravattiga! śri-Kulōttuṅga-  
 Śōḷadē[var]kkū yāṇḍu paḍiṇ-āṇāvadu . . . . .  
 2 . . . . . Āni.  
 3 māsaṭtu=[ppa]ttān=t[i]yadīyūm śaduttīyūm Mūlamum Śani-kkiḷamaiyūm=ānav-aṇḍu.

"In the sixteenth year (of the reign) of the emperor of the three worlds, the glorious Kulōttuṅga-Chōḷadēva,— on the day which was a Saturday and (the day of) Mūla and a fourth *tithi* and the tenth solar day of the month of Āni."

According to what has been said before, this date, of the month of Āni (or Mithuna, May-June) of the 16th year of the king's reign, would be expected to fall in Śaka-Saṃvat 1115 expired or 1116 expired.

In Śaka-Saṃvat 1115 expired the Mithuna-saṃkrānti took place, by the Ārya-siddhānta, 22h. 51m. after mean sunrise of the 25th May A.D. 1193, and the month of Āni therefore commenced on the 26th May A.D. 1193. Accordingly, the 10th day of Āni was the 4th June A.D. 1193, and on this day the 4th *tithi* (of the bright half) did end, 22h. 48m. after mean sunrise. But the day was a Friday (not a Saturday), and the *nakṣatra* at sunrise was Pushya (No. 8), not Mūla (No. 19).

On the other hand, in Śaka-Saṃvat 1116 expired the Mithuna-saṃkrānti took place 5h. 4m. after mean sunrise of the 26th May A.D. 1194, which therefore was the first day of the month of Āni. The 10th day of Āni, accordingly, was Saturday, the 4th June A.D. 1194, and on that day the *nakṣatra* was Mūla, by the Brahma-siddhānta from 1h. 19m., and according to Garga from 5h. 55m. after mean sunrise. But the *tithi* which ended on the day so found, 13h. 2m. after mean sunrise, was the 14th (of the bright half), not a 4th *tithi*.

<sup>1</sup> The *tithi* therefore was either a current *tithi* or it was a *prathama-dāśami*.

<sup>2</sup> No. 131 of the Government Epigraphist's collection for the year 1896.

Now everybody who will compare the results of my calculations of the date will, I feel confident, admit that the fourth *tithi* has been erroneously quoted<sup>1</sup> in the date instead of the fourteenth, and that the proper equivalent of the date undoubtedly is Saturday, the 4th June A.D. 1194. Since this day fell in the 16th year of the reign of Kulōttuṅga-Chōla III., the general result now is that the king's reign commenced between the 5th June and the 8th July A.D. 1178 (both days inclusive).<sup>2</sup>

For convenience of reference the result of the examination of the 24 dates, so far sent to me by Dr. Hultzsch, may be summed up thus:—

1.—Rājarāja (Nos. 1-3). His reign commenced between the 24th December A.D. 984 and the 26th September A.D. 985. His latest date (No. 3), of the 28th year of his reign, very probably corresponds to the 23rd December A.D. 1012.

2.—Rājendra-Chōla I. (Nos. 4-5). His reign commenced between the 24th October A.D. 1001 and the 23rd October A.D. 1002. His latest date (No. 5), of the 31st year of his reign, corresponds to Monday, the 23rd October A.D. 1032.

3.—Rājādhirāja (Nos. 11-15). His reign commenced between the 15th March and the 3rd December A.D. 1018. His latest date (No. 11), of the 30th year of his reign, falls in Śaka-Samvat 970 current = A.D. 1047-48.

4.—Kulōttuṅga-Chōla I. (Nos. 6-9, and 20). His reign commenced between the 14th March and the 8th October A.D. 1070. His latest date (No. 20), of the 48th year of his reign, corresponds to Friday, the 25th January A.D. 1118.

5.—Vikrama-Chōla (Nos. 10, 21 and 22). His reign most probably commenced on the 18th July A.D. 1108. His latest date (No. 10), of the 340th day of the 5th year of his reign, most probably corresponds to Sunday, the 22nd June A.D. 1113.

6.—Kulōttuṅga-Chōla III. (Nos. 16-19, 23 and 24). His reign commenced between the 5th June and 8th July A.D. 1178. His latest date (No. 18), of the 34th year of his reign, corresponds to Monday, the 19th September A.D. 1211.

#### No. 38.—SANKALAPURA INSCRIPTION OF KRISHNARAYA; SAKA-SAMVAT 1435.

By E. HULTZSCH, PH.D.

Sankalāpura is a village  $1\frac{1}{2}$  miles east of Hosapēte (Hospet) and not far from the ruins of Vijayanagara in the Bellary district. Near the wall of the temple of Āñjanēya (Hanumat) stands a slab which is said to have been brought thither from the ruins of another, neighbouring temple. The front of the slab bears at the top a seated figure of Gaṇapati, with the sun to his proper right and a crescent to his left. Below the figure are 41 lines of writing, which is continued on the back of the slab (ll. 42-93). The inscription is rather worn, but just legible. The alphabet is Kanarese, and the languages are Sanskrit and Kanarese. The inscription opens

<sup>1</sup> A fourth *tithi*, ending on the 10th day of the month of Mithuna, would be either the fourth *tithi* of the dark half of the *amānta* Jyāishṭha or the fourth *tithi* of the bright half of Āshāḍha; it is easy to prove that the *nakṣatra* could not possibly be Mūla on either of these two *tithis*. On the other hand, to judge from numerous calendars at my disposal, Mūla ordinarily goes together with Āshāḍha-sudi 14; and it commences on the day of Jyāishṭha-sudi 14, when one of the months that precede Āshāḍha is intercalary. In Śaka-Samvat 1116 expired there was such an intercalary month (Chaitra), and one therefore would *a priori* expect the *nakṣatras* on Jyāishṭha-sudi 14 (= the 4th June A.D. 1194) to be Jyēshṭhā and Mūla, which they actually were.

Or, more accurately, between the 11th day of the month of Mithuna (corresponding to the 5th June) and the 13th day of the month of Karkāṭaka (corresponding to the 9th July) of Śaka-Samvat 1100.

with the Sanskrit words *śrī-Kōṭa-Vināyakāya namaḥ*, 'obeisance to the holy Kōṭa-Vināyaka' (l. 1), and 18 Sanskrit verses, which are identical with verses 1-6, 9, 13, 14, 19, 20, 23-29 of an inscription of **Krishnarāya** at **Hampe**.<sup>1</sup> The subsequent passage in Sanskrit prose (ll. 52-72) is practically identical, as far as line 66, with the corresponding portion of the same Hampe inscription. Then follow two Sanskrit verses (19 and 20), a passage in Kanarese prose (ll. 76-86), three imprecatory Sanskrit verses (21-23), and a few auspicious words in Sanskrit prose (l. 92 f.).

As the whole of the historical portion of the Saṅkalāpura inscription is contained in the Hampe inscription, it is unnecessary to publish the text of the first 62 lines. The inscription records that **Krishnarāya** of **Vijayanagara** (A.D. 1510-1529)<sup>2</sup> granted the village of **Saṅkalāpura**, where the slab still exists, to a temple of **Gaṇapati**, which was called **Kōṭa-Vināyaka** (ll. 1, 69, 78 and 92, or **Kōṭa-Gajavaktra**, l. 75), i.e. 'the Vināyaka in the Fort,'<sup>3</sup> and which was situated "on the eastern side of the **Dēvēri** road in **Vijayanagara**" (l. 66 f.). In honour of the temple, Saṅkalāpura received the surname **Kōṭa-Vināyakapura** (l. 70, also **Vināyakapura**, l. 80 f., or **Kōṭa-Vighnēśapura**, l. 74). The village was situated on the west of **Āṅgulika**, on the north of **Jambunātha**, on the east of **Nāgalāpuri**, and on the south of **Kāranūru** (v. 19). On the *Hospet Taluk Map*, I find the southern boundary of Saṅkalāpura, **Jambunāthana-halli**, which corresponds to the **Jambunātha** of the inscription. The site of the western boundary, **Nāgalāpuri**, is now occupied by the town of **Hosapēṭe**. The northern boundary, **Kāranūru**, may be connected with the modern **Kārganūru**, which is however on the east of Saṅkalāpura. The eastern boundary, **Āṅgulika**, is the modern **Īṅgaligi**, east of **Kārganūru**.

The date of the grant was **Tuesday**, the 6th *tithi* of the dark fortnight of the *nija* **Bhādrapada** in the **Śalivāhana-Śaka** year 1435 (expired), the **Śrīmukhi-saṃvatsara** (l. 76 f.). According to **Sewell** and **Dikshit's Indian Calendar**, the corresponding European date is **Tuesday, the 20th September A.D. 1513**. Line 77 further states that the *tithi* was the **Kapilā-shashṭhi**.<sup>4</sup> Professor **Kielhorn** found by conjecture the correct reading of this word which I had been unable to make out on the impressions, and favoured me with the following remarks:—"Bhādrapada badi 6 is called **Kapilā-shashṭhi** when joined with **Tuesday**, **Vyatipāta-yōga**, and **Rōhiṇi-nakshatra**; and is particularly auspicious when the sun is besides in **Hasta**. On **Tuesday, the 20th September 1513**, the 6th *tithi* of the dark half ended at 17h. 38m. At sunrise the *nakshatra* was **Rōhiṇi** and the *yōga* **Vyatipāta**, which ended at 1h. 53m. and at 11h. 37m. respectively. As the longitude of the sun was 169° 46', the sun was also in **Hasta** (160°—173° 20')."

Besides, some land was given to a certain [Sô]vārya, the son of **Mēlarsa** of **Chandragiri** (l. 82 ff.). **Chandragiri** is a well-known place in the North Arcot district, which, in the time of the **Vijayanagara** kings, was the head-quarters of a district named **Chandragiri-rājya**.<sup>5</sup>

#### TEXT.<sup>6</sup>

|    |   |  |                             |
|----|---|--|-----------------------------|
| 63 | dhamnyēna   | Nāgāmbikā-Nruhari-urupa-namdanēna <sup>7</sup> | nikhila-hru. <sup>8</sup>   |
| 64 | day-ānamdanēna  | samara-mukha-vijayēna                          | vijayēna                    |
| 65 | Vijayana[ga]rē  | simhvasanam=ārumhya <sup>9</sup>               | śā[sa]tā sakalām            |
| 66 | varā  | bhuja-vijita-sāmparāyēna                       | <sup>10</sup> Krushnarāyēna |
| 67 | nagari-Dēvēri-vīdhikā- <sup>11</sup> prāg-dēsa-nivāsāya |  | Vijaya-sakala-maṅgal-āvā-   |

<sup>1</sup> *Ep. Ind.* Vol. I. p. 361 ff.

<sup>2</sup> Above, page 3.

<sup>3</sup> *Kōṭa* represents the Kanarese *kōṭa*, 'a fort.'

<sup>4</sup> See **Viśvanātha's Pratarāja** in **Dr. Aufrecht's Oxford Catalogue**, p. 284b.

<sup>5</sup> See above, Vol. III. p. 119 f.

<sup>6</sup> From three inked estampages.

<sup>7</sup> Read -*Nrihari-nripa*..

<sup>8</sup> Read -*śrī*?

<sup>9</sup> Read *simhvasanam=ārumhya*.

<sup>10</sup> Read *Krishna*°.

<sup>11</sup> Read -*vīdhikā*..



- 68 sâya bhuvana-vighna-nivârana-sâ[va]dhânâya śrī-  
 69 Kôṭa-Vinâyak-âbhidhânâya Saṅkalâpur-iti pra-  
 70 siddha - Kôṭa - Vinâyakapura - pratinaṁaka-grâmaś = cha tu -  
 71 [s\*]-sîm-âbhirâmô [da]ttô vitt-ôpakâriṇâ Ravitanay-â-  
 72 nukârinâ || Paśchâd-bhâgê-mgūlikasya (l) Jambbunâthasya  
 73 ch=ôttarê | prâg-dê[s]ê Nâgalâpuryâh Kâranûrô[s]-tu dakshi-  
 74 nê | [19\*] Madhyê śrī-Kôṭa-Vighnêśapur-âkhyam Saṅkalâpuram [l\*]  
 75 śrī-Kôṭa-Gajavaktrâya [p]râdâ[ch\*]=[chh]rī-Krushṇa-bhûpatih<sup>1</sup> || [20\*] Svasti  
 śrī [l\*]  
 76 Jay-âbhyudaya-[Śâl]ivâhana-Śaka-varushamgaḷu 1435nêya  
 77 Śrīmukhi-saṁvatsara n[i]ja-Bhâdrapada ba 6 Maṁgaḷavâra Ka[pi]l[â\*]-shashṭhi-  
 pumṇya-  
 78 kâladalû <sup>2</sup>śrī-Kr[u]shṭharâya-Mahârâyaru śrī-Kôṭa-Vinâyika[ka]-dêva-<sup>3</sup>  
 79 rike<sup>4</sup> pûj[e]-punaskâra-naivêdya-amga[ra]mgavai[bha]va-rath[ôt]sa[vaṁ]gaḷu  
 80 sâmgav=âgi naḍaya<sup>5</sup> bêk=âgi Saṅkalâpurakke [p]ratina[mav]=âda Vinâ-  
 81 yakapurav=emba grâmavanû trivâchâ dhâre[ya\*]n=eradu kottaru [l\*] Y<sup>6</sup> dha[rma]-  
 82 u â-chamdr-ârkka-sthâiy=âgi <sup>7</sup>naḍaya[n][l\*][ladu] [l\*] Y<sup>6</sup> grâma[va]n=ûr=[â]gi-  
 83 si ho[s]t=âgi keṛa<sup>8</sup> kaṭṭis[tu]<sup>10</sup> Chamdragiri-Mêlarsa[ra ma]ga [Sô]vâryarige  
 84 dasavandav=âgi kôṭa gadda<sup>11</sup> kha 10 [l\*] Ivê âth[â]ra[da]lû<sup>12</sup> battu  
 [kha]m[d]u-  
 85 ga gaddeyanû<sup>13</sup> â-chamdr-ârkkaṁ sthâiy=â[g]i nim[nda]<sup>14</sup> putra-pantra-pâram-  
 86 pariyav=â[g]i dâna-âdhikra[ya]-yôgyav=âgi <sup>15</sup>naḍaya[l=u][l\*][ladu] | Sva-dattâ-  
 87 [d\*]=dvigunam pumṇyam para-datt-â[n]upâlanam | para-datt-âpa-  
 88 hârêna sva-dattam nihpalam<sup>16</sup> bhavêt || [21\*] Dâna-pâlanayô[r]=ma-  
 89 dhyê dâna[ch\*]=chhrêyô=[nu]pâlanam | dânat=svarga[m=a]vâpnô[t]i pâ-  
 90 lanâ[d=a]chyutam [pa]dam || [22\*] Sva-dattâm para-[da]ttâm=v[vâ] yô ha-  
 91 rêta vasumdharam | <sup>17</sup>shashṭhir=varusha-sahasrâṇi vishṭhâ-  
 92 yam jâyatê kri[mi]h || [23\*] Śrī-Kôṭa-Vinâyakâ-  
 93 ya namaḥ [l\*] Śubham=a[st]u | Śrī śrī śrī [l\*]

## TRANSLATION.

(Line 63.) The fortunate one ; the son of Nâgâmbikâ and of king Nṛihari ; who delighted all hearts ; who was victorious at the head of battles ; who conquered (all) quarters ; who, having ascended the throne at Vijayanagara, was ruling the whole earth ; who won battles by (the strength of his) arm ; Krishnarâya, who benefitted (others) with (his) wealth like (Karna) the son of the Sun,<sup>18</sup>—gave, together with<sup>19</sup> (its) four boundaries, a village which was known as Saṅkalâpuri and which was surnamed Kôṭa-Vinâyakapura, to (the god) whose name is the holy Kôṭa-Vinâyaka, who is assiduous in removing (all) obstacles in the world, who is an abode of all good luck, (and) who resides on the eastern side of the Dêvêri road (vîthikâ) in Vijayanagari.  
 (Verses 19 and 20.) The glorious king Krishṇa gave to the holy Kôṭa-Gajavaktra (the village of) Saṅkalâpura, surnamed the holy Kôṭa-Vighnêśapura, (which was situated) in the

<sup>1</sup> Read -Krishṇa-.<sup>4</sup> Read \*rige.<sup>7</sup> Read nadeyal-.<sup>10</sup> Read kaṭṭisidda (?).<sup>13</sup> Read gaddeyâ.<sup>16</sup> Read nihpalam.<sup>19</sup> Compare the *biruda* Pûshpaja-darpa-hrid-amhâti-sauṇḍa ; above, Vol. III. p. 148.<sup>18</sup> Literally, 'adorned by.'<sup>2</sup> Read -Krishṇa-.<sup>5</sup> Read nadeya.<sup>8</sup> Read k.<sup>11</sup> Read gadda.<sup>14</sup> Read nindu.<sup>17</sup> Read shashṭim varsha-.<sup>3</sup> Read -Vinâyaka-.<sup>6</sup> Read t dharmava.<sup>9</sup> Read keṛa.<sup>12</sup> Read idê dâhâradalâ.<sup>15</sup> Read nadeyal-.

middle (of the following boundaries),— on the western side of **Āṅgulika**, on the north of **Jambunātha**, on the eastern side of **Nāgalāpuri**, and on the south of **Kāranūru**.

(L. 75.) Hail! Prosperity! In the year 1435 of the victorious and prosperous **Śālivāhana-Śaka**, the **Śrīmukhi-samvatsara**, the 6th (*tiṭhi*) of the dark (*fortnight*) of *nija* Bhādrapada, Tuesday, at the auspicious time of the **Kapilā-shashṭhi**,— the glorious **Kṛishṇarāya-Mahārāya**, having poured out water with three-fold repetition of the words ("not mine!"),<sup>1</sup> gave the village called **Vināyakapura**, which was a surname of **Saṅkalāpura**, to the holy god **Kōṭa-Vināyaka**, in order that the worship, repairs, offerings, all enjoyments,<sup>2</sup> and car-festivals might be fully provided (*to the temple*).

(L. 81.) This charity shall continue as long as the moon and the sun exist.

(L. 82.) This village having been converted into a town, and a tank having been newly constructed, 10 *kha[ṇḍugas]* of wet land (*gadde*) were given as free land (*dasavanda*) to **[Sō]vārya**, the son of **Mēlarsa** of **Chandragiri**.

(L. 84.) On the authority of this, (*these*) ten *khaṇḍugas* of wet land shall continue as long as the moon and the sun exist, (*shall belong to*) the succession of the sons and grandsons (*of the donee*), (*and shall be*) liable to be given away or to be sold (*by the owner*).

[Verses 21-23 contain the usual imprecations.]

(L. 92.) Obeisance to the holy **Kōṭa-Vināyaka**! Let there be prosperity! Hail! Hail! Hail!

#### No. 39.— VILAPAKA GRANT OF VENKATA I.

SAKA-SAMVAT 1523.

By E. HULTZSCH, PH.D.

The subjoined text of this copper-plate inscription is based on Sir Walter Elliot's ink-impressions, one set of which I owe to Dr. Burgess and another to Dr. Fleet. A rough facsimile of the plates has been already published in Vol. II. of the *Indian Antiquary*, with a short note by Dr. Burnell (*l. c.* p. 371). I now edit the inscription with a two-fold purpose, *vis.* (1) to substantiate a previous remark<sup>3</sup> on Dr. Burnell's genealogical table of the third Vijayanagara dynasty;<sup>4</sup> and (2) to settle the date of the well-known South-Indian author Appayadikshita.

The first, second, fourth, sixth and eighth pages of the impressions show at the top the Telugu numerals 1, 2, 3, 4 and 5, respectively. Hence it may be concluded that the original, which is said to be still preserved in **Veḷāppākkam**, consists of five copper-plates, of which the first and last bear writing only on the inner side, and the three middle ones on both sides. The whole is in a state of very good preservation. The alphabet is **Nandināgarī**, with the exception of the last line which is written in large Telugu characters. Among orthographical peculiarities it may be noted that *ry* is represented by *rry* in *turryē* (line 13), *Tātayārryēṇa* (l. 62) and *varryasya* (l. 144), and by *rr* in *turrō* (l. 8) and *ṣaurrēṇa* (l. 26).

The inscription consists of 71 Sanskrit verses, and of a few words in Sanskrit prose at the beginning and end. Of peculiar Sanskrit words the following deserve to be mentioned: *animēśa-āṇḍaka* (l. 79) = *sura-druma*; *Śaly-āri* (l. 91) = *Yudhiśṭhira*; and *amhiti* (l. 98 f.) =

<sup>1</sup> See *Ep. Ind.* Vol. I. p. 401, note 40.

<sup>2</sup> *Ind. Ant.* Vol. XIII. p. 127, note 17.

<sup>3</sup> See *South-Indian Inscriptions*, Vol. I. p. 70, note 5.

<sup>4</sup> *South-Indian Palaeography*, second edition, p. 55, note.

*aṁhātī*, 'a gift.'<sup>1</sup> Among the *birudas* of Veṅkaṭa I. occur a number of Kanarese words. As most of these have been already noted by the editors of similar inscriptions, I would only draw attention to *dhaṭṭa* (l. 90) = *daṭṭu*, 'a crowd, an army,' and *disāpattā* (l. 95) = *disāpaṭa*, 'causing (his enemies) to be scattered in all directions.'<sup>2</sup> *Chaurāsi* (l. 77) is the Hindūstānī *chaurāsi*, 'eighty-four,' and *sāmūl* (l. 81) is perhaps the Arabic *shāmīl*, 'a confederate.' The names of the village granted, of its boundaries, and of the divisions to which it belonged are Tamil. *Aravīṭi* (ll. 17 and 83), *Kandanavōli* (l. 28), *Nellaṭūri* (l. 137) and *Vēlūri* (l. 138) are Telugu geutives of *Aravīḍu*,<sup>3</sup> *Kandanavōlu*,<sup>4</sup> etc.

The description of the ancestors of Veṅkaṭa I. agrees with the corresponding passages in the three published copper-plate inscriptions of the third Vijayanagara dynasty—viz. the Kūniyūr and Koṇḍyāta grants of Veṅkaṭa II. and the Kaḷlakurśi grant of Raṅga VI.<sup>5</sup>—as far as the reign of Tirumala I. Of his four sons<sup>6</sup> the Viḷāpāka grant mentions only Raṅga II. and Veṅkaṭa I. who were the sons of Veṅgaḷāmbā (vv. 20 and 22). Veṅkaṭa I. possessed five wives whose names are given in verse 24. The next verse (25) runs:— "Forcibly deprived of troops of horses and elephants, weapons, parasols, etc. at the head of a battle by the excellent soldiers of the army of this powerful (king),—the son of Malikibharāma, Mahamandaśāhu, reaches (his) house in despair (and) reduced (*manda*) in lustre (*maha*), and thus daily makes (his) name significant." The Arabic and Persian originals of the two names Malikibharāma and Mahamandaśāhu are Malik Ibrāhīm and Muḥammad Shāh. Both of them were kings of Golkonda. Muḥammad Shāh, the son of Ibrāhīm Shāh, reigned from A.D. 1581-1611 and "kept up constant warfare with the princes of Vijayanagara."<sup>7</sup>

Veṅkaṭa I. claims to have ruled over the country of Karpāṭa (l. 107). He also bore the title *Urigōla-suratrāṇa* (l. 86), 'the Sultān of Orāṅgal (P),'<sup>8</sup> His surnames *Chāḷikkā-chakravartin* (l. 92 f.), *Kalyāṇapur-ādhipa* (l. 91 f.) and *Vēṅga-Tribhuvanīmalla* (l. 85) are reminiscences of the Western and Eastern Chālukyas. He even boasts to have had as vassals the Raṭṭas and Magadhas (l. 91), the Kāmbhōja, Bhōja, Kāḷiṅga and Karahāṭa kings (l. 104), and to have defeated the king of Oḍḍiya (l. 95), i.e. Orissa.

The date of the present grant (v. 41 f.) was the twelfth *tīthi* of the bright fortnight of the month Vaiśākha in the Śaka year reckoned by the powers, the eyes, the arrows and the moon (i.e. 1523), which was the cyclic year *Plava* (i.e. A.D. 1601-2). The grant was made in the presence of the god Veṅkaṭeśa (v. 42), i.e. at Tirupavai<sup>9</sup> in the Chandraḡiri tāluka of the North Arcot district. The donee was Tiruvēṅgaḷanāthārya (v. 48), the son of Anantabhaṭṭa of Urputūr and grandson of Sūryadēvāryabhaṭṭa (v. 47). He was conversant with the eighteen *Purāṇas* (vv. 45 and 48) and belonged to the Śrīvatsa *gōtra*, the *Āpastamba-sūtra* and the *Yajuh-śākhā* (v. 43).

The object of the grant was the village of Viḷāpāka, surnamed Jvaraharlingasamudra (v. 52), which belonged to the Paḍaviḍu-mahārājya, the Paḷuvūr-kōṭṭaka, the Arugunna-

<sup>1</sup> Above, Vol. III. p. 148, and Vol. IV. p. 2.

<sup>2</sup> See Mr. Kittel's *Kannada-English Dictionary*, p. 790.

<sup>3</sup> Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, informs me that the *Madras Manual of Administration*, Vol. III. p. 765, mentions a place named Aravēḍu, 16 miles W.S.W. from Rāyachōṭi in the Cuddapah district.

<sup>4</sup> This is the Telugu original of the Anglo-Indian name 'Kurnool'; compare the *Manual of the Kurnool District*, p. 1.

<sup>5</sup> See above, Vol. III. p. 237.

<sup>6</sup> Nos 11-14 of the Table facing p. 238 of Vol. III. above.

<sup>7</sup> See Mr. Sewell's *Lists of Antiquities*, Vol. II. p. 167 f. Sapāda or Sapāta, the opponent of Rāma I. (see above, Vol. III. p. 238), has been ingeniously identified by Mr. K. Venkatakrishnayya, Clerk of the Madras Law College, with Yūṁf 'Ādil Shāh of Bijāpur (A.D. 1489-1511).

<sup>8</sup> Compare above, Vol. III. p. 83, note 2.

<sup>9</sup> The same locality is referred to by the names Vṛishāśāla and Veṅkaṭādri in verse 26.

Parandrāmi-simā, the Perin-Timiri-nāḍu, and the Kalavē-pattu (v. 48 f.), and which was situated on the east of Arugunna, on the south of Kūrapāḍi, on the west of Chātūr and [Sa]travāḍi, and on the north of Timiri (v. 50 f.). Most of these names are found on the *Madras Survey Map* of the Arcot taluka. Viḷāpāka is Velāppākkam (No. 15 on the map). Its surname Jvaraharlingasamndra has to be dissolved into (a) *Jvarahara*, a surname of Śiva,<sup>1</sup> (b) *liṅga*, the emblem of Śiva, and (c) *samudra*, a common ending of village names.<sup>2</sup> The western boundary of Viḷāpāka, Arugunna, is Ariṅkunṇam (No. 28 on the map); the northern boundary, Kūrapāḍi, is Kūrāmbāḍi<sup>3</sup> (No. 16); the eastern boundaries, Chātūr and [Sa]travāḍi, are Śāttūr (No. 14) and probably Śāttiravāḍi, which is mentioned as a hamlet of Velāppākkam in the printed *List of Villages and Hamlets in the Arcot Taluk*; and the southern boundary, Timiri, still bears the same name (No. 35 on the map) and is the seat of a post office at a distance of 5½ miles south of Arcot. The territorial divisions to which Viḷāpāka belonged, can also be identified. Kalavē-pattu is named after Kalavai (No. 96 on the map). Perin-Timiri-nāḍu owes its name to Timiri and is mentioned as Perun-Timiri-nāḍu in other inscriptions.<sup>4</sup> Arugunna-Parandrāmi-simā<sup>5</sup> is derived from Ariṅkunṇam, the western boundary of Viḷāpāka, and from Baradarāmi (No. 71 on the map). Paḷuvūr-kōttaka is the same as Paḍuvūr-kōttam, on the extent of which see above, pp. 138 and 180. Paḍaviḍu-mahārājya is a well-known division of the Vijayanagara kingdom.<sup>6</sup>

The grant was made by Venkaṭa I. at the request of a subordinate prince, as stated in verses 57-61:—“With a libation of water (poured) over gold, the glorious king Vira-Venkaṭapati-Mahārāja joyfully granted (the village), sanctioning the request of the glorious prince Liṅga, who was the renowned son of prince Bomma of Vēlūru; who was the victorious grandson of prince Virappa-Nāyaka; who was ever devoted (?) to the shrine of Vira at Śrī-Nellaṭūru;<sup>7</sup> who resembled the sun (in conferring) prosperity on the lotus group—the hearts of scholars; who terrified the mind of prince Ballālarāja; who was engaged in establishing *Mahādēvas* (i.e. *liṅgas* of Śiva) and *Mahidēvas* (i.e. Brāhmaṇas); who was the foremost of those who assert the priority of Śiva; whose pride were the works (relating to) Śiva; who was full of splendour; (and) who, as the moon from the ocean, (rose) from the renowned Anukūla *gōtra*.” Liṅga’s father Vēlūri-Bomma, i.e. Bomma of Vēlūru, is identical with Śiṅṅa-Bommu-Nāyaka of Vēlūr, whose inscriptions are dated in Śaka-Saṁvat 1471 and 1488,<sup>8</sup> and with Chinna-Bomma, the son of China-Vira, father of Liṅgama-Nāyaka and patron of Appayadikshita.<sup>9</sup> A comparison of verses 57-61 of the Viḷāpāka grant with the colophons of Appayadikshita’s *Sivāddityamanidīpikā*<sup>10</sup> shows that Liṅga or Liṅgama-Nāyaka inherited his *birudas* from his father Bomma. As we know now that Appayadikshita lived at the court of Śiṅṅa-Bommu-Nāyaka of Vēlūr, who was a subordinate of the Vijayanagara king Tirumala I.,<sup>11</sup> and that Bomma’s son, Liṅga, was a contemporary of Venkaṭa I. in Śaka-Saṁvat 1523, it follows that the Venkaṭapati with whose support Appayadikshita composed the *Kuvalāyanda*,<sup>12</sup> must be Venkaṭa I. of Vijayanagara.

<sup>1</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>2</sup> Above, Vol. III. p. 225, note 5, and Vol. IV. p. 223, note 4.

<sup>3</sup> See above, p. 138.

<sup>4</sup> See above, p. 138 and note 7.

<sup>5</sup> Compare *Parandrāmi-pattu* in the Koṇḍyāta grant, *Ind. Ant.* Vol. XIII. p. 132. The village of Koṇḍyāta is found as Koṇḍyāttam near Paṭṭu (No. 94) on the *Gudiyaḍam Taluk Map*. As required by the description given in the grant, the western boundary of the village is Gūḍanagaram (No. 99); the northern boundary, the Kauḍiṇyanadī; the eastern boundary, Chittātūru (No. 92); and the southern boundary, Veṭṭuvāḍam (No. 61 on the *Vellore Taluk Map*).

<sup>6</sup> See above, Vol. III. p. 149 and note 8.

<sup>7</sup> Compare *Nellāri-Vira-kāṣṭhaka-malla* in my *Second Report on Sanskrit MSS.* p. 100.

<sup>8</sup> *South-Indian Inscriptions*, Vol. I. p. 69 f. and p. 84.

<sup>9</sup> See my *Second Report on Sanskrit MSS.* p. xiii.

<sup>10</sup> See the extracts on p. 100 of the same Report.

<sup>11</sup> *South-Indian Inscriptions*, Vol. I. p. 69.

<sup>12</sup> Dr. Aufrecht’s *Oxford Catalogue*, p. 213a.



## Second Plate; First Side.

- 23 शंकराकुलमहीभृतः कन्यका । जयंतममर-  
 24 प्रभोरपि शचीव बुक्काधिपाशृत<sup>1</sup> (i) जगति बल्लमाल-  
 25 भत रामराजं सुतं । [८\*] सहस्रैस्सप्तत्या सहितमपि य[:\*] सिं-  
 26 धुजनुषां सपादस्थानीकं सुमिति<sup>2</sup> भुजशौर्येण<sup>3</sup> मह[त]। [1\*]  
 27 विजित्यादत्तेष्मादवनिगिरिदुर्गं विभुतया विधूतैः कास-  
 28 प्योडयमपि विद्राव्य सहसा । [१०\*] कंदनवोलिदुर्गमुखं कंदऊद-  
 29 भ्युदयो बाहुबलेन यो बहुतरेण विजित्य हरेः । संविहित-  
 30 स्य तत्र चरणांबुषु भक्ततया आतिभिरर्पितं सुधयति स्म  
 31 निषेव्य विषं । [११\*] श्रीरामराजचित्तिपस्य तस्य चिंतामणेरथि-  
 32 कदंबकानां । लक्ष्मीरिवांभोरुहलोचनस्य लकांबिकामुष्य  
 33 महिष्यलासीत् । [१२\*] तस्याधिकैस्सप्तमभवस्तनस्तपोभि[:\*]<sup>4</sup> श्रीरंग-  
 34 राजनृपति[:\*] शशिवंशदीपः । आसन् समुल्लसति धामनि  
 35 यस्य चित्रं नेत्राणि वैरिसुदृशां च निरंजनानी<sup>5</sup> । [१३\*] सतीं ति-  
 36 रुमलांबिकां चरितलीलयाहंतौप्रथमपि तितित्तया  
 37 वसुमतीयशो रुदतीं । हिमां[शु]रिव रोहिणीं हृदयहारि-  
 38 णीं सद्गुणैरमोदत सधर्मिणी[म]यमवाप्य वीराग्रणीः । [१४\*]  
 39 रचितनयविचारं रामराजं च धीरं वरतिरुमलरायं  
 40 वेंकटाद्रिचित्तीशं । अजनयत स येतानानुपूर्व्यां कुमार-  
 41 निह तिरुमलदेव्यामेव राजा महौजाः<sup>7</sup> । [१५\*] सकलभुवनकंट-  
 42 कानरातीन् समिति निहत्य स रामराजवीरः । भरत-  
 43 मनुभगीरथादिराजप्रद्युतयशः प्रशशास चक्रमुव्याः<sup>8</sup> । [१६\*]

## Second Plate; Second Side.

- 44 [व्य]राजत श्रीवरवेंकटाद्रिराज[:\*] चित्तौ लक्षणचारु-  
 45 [मू]र्तिः । आघो[ष]दूरीकृतमेघनादः कुर्वन् सुमित्राशय-  
 46 हर्षपीषं । [१७\*] त्रिषु श्रीरंगस्मापरिभृडकुमारेष्वधिरण<sup>10</sup> वि-  
 47 जित्यारिष्ठापान्<sup>11</sup> तिरुमलमहारायनृपतिः । महौजा[:\*]  
 48 सांभ्राज्ये सुमतिरभिषिक्तो निरुपमे प्रशास्तुवी<sup>12</sup> सर्वामपि

<sup>1</sup> Read °पाशृतं.<sup>4</sup> Read °भवत्तनयस्तपोभिः.

Read महौजाः.

<sup>16</sup> Read परिभृड.<sup>2</sup> Read समिति.<sup>3</sup> Read °नामि.<sup>8</sup> Read °सुव्याः.<sup>11</sup> Read °पांशिर°.<sup>3</sup> Read शौर्येण.<sup>6</sup> Read एता°.<sup>9</sup> Read व्या.<sup>12</sup> Read प्रशास्तुवी.

- 49 तिसृषु<sup>1</sup> मूर्तिष्विव हरिः । [१८\*] <sup>2</sup>यशस्विनामयसरसा<sup>3</sup> यस्य पट्टा-  
 50 भिषेके सति पार्थिवेदोः । दानांबुपूरैरभिषिच्यमाना देवी-  
 51 पदं भूमिरियं दधाति । [१९\*] अनंतरं तत्तनय[ः\*] प्रती[त]श्चका-  
 52 स्ति हस्तापजितद्युशाखी । श्रीवेङ्गळांवाचिरपुंस्वरसि[ः\*]<sup>4</sup> श्री-  
 53 रंगराय[ः\*] श्रितभागधेयः । [२०\*] यथाविधि <sup>5</sup>महीसुरात्तमत्त-  
 54 ताभिषेकीत्सवे <sup>6</sup>यदीयकरवारिदे कनकवृष्टिदे सर्व-  
 55 तः । यशोमयतरंगिणी दशदिगंतरे जृम्भते सतां प्र-  
 56 शमितोभवत्कृपणतोरुदावानलः । [२१\*] विह[त्\*]वाणपराय-  
 57 णस्तदनुज[ः\*] श्रीवेङ्गळांवापुरापुण्योत्कर्षफलोदय-  
 58 स्तिरुमलश्रीदेवरायात्मभूः । संतानदृरिव<sup>7</sup> स्तितस्तु-  
 59 रगिरौ साम्राज्यशिंहासने<sup>8</sup> (i) सर्वां शास्ति नयेन  
 60 वेकटपतिश्रीदेवराय[ः\*] क्षमां । [२२\*] यथा रघु[कु\*]लीद-  
 61 ह[ः\*] स्वयमरुंधतीजानिना स्वगोत्रगुरुणा सुधी-  
 62 तिलकतातयार्थेण यः । यथाविधि यशस्विना<sup>9</sup>  
 63 विरचिताभिषेक[ः\*] क्षण[१\*]दिभिद्य यवनाशरान्

*Third Plate ; First Side.*

- 64 विजयते प्रशासन्मही[म्\*] । [२३\*] श्रीवेङ्कटांवा व-  
 65 रराघवांवा (i) पेदोपमांवापि च कृष्णमांवा [१\*]  
 66 कौंडांशिका देव्य इमा भजंते शक्तिचर्दनी-<sup>10</sup>  
 67 तिदया यथा<sup>11</sup> इयं । [२४\*] यस्यातिप्रथितौजसी र-  
 68 णमुखे सेनाभटैरुद्धटैस्त्राटोपाहृतसैधव-  
 69 [दि]पघटाशस्त्रातपत्रादिमः । निर्विषो मलि-  
 70 कीभरा[म]तनुभूत्संप्रा[प्य\*]<sup>12</sup> गेहं [म]हैर्मदस्त्रन्  
 71 महमंदशादुरयते <sup>13</sup>शार्थाभिधा[म]न्वहं । [२५\*]  
 72 <sup>14</sup>यस्मिन्नंगधनिर्विशेषमखिलासुर्वी भुजे  
 73 विभ्रति प्रीताः पद्मगमंडलाधिपकुलक्षी-  
 74 णीभृता निर्भराः । यस्यै भूवल्लयैकदूर्वहृक-<sup>15</sup>

<sup>1</sup> Read तिसृषु.

<sup>2</sup> Read यशस्विना°.

<sup>3</sup> Read °सरसा.

<sup>4</sup> Read इशि°.

<sup>5</sup> Read महीसुरीत्तम.

<sup>6</sup> Read यदीय.

<sup>7</sup> Read °दृरिव स्थितः.

<sup>8</sup> Read शिंहासने.

<sup>9</sup> Read यशस्विना.

<sup>10</sup> Read चयी.

<sup>11</sup> Read यद्येमम्.

<sup>12</sup> Read °मः सं°.

<sup>13</sup> Read साक्षा°.

<sup>14</sup> Read यस्मिन्नङ्गद°.

<sup>15</sup> Read धूर्वहृ.

- 75 लामाशंसमानास्त्रदा सेवन्ते वृषशङ्कता-<sup>1</sup>  
 76 मधिगता[:\*] श्रीवेक[ट]ाद्रीश्वरं । [२६\*] वाराशिगांभी-  
 77 र्यविशेषधुर्यश्रीराशिदुर्गेकविभा[ऊ]वर्यः<sup>2</sup> । प-  
 78 राष्ट्रदिशायमनःप्रकामभयंकरः शार्ङ्गध[र]i-  
 79 तरंगः । [२७\*] हृतरिपुरनिमेषानीकहो याचकानां  
 80 ह्रीसबिरुदरगंडो रायराहुत्तमिंडः । महि-  
 81 तचरितधन्यो मंनियान् सामुलादि- (i) प्रकटि-  
 82 तबिरुदश्रीः पाटितारातिलोकः । [२८\*] सार[वी]र-  
 83 रमया समुल्लसन् आरवोटिपुरहारना-

*Third Plate ; Second Side.*

- 84 यकः । कुंडलीश्वरमहाभुज[:\*] अयन् मंडली-  
 85 कधरणीवराहतां । [२९\*] वेंगत्रिभुवनीमल्ल[:\*] सं-  
 86 ख्यचित्तिकलार्जुनः । उरिगोलसुरत्राणो हरिगो-  
 87 चरमानसः । [३०\*] रात्रां वरो रणमुखरामभद्र इति  
 88 श्रुतः<sup>3</sup> । वर्णितभिरुदो<sup>4</sup> नानावर्नश्रीमंडलीकगं[ड]  
 89 इति ।<sup>7</sup> [३१\*] आत्रेयगोत्रजानामग्रसरो भूभुजासु-  
 90 दारयशाः । अतिबिरुदतुरगधट्टो मतिगुरुरा-  
 91 रट्टमगधमान्यपदः । [३२\*] शल्यारिनीतिशाली क-  
 92 ल्याणपुराधिपः कलाचतुरः । चाळिकचक्रव-  
 93 र्ती माणिक[म]हाकिरीटमहनीयः । [३३\*] एबिरुदरा-  
 94 यराहुत[वे]स्त्रिकभुजंगबिरुदभरितश्रीः<sup>8</sup> । रम्य-  
 95 तरकीर्ति<sup>9</sup> ओडिडयरायदिशापट्टबिरुद[घो]षेण । [३४\*]  
 96 <sup>10</sup>ओषधिपत्युपमाइतगंडस्तो[ष\*]णरूपजितासम-  
 97 कांडः । <sup>11</sup>भाषगेतप्पुवरायरगंडः पोषणनिर्भर-  
 98 भूनवखंडः । [३५\*] राजाधिराजबिरुदो राजराजसम[i]-  
 99 [हि]तिः । मूराराय[र]गंडांको मेरुलंघियशोभरः [i] [३६\*]  
 100 परदारिषु विमुखः (i) पररायभयंकरः । शिष्ट-  
 101 संरक्षणपरो दुष्टशार्ङ्गलमर्दनः । अरीभगंड-

<sup>1</sup> Read 'सेवता'.

<sup>2</sup> Read 'श्रीराशि'.

<sup>3</sup> Read 'श्रुतः'.

<sup>4</sup> Read 'सन्नार'.

<sup>5</sup> Read 'श्रुतः'.

<sup>6</sup> Read 'वर्णितभिरुदो नानावर्ण'.

This verse consists of half a *śloka* and half an *dryd*.

<sup>7</sup> Read 'वैश्वेक'.

Read 'कीर्तिरीडव'.

<sup>10</sup> Read 'नायित'.

<sup>11</sup> Read 'भाषेने'.



- 102 मेरुंडो हरिभक्तिसुधा[नि]धिः । [३७\*] इत्यादिविरुदै[र्व]-  
 103 दितत्या नित्यमभिष्टुतः । जय जीवेति वादिन्या

*Fourth Plate ; First Side.*

- 104 जनितांजलिबंधया । [३८\*] कांभोजभोजकाङ्गिकरहाटादि-  
 105 पार्थिवैः । प्रतीहारपदं प्राप्तेः प्रस्तुतस्तुतिघोषणः । [३९\*] सीयं नी-  
 106 तिजितादिभूषिततति[\*] सुत्रामशाखी सुधीसार्थानां भुजतेज-  
 107 सा स्ववश्यन् 'कर्नाटसिंहासनं । आ सेतोरपि चाहिमा[द्रि] वि-  
 108 मतान् सङ्ख्य' शासनमुदा (i) सर्वोर्वी' प्रचकास्ति वेंकटपति-  
 109 श्रीदेवरायाग्रणीः । [४०\*] शक्तिनेत्रकळ्वेंदुगणिते शकवत्सरे ।  
 110 [३]वसंवत्सरे पुण्ये माशि' वैशाखनामनि । [४१\*] पक्षे [व]-  
 111 ऋक्षे पुण्यर्त्ते पुण्यायां 'द्वादसीतिथौ । श्रीवेंकटेशपा-  
 112 दाक्षसंनिधौ श्रेयसां निधौ । [४२\*] 'श्रीमत्श्रीवस[ञ]गोत्रा-  
 113 य वरापस्तंबसूत्रिणे । यशस्विने यजुश्शाखाध्यायिनेभी-  
 114 ष्टदाइने<sup>१</sup> । [४३\*] यजनादिमष्टकर्मभजनात्पावनात्मने । नि-  
 115 त्यनैमित्तिकाचारनिर्मलस्त्रांतवृत्तये । [४४\*] मृष्टाक्षदानसं-  
 116 'तुष्टशिष्टाचारद्विजन्मने । अष्टादशपुराणार्थद्वष्टाश-  
 117 यसरोरुहे । [४५\*] अवताराय वा[ल्मी]किरंशाय च बृहत्स-<sup>२</sup>  
 118 ते[\*] । राजन्यास्थानरत्नाय रक्षिताशेषबंधवे । [४६\*] सूर्यदेवा-  
 119 [र्य]भट्टस्य पौत्रायामित[तेजसे]<sup>३</sup> । उपटूरनंतभट्टपुत्रा-  
 120 <sup>१०</sup>य्यातियशस्विने । [४७\*] तिरुवेङ्गळनाथार्यपौराणीकविप-<sup>११</sup>  
 121 स्थिते । पडवीडुमहाराज्ये पळुवूर्कोट्टके स्थितं । [४८\*] [अ]रग-<sup>१२</sup>  
 122 [क्षपरं]दागिसीमालक्ष्मीविभूषणं । पेरितिमिरिना-

*Fourth Plate ; Second Side.*

- 123 दुस्थं (i) कलवेपत्तुशोभितं । [४९\*] अरुगुन्नमहाग्रामप्रा-  
 124 चीभागमुपाश्रितं । संप्रोक्षसत्कूरपाडिदक्षिणस्यां<sup>१३</sup>  
 125 दिसि<sup>१४</sup> स्थितं । [५०\*] <sup>१५</sup>श्रीचातु[र]तत्रवाद्योस्तु पश्चिमा[ग्रामुपाश्रितं] [१\*]

<sup>१</sup> Read कर्णाट.

<sup>२</sup> Read सङ्ख्य.

<sup>३</sup> Read माशि.

<sup>४</sup> Read द्वादशी.

<sup>५</sup> Read श्रीमच्छ्रीवत्स.

<sup>६</sup> Read दायिने.

<sup>७</sup> Read °तुष्ट.

<sup>८</sup> Read बृहत्सतेः.

<sup>९</sup> तेजसे appears to be corrected from कर्षिने ; compare below, line 138.

<sup>१०</sup> Read °याति°.

<sup>११</sup> Read पौराणिक.

<sup>१२</sup> Read अरुगुन्नपरंद्राक्षि.

<sup>१३</sup> Read °पाडिदक्षिणस्यां.

<sup>१४</sup> Read दिशि.

<sup>१५</sup> The fourth syllable is indistinct and may be meant for *rru*, *rpu*, *rshu* or *rnu* ; read श्रीचातुर्वच°.

126. तिमिरिग्रामराजस्य कौबेरी<sup>1</sup> दिशमाशृत<sup>2</sup> । [५१\*] ज्वरहर्त्ति-  
 127 गसमुद्र(य)प्रतिनामसमन्वितं । विष्ठापाकाख्यसुग्रा[मं]  
 128 शोभितं शोभनैर्गुणैः । [५२\*] सर्वमान्यं चतु[:\*]सीमासहितं च सम-  
 129 तंतः<sup>3</sup> । निर्धनिक्षेपपाषाणसिद्धसाध्यजलान्वितं [॥ ५३\*] अक्षिष्य[त\*]-  
 130 गामिसयुक्तं<sup>4</sup> येकभोज्यं सभुक्<sup>5</sup> । वापीकूपतटाकैश्च क-  
 131 चारामैश्च<sup>6</sup> संयुतं । [५४\*] पुत्रपौत्रादिभिर्भोज्यं क्रमादाचंद्रतारकं ।  
 132 दानाधमनविक्रीतियोग्यं विनिमयोद्धितं<sup>7</sup> । [५५\*] परीतः प्रयते<sup>8</sup> स्त्रि-  
 133 ग्वैः पुरोहितपुरोगमैः । विविधैर्विबुधै[:\*] <sup>9</sup>श्रीथपथिकैरधिकै-  
 134 र्गिरा । [५६\*] <sup>10</sup>[स्थातानुकूलगोत्राब्धिसुधांशोर्महसां प्रभोः । शिवा]-  
 135 [दिवादिमूर्धन्यसिवश]स्त्राभिमानिनः<sup>11</sup> । [५७\*] महादेवमहीदे[वप्र]-  
 136 <sup>12</sup>तिष्ठानिरतस्य ह । बल्लाळरायभूपालमनोभीतिप्रदाइनः<sup>13</sup> । [५८\*] विहज-<sup>14</sup>  
 137 <sup>15</sup>नहृदांभोजकुलाभ्युदयभास्ततः । <sup>16</sup>अनेल्लटुरिवीराख्यचेत्रस्थान-  
 138 वतस्सदा । [५९\*] वीरप्पनायकस्त्रापपौत्रस्यामित्रकर्षिनः<sup>17</sup> । वेलूरिवो-  
 139 मन्त्रपतेः (i) पुत्रस्यातियशस्विनः [॥ ६०\*] श्रीमतो लिंगभूपाल<sup>18</sup> विघ्नमिमु-  
 140 पालयन् । श्री[वी]रवै[क\*]टपतिमहारायमहीपतिः । सहिरंस्थपयोधा-  
 141 रापूर्वकं दत्तवान्मुदा ॥ [६१\*] विद्वान् वेंगळभट्टाख्यः (i) रामयाभिध-  
 स्त्रिणे । स-  
 142 भापतिवरायास्मै शिल्पिने कामया[य] च । [६२\*] दत्तवान् भागमेकं  
 तत्<sup>19</sup> भोगाष्ट-  
 143 कसमन्वितं । <sup>20</sup>शासनो[ख्ये]खनद्रव्यनिमित्ताय [ह]योरपि ॥ [६३\*]

*Fifth Plate.*

- 144 श्रीवेंकटपतिरायचित्तिपतिवर्यस्य कीर्तिधुर्य-  
 145 स्य(र) । शासनमिदं सुधीजनकुवलयचंद्रस्य भूमहं-  
 146 द्रस्य । [६४\*] वेंकटपतिरायगिरा सरसमभाषीत्सभापतेः  
 147 पौत्रः । कामकोटिसुतो रामकवि[:\*] शासनवांस्त्रयं <sup>21</sup>[६५\*] श्री-  
 148 वेंकटपतिरायस्त्रापतिदेशेन कामयाचार्यः । गण-

<sup>1</sup> Read कौबेरौ.

<sup>4</sup> Read संयुक्तमेकं.

<sup>7</sup> Read योचितम्.

<sup>10</sup> The bracketed passage in l. 134 f. is engraved on an erasure.

<sup>11</sup> Read शिवशास्त्रां.

<sup>14</sup> Read विहज.

<sup>17</sup> Read कर्षिणः.

<sup>20</sup> Read नोल्लेखन.

<sup>5</sup> Read भोजितम्.

<sup>6</sup> Read सभुक्चम्.

<sup>8</sup> Read प्रयतेः.

<sup>12</sup> Read तिष्ठा.

<sup>13</sup> Read हृदभोज.

<sup>16</sup> Read भूपस.

<sup>21</sup> Compare p. 275, note 7.

<sup>3</sup> Read समन्ततः.

<sup>6</sup> Read कक्षारामेश संयुक्तम्.

<sup>9</sup> Read श्रीत.

<sup>18</sup> Read दायिनः.

<sup>16</sup> Read टूरि.

<sup>19</sup> Read तु (?).

- 149 पयतनय[:\*] शा[स\*]नमलिखदि<sup>1</sup> वीरणानुजस्तामं । [६६\*] दानपा-  
 150 लनयोर्मध्ये <sup>2</sup>दाना[अ]योनुपालनं [।\*] दाना[त्\*] स्वर्गमवाप्नोति  
 151 पालनादच्युतं<sup>3</sup> पदं । [६७\*] स्वदत्ता[द\*]द्विगुणं पुण्यं परदत्तानुपा-  
 152 लनं । पर[द\*]त्तापहारेण स्वदत्तं निष्फलं भवेत् । [६८\*] स्वदत्तां  
 153 परदत्तां वा यो हरेत् वसुंधरां । षष्टिं वर्षसहस्राणि<sup>4</sup>  
 154 विष्ठायां जा[य]ते क्रिमिः । [६९\*] ऐकैव<sup>5</sup> भगिनी लोके सर्वे[षा\*]मेव  
 भूभु-  
 155 जां । न भोज्या न करयाद्या विप्रदत्ता वसुंधरा । [७०\*] सामान्यो-  
 [यं]  
 156 धर्मसेतुं<sup>6</sup> नृपाणां काले काले पालनीयो भवद्भिः [।\*] सर्वानितां<sup>7</sup>  
 157 [भ]ाविनः पा[रिर्वे]द्रान् [भू]यो [भूयो\*] याचते राम-  
 158 चंद्रः ॥ [७१\*]  
 159 श्रीर्विकटेश<sup>8</sup> [॥\*]

No. 40.— KARHAD PLATES OF KRISHNA III.;  
 SAKA-SAMVAT 880.

By R. G. BHANDARKAR, M.A., Ph.D., C.I.E.

These copper plates were found at Karhād in the Satara district while the foundations of an old and dilapidated house were being dug out, and were put into my hands by Mr. Hari Narayan Apte, the present manager of the Ānandāśrama in Poona. They are three in number, and each is 13½ inches long and 9 inches broad. The first and the third plates are engraved on one side, and the second on both. The letters are well-formed and legible throughout, except in one place where an original mistake has been corrected by something else being engraved in its place (line 21).

The inscription on the plates records the grant of the village of Kaṅkēm (ll. 62 and 65), situated in the district of Karahāṭa and belonging to the Kalli group of twelve (l. 61 f.), by Kṛṣṇarāja (v. 24), who was also called Akālavarsha and Vallabha (l. 55), and who was Kṛṣṇa III. of the Rāshṭrakūṭa family. The grantee was Gaganasīva (ll. 61 and 65), who was versed in all the Śivasiddhāntas. He was the pupil of Īśānasīva of Karahāṭa (l. 59 f.),—the modern Karhād;— and the grant was made for the maintenance of the ascetics that lived at the place (l. 61).

The date of the grant was Wednesday, the thirteenth *tithi* of the dark fortnight of Phālguna of the cyclic year Kālayukta, the Śaka year being 880 *past* (l. 56 f.). Professor Kielhorn has favoured the Editor with the following remarks on this date:—“Śaka-Samvat 880 expired by the southern luni-solar system *was* Kālayukta, and the equivalent of the date is

<sup>1</sup> Read 'लिखदिदं.

<sup>4</sup> Read सहस्राणि.

<sup>7</sup> Read 'नेतान.

<sup>2</sup> Read दानाच्छेयो.

<sup>5</sup> Read ऐकैव.

<sup>8</sup> This word is engraved in large Telugu characters.

<sup>3</sup> Read 'दच्युतं.

<sup>6</sup> Read 'सितुर्गपाचां.

Wednesday, 9th March A.D. 959, when the 13th *tithi* of the dark half of the *amānta* *Phālguna* commenced 2 h. 33 m. after mean sunrise. The reason why the *tithi* has been joined here with the day on which it commenced, very probably is this, that the *nakshatra* on that day (*viz.* on the Wednesday) was *Śatabhishaj*; for, the conjunction of the 13th *tithi* of the dark half of the *pūrṇimānta* *Chaitra* or *amānta* *Phālguna* with the *nakshatra* *Śatabhishaj*—a conjunction at which the *tithi* is called *Vāruṇī*—is very auspicious,<sup>1</sup> so that donations *etc.* made on such an occasion, are as meritorious as those made at an eclipse *etc.*"

The account of the different princes of the family is given word for word in the same verses as those occurring in the plates found at *Dêôli* near *Wardhâ* which have been published by me in Vol. XVIII. of the *Journal of the Bombay Branch of the Royal Asiatic Society*; and consequently the present grant, issued, as it was, eighteen years after the other, confirms the important statements contained in the latter, which have enabled us to clear all the existing difficulties in the genealogy and history of the family. There is, however, some additional information given in this grant. In the introduction, instead of the words *Sātyaki-vargabhājāḥ*, we have in the *Karhād* plates (v. 6) *tuṅga-yasaḥ-prabhāvāḥ*. Still the reading of the *Dêôli* plates is not a mistake, and the family was regarded as belonging to the *Sātyaki* branch of the *Yādava* race, as we have a statement to that effect in the *Navasârî* grants, also edited by me. But the varied reading of the present grant enables me to make out that the *Râshṭra-kûṭas* sprang from a family that was known by the name of *Tuṅga*. Hence it is that so many of the princes have their names ending in that word. *Krishna* I. was called *Śubhatuṅga*; *Gôvinda* III., *Jagattuṅga*; and *Śarva* or *Amôghavarsha*, *Nripatuṅga*. Then in the description of *Dantidurga* we have one verse more than in the *Dêôli* plates, in which his having wrested the supreme sovereignty for his own family from the *Chālukyas* is mentioned distinctly (v. 9). There is also an additional verse about *Nripatuṅga* or *Amôghavarsha*, who therein is represented, as in the *Navasârî* grants, to have "burnt" or destroyed the *Chālukya* race (v. 14). In the account of *Amôghavarsha*, the *Baddiga* of the *Khârêpâṭaṇ* grant, the father of *Krishna* III., we have two additional verses (22 and 23) descriptive of his virtues.

The account in the *Dêôli* plates ends with the coronation of *Krishna* III.; and all that he is therein represented to have done, he did while he was a *Kumâra*, or crown-prince, and *janak-âjñâ-vatsa*, *i.e.* acting under his father's orders, or subordinate to him. In the present grant there is one verse more about him in this part, in which he is represented to have conquered *Sahasrârjuna*, who was an elderly relative of his mother and his wife (v. 25). *Sahasrârjuna* is the mythical hero to whom the *Kalachuri* rulers of *Chêdi* traced their descent, and who, in the story in the *Mahābhārata*, is represented to have killed *Jamadagni*, the father of *Parasurâma*, and in revenge to have had his thousand arms cut off by the latter. Very likely, the rulers of *Chêdi* generally, or some of them at least particularly, were called by the name of *Sahasrârjuna* after their mythical ancestor, and the name *Arjuna* does occur in the list of the princes belonging to that family. The *Sahasrârjuna*, therefore, conquered by our *Krishna*, must have been a ruler of *Chêdi* or must have belonged to that family. And it is also likely that he was a relative of his mother and his wife. For *Amôghavarsha*, the father of *Krishna*, is in the *Karḍâ* plates represented to have married *Kandakadêvi*, the daughter of *Yuvârâja*, who must have been the same as the fourth prince in the list given by Professor *Kielhorn*;<sup>2</sup> and it appears that *Krishna* himself married a lady from the same family. Who the particular prince conquered by *Krishna* III. was, it is difficult to say. The name *Arjuna* or

<sup>1</sup> "A still more auspicious conjunction is that of the same *tithi* with a Saturday and *Śatabhishaj*; and an even more auspicious conjunction is that of the same *tithi* with Saturday, *Śatabhishaj*, and the *Subhayôga*. In the former case the *tithi* is called *Mahādruṇī*, and in the latter *Mahāmahādruṇī*."

<sup>2</sup> *Ep. Ind.* Vol. II. p. 304.

Sahasrârjuna does not occur in Professor Kielhorn's list. But many other names of the Kalachuri princes related to the Râshtrakûṭas also do not occur therein. The following is a list of those princes :—

1. Kôkkala, whose daughter was married to Akâlavarsha and was the mother of Jagattuṅga.
2. Raṇavigraha, his son, whose daughter Lakshmi was married to Jagattuṅga and who was his maternal uncle.
3. Arjuna, the eldest son of Kôkkala and therefore brother of the above.
4. Aṅgaṇadêva, his son, whose daughter Vijâmbâ was married to Indra-Nityavarsha.
5. Yuvarâja, whose daughter Kandakadêvi was the wife, or one of the wives, of Amôghavarsha-Baddiga according to the Kardâ plates.
6. Sahasrârjuna or Arjuna, the prince mentioned in the present grant as having been conquered by Kṛishṇa III.

Of these, the names Raṇavigraha, Arjuna and Aṅgaṇadêva do not occur in Professor Kielhorn's list. Perhaps they were collaterals and not ruling princes. But that there was a ruling prince of Chêdi of the name of Raṇavigraha, is shown by the following verse occurring in Jahlaṇa's *Sûktimuktâvali*, attributed to Râjasêkhara :—

नदीनां मेकलसुता नृपाणां रषविग्रहः । कवीनां च सुरानन्दवेदिमखलमखनम् ॥

"Of rivers the Mēkalasutâ (i.e. Narmadâ), of kings Raṇavigraha, and of poets Sūrânanda, are the ornaments of the country of Chêdi." Jagattuṅga's maternal uncle and father-in-law is called Śaṁkaragaṇa in the Kardâ plates; but that is probably a mistake. The name Śaṁkaragaṇa does occur in Professor Kielhorn's list down below; but he was not the son of Kôkkala and consequently could not be the father-in-law of Jagattuṅga. Where to place these three princes, therefore, in the Chêdi list, must be left to future researches.

After the account of Kṛishṇa's coronation, there are in the Karhâḍ plates two verses more about the reigning monarch, in which we are told that he deposed some of his chiefs from their places and raised others to the dignity, separated some from each other and united others (v. 34); that, with the intention of conquering the south, he exterminated the Chôla race and placed its country under his own dependents, and that, having made the Chêranma, the Pândya and the Simhala his tributaries, he erected a triumphal column at Râmêśvara (v. 35). The statement about the conquest of the Chôlas and the annexation of their territory is confirmed by two inscriptions found at Tirukkalukkuṅgam in the Chingleput district of the Madras Presidency and edited and translated by Mr. Venkayya.<sup>1</sup> These inscriptions are dated in the seventeenth and nineteenth years of Kaṇṇaradêva, and he is there spoken of as the conqueror of Kachchi (or Kâñchîpura) and Tañjai (identified with Tañjâpura or Tañjâvûr, i.e. Tanjore). This last was the capital of the Chôla princes. Another inscription at Vellore is dated in the twenty-sixth year of his reign,<sup>2</sup> and there are two more in South Arcot. Kaṇṇaradêva is evidently Kṛishṇadêva; since Kannara we do find as an ordinary way of pronouncing Kṛishṇa. Kṛishṇa of the Yâdava dynasty is in several inscriptions called Kanhara or Kanhâra. The very fact that so many inscriptions in the country governed by the Chôlas and the Pallavas are dated in Kṛishṇa's reign, shows that the country formed part of the territory ruled over by him. As stated by me in the paper on the Dêoli plates, Bûtnga or Bûtayya, the same as the Bhûtârya of our grants, whom Kṛishṇa had raised to the throne of the Gaṅga kingdom, is represented in an inscription at Âtakûr<sup>3</sup> to have assisted Kannaradêva in destroying Râjâditya, the Chôla prince. But the conquest of the Chôla country was effected after Śaka-Saṁvat 862, the date of the Dêoli grant, since it is not mentioned in it, and before Śaka-Saṁvat 880, the date of the Karhâḍ grant. As the destruction of Râjâditya is

<sup>1</sup> Above, Vol. III. pp. 282-85.

<sup>2</sup> Above, p. 61.

<sup>3</sup> *Ep. Ind.* Vol. II. p. 173.

alluded to in the *Ātakûr* inscription as a recent event, it must have taken place a little before Śaka 872 *current*, the date of that inscription. And the present grant affords direct evidence for Kṛishṇarāja's occupation of the Chōḷa country. For it was issued while he was encamped with his victorious army at *Mēlpāṭi* for establishing his followers in the southern provinces, for taking possession of the estates of the provincial chiefs, and for constructing temples to *Kālapriya*, *Gaṇḍamārtanda*, *Kṛishṇēśvara* and others (ll. 57 to 59). The *Mēlpāṭi* where he was encamped for settling the southern provinces, must be *Mēlpāḍi* in the *Chittūr* tāḷuka of the district of North Arcot.<sup>1</sup> Whether there are now any temples at *Mēlpāḍi* or in the vicinity corresponding to those, to construct which was another of the objects of the *Rāshṭrakūṭa* prince, must be left to be determined by those who are intimately acquainted with the country. The conquest of the *Pallava* country, however, was effected before, since we have a mention of it in the *Dēōli* plates.

The boundaries of the village granted are specified in line 63 f. There is a village of the name of *Kaṅki* some miles to the south-east of *Karhād*, which is now included in the Junior *Miraj* State. That village is, I am told, bounded on the south by another of the name of *Pandūr*, and on the west by a third called *Āḍhī*. The *Kaṅkēm* of the grant is therefore the modern *Kaṅki*; *Pēndurēm*, *Pandūr*; and *Āḍhēm*, *Āḍhī*. The river in the vicinity is, I am told, now called *Agrāṇī*; but the *Kṛishṇavēṇā*, which corresponds to the *Prākṛit* form *Kanhavannā* of the grant, is not far. Perhaps *Vannā*, the latter part of the compound, was the old name of the *Yerla*, which flows through the district, and the river meant is the *Kṛishṇā* after its confluence with the *Yerla*. There is also a village of the name of *Kallī* in the vicinity; and the twelve villages of which it was or is the chief, have now the following names:—

|                   |                     |                                 |
|-------------------|---------------------|---------------------------------|
| 1. <i>Kallī</i> . | 5. <i>Āḍhī</i> .    | 9. <i>Khaṭāv</i> .              |
| 2. <i>Kaṅkī</i> . | 6. <i>Salgar</i> .  | 10. <i>Nignūr</i> .             |
| 3. <i>Ājūra</i> . | 7. <i>Bēkōṅki</i> . | 11. <i>Pandregām</i> (Pandūr?). |
| 4. <i>Sijūr</i> . | 8. <i>Titūr</i> .   | 12. <i>Tāvēi</i> .              |

### TEXT.<sup>2</sup>

#### First Plate.

- 1 श्री<sup>3</sup> [॥\*] स जयति जगदुत्तमप्रवेशप्रथमपरः करपल्लवी मुरारेः । लसद-  
मृतपयःकलांकलस्त्रीस्तनक-  
2 लशाननलक्षसंनिवेशः<sup>4</sup> ॥ [१\*] जयति [च] <sup>5</sup>गिरिजाकपोलविम्बादधिगतपद्म-  
विचित्रित[चित]भिभित्तिः<sup>6</sup> । <sup>7</sup>तपुरविज-  
3 यिनः प्रियोपरोधावृत्तमद[न]भयदानशासनेव ॥ [२\*] श्रीमानस्ति नभस्तलै-  
कतिलकस्त्रीलोकनेत्रोत्सवी देवो  
4 मन्मथवान्धवः<sup>8</sup> कुमुदिनीनाथः सुधादीधितिः । [नि]ःशेषामरतर्पणार्पिततनु-  
प्रचीरतालङ्कते-

<sup>1</sup> Above, p. 140, and Mr. Sewall's *Lists of Antiquities*, Vol. I. p. 155.

<sup>2</sup> From the original plates.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Read लक्ष.

<sup>5</sup> Read विम्बा°.

<sup>6</sup> Read °तंस.

<sup>7</sup> Read त्रिपुर.

<sup>8</sup> Read बान्धवः.

- 5 र्यस्यांशः शिर[सा] <sup>1</sup>गुणप्रियतया नूनं धृतः शम्भुना ॥ [३\*] तस्मादिका-  
सनपरः कु[मुदाव]लीनान्दोषा-
- 6 श्वकारदलनः <sup>2</sup>परिपूरितांशः । ज्योत्स्नाप्रवाह इव दर्शितशुद्रपक्षः<sup>3</sup> प्रापर्तत'  
क्षितितले क्षितिपा-
- 7 लवंशः ॥ [४\*] अभवदतुलका[न्ति]स्तत्र [सु]क्तामणीनां गण इव यदुवंशो  
दुग्धसिन्धुमाने । अधिग-
- 8 तह्रिनीलप्रोक्षस[त्र]ायकश्रीरशिधिलगुण[सं]गी भूषणं यो भुवीभूत् ॥ [५\*]  
उद्धृत्तदै[त्य]कु-
- 9 <sup>4</sup>लकन्दलशान्तिहेतुस्तत्रावतारमकरीत्युरुषः पुराणः । तद्वंशजा जगति [तुं]गय-  
शः[प्र]-
- 10 भावास्तुंग[ा] इति [क्षि]तिभुजः प्रथिता<sup>5</sup> वभूवुः ॥ [६\*] क्षितितलतिल-  
कस्तदन्वये च क्षतरिपुदन्तिघटोजनिष्ट<sup>7</sup> र-
- 11 दृः । [त]मनु च सुतराङ्गकूटनाम्ना भुवि विदितोजनि राङ्गकूटवंशः ॥  
[७\*] तस्मादरातिवनिताकुचचारुहार-
- 12 नोहारभानुरदगादिह दन्तिदुर्गाः । एकं चकार <sup>8</sup>चतुरव्युपकण्ठसीम क्षेपं  
य एतदसिलांगलभि[त्र]दुर्गाः ॥ [८\*]
- 13 सुस्त्रिधां घनपत्रसंचयकृत[च्छ]ायां मनोहारिणीमूढोदारफलां समाश्रितजन-  
आन्तिव्यपोहक्षमा<sup>9</sup> ।
- 14 यश्चालुक्यकुलालपालवल[य]ादुद्धृत्य<sup>10</sup> लक्ष्मीलतां सिक्तां दन्तिमदाम्बुभिः<sup>11</sup> स्थिर-  
पदासक्तिं स्ववंशेकरोत् । [९\*]
- 15 तस्म[ा\*]दपालयदिमां वसुधां पितृ[व्य]ः श्रीकृष्णराजनृपतिः शरदभ्रशुभ्रैः ।  
यत्कारितेश्वरगृ-
- 16 हैव्वसुमत्य[नेक]केलासशैल[नि]चितेव चिरं विभा[ति] ॥ [१०\*] गोविन्दराज  
इति तस्य वभूव<sup>12</sup> [न]ास्मा सू-

*Second Plate; First Side.*

- 17 नुस्म [भो]गभ[र]भंगुरराज्यचिन्तः । आत्मानुजे निरूपमे विनिवेश्य [स]म्य-  
[क्ष]ा[स]ाज्यमीश्वरपदं शिथिली-

<sup>1</sup> Read गुणप्रिय<sup>०</sup>.

<sup>2</sup> Read प्रावर्तत.

<sup>3</sup> Read प्रथिता वभूवुः.

<sup>4</sup> Read चतुरव्युप<sup>०</sup>.

<sup>5</sup> Read <sup>०</sup>दाम्बुभिः.

<sup>6</sup> Read परि<sup>०</sup>.

<sup>7</sup> कुक्ष is corrected by the engraver from कुक्षा.

<sup>8</sup> दन्ति is corrected by the engraver from दान्ति.

<sup>9</sup> Read क्षमात्.

<sup>10</sup> Read वभूव.

<sup>11</sup> Read शुभ्र.

<sup>12</sup> Read क्षवात्.

- 18 चकार ॥ [११\*] 'खे[त]तपतु[त्रि]तये[न्दु]वि[स्व]लीलो[द]याद्रेः<sup>१</sup> कलिवल्ल-  
भाख्यात् । ततः कृतारातिमदेभभंगौ
- 19 जातो. जग[त्तु]गमृगाधिराजः ॥ [१२\*] तत्सूनुवानतनृपो [नृ]पतुंगदेवः सो-  
भूत्स्वसैन्यभरभंगुरिताहिरा-
- 20 जः । यो मान्यखेटममरे[न्द्रपु]रोपहासि गीर्वाणगर्वमिव खर्वयितु<sup>३</sup> व्यधत्त  
॥ [१३\*] चालुक्खवंशं दहता<sup>४</sup> य-
- 21 दीय[प्र]तापवक्त्रेरभिलक्षजन्मा<sup>५</sup> । 'ब्रह्माण्डभाण्डोदर - - - - नाद्यापि विश्वा-  
न्तिमुपैति श[ब्द]ः<sup>७</sup> ॥ [१४\*]
- 22 त[स्यो]त्तर्जित[गू]र्जरो हतहटक्काटोद्गतश्रीमदो गौडानां विनयव्रतार्पणगुरुः  
सामुद्र(र)निद्राहरः ।
- 23 द्वारस्थांगकलिंगांगमगधैरभ्यर्षिताश्चिरं सूनुसूनुतवाग्भवः परिवृढः श्रीकृष्ण-  
राजोभ[वत्] ॥ [१५\*]
- 24 अभू[ञ्ज]म्वत्तुंग<sup>८</sup> इति प्रसिद्धस्तदंगजः स्त्रीनयनामृतांशुः । 'अलक्षराज्यः स  
दिवं विनिन्ये दिव्या-<sup>१०</sup>
- 25 गनाप्रार्थनयेव<sup>११</sup> धात्रा ॥ [१६\*] तद्वन्दनः क्षितिमपालयदि[न्द्र]राजो य-  
द्रूपसंभवपराभवभीरुणे-
- 26 व । मानात्युरैव मदनेन पिनाकपाणिकोपाग्निना निजतनुः कथ्यते<sup>१२</sup> स  
भस्म ॥ [१७\*] तस्माद[मोघ]वर्षा
- 27 रौ[द्र]धनुर्भ[ग]जनितवलमहिमा<sup>१३</sup> । राम इव रामणीयकमहानिधिर्हृशरथा-  
[ञ्ज]ातः ॥ [१८\*]
- 28 क्षिप्रं दिवं पितुरिव प्रणया[द्भ]तस्य तस्यानुजो मनुजलोकललामभूतः ।  
राज्यं दधे मद[न]-<sup>१४</sup>
- 29 सौख्यपिलास[कन्दो]<sup>१४</sup> गोविन्द[रा]ज इति विष्णुतनामधेयः ॥ [१९\*]  
[सो]प्यंगनानयनपाशनिर्ह्व-<sup>१५</sup>
- 30 द्वि[क्ष]ार्मासंगविमुखीकृतसर्वसत्त्व[ः] । [दोष](र)प्रकोपद्विषमप्रकृतिः<sup>१६</sup> श्रयांगः  
प्रापत्त्ययं

<sup>१</sup> Read 'पत्र; चितये' is corrected by the engraver from चिततये°.

<sup>२</sup> Read विस्व.

<sup>३</sup> Read खर्वयितुं.

<sup>४</sup> Read दहता.

<sup>५</sup> Read 'लक्ष.

<sup>६</sup> Read ब्रह्माण्ड.

<sup>७</sup> Read ब्रह्म.

<sup>८</sup> Read 'व्यगुङ्ग.

<sup>९</sup> Read अलक्ष.

<sup>१०</sup> Read दिव्याङ्गना.

<sup>११</sup> The न of नयेव is entered below the line.

<sup>१२</sup> Read कथ्यते.

<sup>१३</sup> Read बल.

<sup>१४</sup> Read विलास.

<sup>१५</sup> Read वृ.

<sup>१६</sup> Read विषम.



- 31 सहजतेजसि जातजाद्ये ॥ [२०\*] साम[न्ते]रघ रट्टरा[ज्य]महिमालम्बार्धम-  
भ्यर्थितो<sup>१</sup> देवेनापि पि-  
32 नाकिना हरिकुलोक्ता[सै]षितो<sup>२</sup> प्रेरितः । अध्यास्त प्रथमो विवेकिषु जग-  
त्तुंगात्मजीमो-

*Second Plate; Second Side.*

- 33 <sup>३</sup>घवाक्पेयूषाधिरमोघवर्षनृपतिः श्रीवीरसिंहासनं ॥ [२१\*] धर्मो मनुस्मर-  
कर्मणि कार्त्त[वी]-  
34 यो वीर्ये<sup>४</sup> वलिर्जनम[नो]हरणे दिलीपः [१\*] उच्चै[रि]रन्त[नय]शांसि हर-  
न्नपीत्यं वृत्तेषु नम-  
35 च[रि]तो विनयेन [यो]भूत् । [२२\*] किमिव सुक्त[त]राग्नेर्ज्व[र्य]ते<sup>५</sup> तस्य  
चित्रं युधि रिपुभिर[शे]षैर्वीक्षितो  
36 भज्यमानैः । वियति निकटवर्त्ती यस्य जातः सहायः प्रसूतहरिविरिञ्चा-  
भ्यर्षित[स]न्द्रमै[लि]ः<sup>६</sup> ॥ [२३\*]  
37 श्रीकृष्णराजनृपतिस्तस्मात्परमेश्वरादजनि [स]नुः । यः शक्तिधरः स्वामी  
कुमा[र]भावेव्यभू[ङ्ग]-<sup>७</sup>  
38 वने ॥ [२४\*] [र]ामहत[स]हस्रभुजो भुजद्वयाक[लि]तसमदरामेश (रामेश)  
। [जननीपद्मी]गुरुरपि  
39 येन सह[स]र्जुनो [विजि]तः ॥ [२५\*] श्रीरट्टराज्यपुरवररक्षापरिष्ठां मदेन  
यस्यान्नां । विपुलां विलंघ-  
40 यन्तः स्वयमपत[न्] द्रोहिणोधस्तात् ॥ [२६\*] येन मधुकैटभाविष पुन-  
रुत्सन्नौ जनोपमर्दाय ।  
41 श्रीवल्लभेन [नि]हृतौ भुवि द[न्ति]गवप्युगौ दुष्टौ ॥ [२७\*] र[क्ष]ाम-  
क्षवि[षट्ठ]मसुद[स्य] निहितेन योक्त-  
42 त सर्वायां । भूतार्यपु[ण्य]तरुणा वाटीमिव गंगपाटीक्ष ॥ [२८\*] परि-  
मलिताणिगपल्लवविपत्ति-  
43 रासीन्न विस्मयस्थानं । विस्फुरति [य]त्प्रतापे शोषितविहेषिगांमौघे ।  
[२९\*] यस्य पक्षेक्षिताखिल-  
44 दक्षिणदिग्दुर्गविजयमाकर्ष्य । गलिता गूर्जरहृदयात्का[लं]जरचिचकूटाग्रा ॥  
[३०\*] अनमन्ना पूर्वाप-

<sup>१</sup> Read °लम्बाध°

<sup>२</sup> Read बलि°

<sup>३</sup> Read °भावेव्यभू°

<sup>४</sup> Read °सैविष्ठा.

<sup>५</sup> Read राशि°.

<sup>६</sup> Read °बाभि°

<sup>७</sup> Read मौलिः

१ मन्त्रयणिकरादु त्रय प्रवश प्रव कय रक्तर वल्लवमुतात नल सय कृत पमः तला कल यो प्रक  
 २ लश कल वृम कि व श भान पति व सि नि ज क लाल ति म्मा द ले म त प ड वि वि वि ग न वि वि न द्यु म वि न  
 ४ सि कः पि ला य त न द्रु त म द वा रु य स नि सा म ल व न प्री मा क सि क द द ले क ति स क डि रो गु त्र न ल वा द वा  
 ६ म क्क थ वा द व क्क मु रि की का थः मु ता दी वि तिः वि न सा म र त प पा णो त न द्य की प त लं द ल  
 ८ यै शी शः शि र म्मा मु ल यि य त या द वं १ त २ श मु वा त न्मा दि तो स क द य व मु वृ व ती का द्य वा  
 १० क्क प द ल वः व सि स रि ता श भान्ना द वा द उ व द ले त उ द य कः शा य नं त कि रि त ले कि रि या  
 १२ त व स भा स क व द ल त वि न व क्क म ली क र प ल उ व य द्य व ल ला द्य मु सि क्य म ली न वि य  
 १४ त द्वा रि की त शी ल स क य क पी प सि वि न उ ल म रं द म ल यी द्यु व ल रू ॥ उ द क वि न श  
 १६ लं क क ल स नि स ड प्र वा द न म क र य न म यु र ल श न द व श ज न म ति उ प य शः श  
 १८ का वा मु सो ध ति वि त क उ न व वि भा व रू वु ॥ कि रि त ल ति ल क स द क ल व क त रि पु द वि य द्य क वि न  
 २० इ म प म क द्य मु त रा क्क क ट का म्मा द्य वि दि वि वा द वि रा क्क क व स भा न म्मा द रा ति वि त क उ व रा क्क न  
 २२ क लः क उ क द य दि क र कि द्युः प र क र क र व ड नं गु य क व सी म क उ व य प न द म ली ग ल कि द्यु शः  
 २४ उ वि म्मा द्य क य स व य श क्क स म क स रि ली म्मा द्य न य ली म्मा द्य त क क आ कि श य त क मी  
 २६ य श मु क्क क ल ल य न द ले म्मा द्य उ व ल म्मा द्य त सि का र कि म र क्क वि न य द्य कि म्मा द्य क म्मा द्य  
 २८ त म्मा द्य य रि ली व मु वी यि क शी त क्क न क द्य ति १ प द क उ डि म य क वि न द्यु  
 ३० ल क्क मु म य क म्मा द्य म्मा द्य वि त व वि र वि क रि म्मा द्य वि क म्मा द्य क उ डि त श व क्क य न म्मा द्य

[illegible]



- 45 रजलनिधिहिमशैलसिंहलदीपात् । [यं] जनकाग्रा[वग्र]मपि मण्डलिनचण्ड-  
दण्डभयात् ॥ [३१\*] खिन्व[स्व]।  
46 मरुचा 'प्रलम्बभुजया पीनायतीरस्कया मूर्च्छा कीर्त्तिलताहितामृतजलेर्वृत्तैश्च  
सत्वोद्भवैः ।  
47 ज्ञात्वा यं पुत्रोत्तमं भरसहं विश्वभराभ्युदृती शा[स्ते घ]।[खि] लयं  
गतः प्रशमिनामाद्यः छ-  
48 तार्थः पिता ॥ [३२\*] [ह]स्ते नृत्तसुरांगने सरभसं दिव्यविदत्ताशिवि'  
श्रीकान्तस्य नितान्त[तो]षितह-  
49 [रे] रा[ज्य]।भिषेकीकृते । 'यस्या[वृक्षकरग्रहीय]मभवत्कन्यानुरागोदयादिज्ञान्याः  
स्वसमर्पणा-

## Third Plate.

- 50 र्यमभवत्त[ग्न]ानुकूलप्रियाः ॥ [३३\*] लुप्ताः केपि निजस्यदाहुरभृतः केचि-  
त्यतिष्ठापिताः केप्य[न्वी]न्यविमेदतो  
51 [वि]रलिताः केचित्तु सं[ज्ञे]षिताः । येनात्पूर्जितशब्दतन्त्रपतिना' वरुणा  
इवोच्चावचां नीता [म]ण्डलिनो दशां सुमहत्तस्मि-  
52 हि पद[स्ये]च्छता ॥ [३४\*] कृत्वा दक्षिणदिग्जयोद्यतधिया चीलान्वयो-  
न्मूलनं तद्गुमिं 'निजस्यत्यभर्मापरितोषेरक्षपा-  
53 ण्डादिकान् । येनो[च्चै]स्सह सिंहलेनं करदान्मण्डलाधीश्वरा[श्च]स्तः  
कीर्त्तिलतांकुरप्रतिकृतिस्तभश्च [रेमेस्वर]° । [३५\*] [स च]  
54 परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीमदमीधवर्षदेवपादा[नु]ध्यातपरमभट्टारक-  
महाराजाधि-  
55 राजपर[मे]स्व[र]श्रीमदकालवर्षदेवः पृथ्वीवत्तमश्रीमद्वत्तमनरेन्द्रदेवः कुशली  
सर्वानेव यथासम्बध्य-  
56 मानकाग्रापतिविषय[प]तिशामकूटमहत्तरयुक्तकोपयुक्तकान्तमादिशत्यस्तु वः संवि-  
दितं यथा शक[नृ]पका-  
57 ल[र]तीत[सं]वत्सरशतेष्वष्टस्व[शी]त्यधिकेषु कासयुक्तसंवत्सरान्तर्गतफ[र]ानवहुल-  
च[यो]दस्तां' वुधे दक्षिणदि-  
58 [कृ]ण्डलानि मृत्वे[भ्यो] जीवनं कर्तुं' मंडलेश्वरसर्वस्वानि प्रतिग्रहीतुं<sup>10</sup> काल-  
प्रियगण्डमात्तंण्डलशेषेश्वरा-

1 Read प्रलम्ब.

2 Read 'विधि.

3 Read यस्यावृक्ष°.

4 Read शब्द.

5 Read वर्ण.

6 Read रानेश्वरे.

7 Read संवत्त°.

8 Read बहुलकयोदस्तां वुधे.

9 The anuscripts of कर्तुं runs into the वु which stands over it; read मण्डलेश्वर.

10 'ग्रहीतुं' is corrected by the engraver from 'ग्रहीतुं'.

- 59 द्यायतनानि निष्पादयितं मेल्याटीसमावासितश्रीमद्विजयकटकेन मया कर-  
हाटीयवल्कले-
- 60 [ख]रस्थानपतिकरंजखेटसंततिविनिर्गतेशानशिवाचार्यशिष्याय<sup>1</sup> महातपस्विने सक-  
लशि-
- 61 [व]सिद्धान्तपारगाय गगनशिवाय(१) कार्त्तिक्यां [सं]कल्पित[स]कलतपोधना(या)-  
सनाच्छादननिमित्तं कर-
- 62 <sup>2</sup>हाटविषयप्रतिवद्दकलिङ्गादशकान्तर्गतः कंकेनामा ग्रामः सवृक्षमालाकुलः  
सधान्यहिरण्यादेयः
- 63 सदण्डदोषदशापराधः सर्वोत्पत्तिसहित आचन्द्राङ्गमस्यो मया दत्तः ।  
यस्य पूर्वतः कन्दवन्ना
- 64 [नदी] [१\*] दक्षिणतः [पेंदु]रे । पश्चिमतः आर्देनामा ग्रामः । उत्तरतः  
सैव कन्दवन्ना नदी [१\*] एवं चतुराघाटवि-
- 65 शुङ्गं <sup>3</sup>कंकेसंज्ञकं ग्रामं गगनशिवस्य कृषतः कर्षयतो भुञ्जतो भोजयतो  
वा न केनचिद्वाघातः का-
- 66 र्यः । यश्च करोति स पञ्चभिरपि महापातकैः संयुक्तः स्यादुक्तञ्च ॥  
षष्टिवर्षस[ह]स्र[१\*]णि स्वर्गे तिष्ठति
- 67 भूमि[दः] । आच्छेत्ता चा[नु]म[न्त]ा च तान्ये[व] नर[के] वसेत् ॥  
[३६\*] सा[म]ान्योयं धर्म[सेतु]र्नृपाणां काले काले [प]ाल[नी]-
- 68 यो [भ]वद्भिः । सर्वानि[व] भाविनः<sup>4</sup> पार्थिवे[न्द्र]ाभूयो<sup>5</sup> भूयो याचते राम-  
भद्रः ॥ [३७\*] यो[स्वर्गमेन] लिखितमिति [॥\*]

## TRANSLATION.

Om. (Verse 1.) Triumphant is the leaf-like hand of (Vishṇu) the enemy of Mura, which, being placed on the jar-like breast and the face of Lakshmi, that are marked by shining particles of nectar-water, proclaimed the entrance of the world on a joyous festival.

(V. 2.) And triumphant is the rampart-like shoulder of (Śiva) the conqueror of the three cities (or of Tripura), which is adorned by the coloured figures impressed on it by (the close contact of) the cheeks of (Pārvatī) the daughter of the Mountain, and which thus bears, as it were, through regard for his beloved, an edict promising safety to the god of love.

(V. 3.) There is (the Moon), the glorious god, the only ornament of the surface of the sky, the delight of the eyes of the three worlds, the friend of Love, the lord of the night-lotuses, whose rays are full of nectar, whose thinness, produced by his having given up his body for the gratification of all the gods, is his ornament, and a portion of whom is worn on the head by Śaṁbhu (Śiva)—verily on account of his love for excellent qualities.

<sup>1</sup> Read शिष्याय.<sup>2</sup> Read चन्द्र.<sup>3</sup> Read कंके.<sup>4</sup> Read भाविनः.<sup>5</sup> Read भूयो.

(V. 4.) From him sprang forth on earth a race of princes,—like a stream of moonlight, — which extended the series of the joys of the world, as the other unfolds the series of night-lotuses; which destroyed the darkness of sin, as the other destroys the darkness of night; which fulfilled all desires, as the other fills all quarters; and which had unblemished adherents, as the other constitutes the bright half of a month.<sup>1</sup>

(V. 5.) In that (*race*), which resembled the ocean of milk, arose the family of **Yadu**,—like a necklace of pearls,—which, like it, had a matchless splendour; the leadership of which was gracefully borne by the dark-complexioned Hari when he flourished, as the beauty of the central gem in the other is borne by a sapphire when it is set in; which possessed indelible virtues, as the other is firmly strung on a thread;<sup>2</sup> and which was the ornament of the earth.

(V. 6.) In that (*family*) the eternal being (**Kṛishṇa**) became incarnate in order to destroy the crowds of **Daityas** who had grown turbulent; and princes of that family, whose fame and valour were pre-eminent, became known in the world as **Tuṅgas**.

(V. 7.) In that race was born **Raṭṭa**, the ornament of the surface of the earth, who destroyed the arrays of the elephants of his enemies; and after him the **Rāshṭrakūṭa** family became known in the world by the name of (*his*) son **Rāshṭrakūṭa**.

(Vv. 8 and 9.) From that (*family*) arose in this (*world*) **Dantidurga**, who was a sun to the fog in the shape of the charming necklaces on the breasts of the wives of his enemies, and who, having broken the uneven ground (*or the strongholds*) by a ploughshare in the shape of his sword, made this (*earth*) a single field with the shores of the four oceans for its boundaries; who plucked out, from the surrounding water-basin in the shape of the **Chālukya** family, the creeper in the shape of supreme sovereignty, which has a glossy appearance, is shady on account of its thick foliage and charming, bears abundant fruit, and is able to remove the fatigue of men resorting to it, and planted it firmly in his own family by feeding it with the rent-water of his elephants.

(V. 10.) After him, (*his*) paternal uncle, the prosperous king **Kṛishṇarāja**, protected this earth,—he who constructed temples of **Īśvara** (**Śiva**), white as clouds in autumn, by which the earth shines for ever as if decorated by many **Kailāsa** mountains.

(V. 11.) He had a son of the name of **Gōvindarāja**. Sensual pleasures made him careless of the kingdom; and, entrusting fully the universal sovereignty to his younger brother **Nirupama**, he allowed his position as sovereign to become loose.

(V. 12.) From him who was (*also*) called **Kalivallabha**, and who was an artificial hill on which rose the moon in the shape of the triad<sup>3</sup> of white parasols, was born **Jagattuṅga**, the lion who destroyed the maddened elephants of his enemies.

(Vv. 13 and 14.) His son, to whom kings bowed, and who oppressed the king of serpents by the mass of his army, was that **Nṛpatuṅgadēva** who founded **Mānyakhēṭa**, which derided the city of the **Indra** of the gods, in order to humble, as it were, the pride of the gods; and the sound arising from the fire of whose prowess, when it burnt the **Chālukya** race, [telling] the interior of the vessel in the shape of the universe, has not yet ceased.

(V. 15.) His son, the prosperous **Kṛishṇarāja**, became for a long time the lord of the earth,—he who spoke pleasant words, who terrified the **Gūrjara**, who destroyed the egregious pride, generated by prosperity, of the arrogant **Lāṭa**, who was the preceptor charging the **Gaudas** with the vow of humility, who deprived the people on the sea-coast (**Sāmudra**) of their

<sup>1</sup> The epithets here are used in two meanings, one of which is applicable to the race of the Moon, and the other to the moonlight.

<sup>2</sup> The epithets *adhṛgata-harindla-prōllasen-vāyaka-īrtā* and *atithila-guṇa-saṅgaḥ* have two meanings, one applicable to the family of Yadu, and the other to the necklace of pearls.

<sup>3</sup> Compare above Vol. III. p. 17, note 5.—E. H.]

sleep, and whose command was honoured (*i.e.* obeyed) by the **Aṅga**, the **Kaliṅga**, the **Gāṅga** and the **Magadha**, waiting at his gate.

(V. 16.) He had a son known as **Jagattuṅga**, a moon to the eyes of women. He was taken to heaven by the Creator without obtaining the kingdom, as if at the request of the heavenly nymphs.

(V. 17.) **Indrarāja**, his son, protected the earth. It was from fear, as it were, of the indignity likely to be caused (*in future*) by his beauty, that the god of love, even before, had his body reduced to ashes through pride by means of the fire of the wrath of (Śiva) the wielder of the *pināka*.

(V. 18.) From him was born **Amôghavarsha**,—as **Râma** was from **Daśaratha**,—the greatness of whose power was shown by the breaking of a terrible bow,<sup>1</sup> as that of the other by the breaking of the bow of **Rudra**,<sup>2</sup> and who (*like the other*) was a great store-house of beauty.

(V. 19.) He having immediately gone to heaven, as if through affection for his father, his younger brother, the ornament of the world of men, and the source of the sportive pleasures of love, known by the name of **Gôvindarāja**, ruled the kingdom.

(V. 20.) He, too, with his intelligence caught in the noose of the eyes of women, displeased all beings by taking to vicious courses; his limbs becoming enfeebled as his constitution was deranged on account of the aggravation of the maladies, and the constituents of the (*political*) body becoming non-coherent as the subjects were discontented on account of the aggravation of the vices,<sup>3</sup> and his innate strength and prowess becoming neutralized, he met with destruction.

(V. 21.) Then king **Amôghavarsha**, the son of **Jagattuṅga**, the first among the wise, the sea of the nectar of whose words was unfailing, being entreated by the feudatory chiefs to maintain the greatness of the sovereignty of the **Baṭṭas**, and also prompted by the god (Śiva), the wielder of the *pināka*, who desired the prosperity of the family of **Hari** (**Kṛishṇa**), ascended the glorious throne of heroes.

(V. 22.) In righteousness he was a **Manu**, in battle a **Kārtavīrya**, in valour a **Bali**, in attracting the hearts of men a **Dilīpa**; though he thus acquired pre-eminent and permanent fame, his behaviour towards elderly persons was humble through modesty.

(V. 23.) How possibly can the store of his merits be extolled when—O wonder! the moon-crested (Śiva), bowed down to and worshipped by **Hari** (**Vishṇu**) and **Virincha** (**Brahmā**), was in battle seen by all his flying enemies to be near him in the sky and to assist him?

(V. 24.) From that sovereign lord, as from **Paramêśvara** (Śiva), was born a son, the prosperous king **Kṛishṇarāja**, who, though a prince (*i.e.* not a crowned king), exercised power in the world and was the lord, as the other was **Kumāra**, **Śaktidhara** and **Svāmin**.<sup>4</sup>

(V. 25.) He conquered **Sahasrârjuna**, though he was an elderly relative of his mother and his wife,—(**Sahasrârjuna**) whose thousand arms were cut off by **Râma** (*i.e.* **Parasurâma**) who, maddened as he was, was in his turn (*only verbally*) put down by him (*vis.* **Kṛishṇarāja**) by means of his two hands, he having held intoxicated young women (*râmâ*) with his two hands.<sup>5</sup>

<sup>1</sup> [This may refer to a war with the Chêra king, whose crest was a bow; compare *South-Indian Inscriptions*, Vol. II. p. 92, note 5, and *Ind. Ant.* Vol. XXI. p. 323.—E. H.]

<sup>2</sup> *Raudra-dhanur-bhaṅga* has two meanings.

<sup>3</sup> The epithet *dôsha-prakôpa* etc. has two meanings, one physical and the other political. So also *tîjas* in *sahaja-tîjari* has to be taken in two meanings.

<sup>4</sup> These are three of the names of the god Kārttikêya. The words are to be interpreted also in their ordinary sense as above.

<sup>5</sup> *Bhujadway-dkalita* etc. is to be interpreted in two ways.

(V. 26.) His enemies, madly transgressing his command which was the wide moat that protected the great city in the shape of the sovereignty of the prosperous **Raṭṭas**, fell down themselves.

(V. 27.) He, **Śrīvallabha**, killed the wicked **Dantiga** and **Vappuga**, who seemed to be (*the two demons*) **Madhu** and **Kaiṭabha**, risen again on earth to torment men.

(V. 28.) He planted in **Gaṅgapāṭi**, as in a garden, the pure tree **Bhūtārya**, having uprooted the poisonous tree **Rachhyasmalla**.

(V. 29.) While his prowess, which destroyed numbers of **Gāṅgas**, his enemies, as the heat dries up the stream of the **Gaṅgā**, was glowing, it is no matter for wonder that the **Pallava** (*king*) **Appiga** was beaten and reduced to a sad condition, as it is no wonder that fragrant leaves withered (*by heat*).<sup>1</sup>

(V. 30.) On hearing of the conquest of all the strongholds in the southern region simply by means of his angry glance, the hope about **Kālañjara** and **Chitrakūṭa** vanished from the heart of the **Gūrjara**.

(V. 31.) (*All*) the feudatories from the eastern to the western ocean and from the **Himālaya** to the island of **Simhala** bowed to him out of fear of severe punishment, though he himself was obedient (*i.e.* subordinate) to his father.

(V. 32.) By his body which had a dark, glossy colour, long arms, and a broad and massive chest, and by his virtuous deeds which were the nectar-water that fed the creeper in the shape of his fame, knowing him to be an excellent man (*or* **Vishṇu**), able to deliver the earth (*or to uplift the submerged earth*),— his father, the best of sages, who had attained the object of life, vanished into the peaceful abode.

(V. 33.) When the festival of the coronation of this beloved of Prosperity, who had greatly propitiated **Hari** (**Vishṇu**), at which celestial nymphs danced and heavenly **Rishis** pronounced benedictions, had taken place amidst joy, the quarters which began to tremble and to be submissive on account of his preparation to exact tribute, as girls would have manifested tremor and affection at his preparation to take their hand, became pleasing to him in consequence of their observing the proper time for paying it of their own accord, as the others would have been dear to him in consequence of their keeping to the auspicious juncture for giving away themselves.<sup>2</sup>

(V. 34.) He, a powerful master of the science of politics, desirous of obtaining a lofty position, deprived some of his subordinate chiefs of their places and established others who were deserving, separated some from each other by producing disunion and united others, and thus arranged them in a high or low position; as a proficient master of the science of words (*i.e.* grammar), desirous of making up a long form, drops some letters from their position and introduces others in their *guṇa* form, separates some on account of their dissimilarity and unites others, and places them in order, above or below.

(V. 35.) Having, with the intention of subduing the southern region, uprooted the race of the **Chôlas**, given their land to his own dependents, and made the lords of great countries, *viz.* the **Chêranma**,<sup>3</sup> the **Pāṇḍya** and others, along with the **Simhala**, his tributaries, he erected a high column at **Rāmēśvara**, which was the image (*as it were*) of the sprout of the creeper in the shape of his glory.

(Line 53.) And he, the **Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara**, the prosperous **Akālavarshadēva Prithivīvallabha**, the prosperous **Vallabhanarēndradēva**, who meditates on the feet of the **Paramabhāṭṭāraka Mahārājādhirāja Paramēśvara**, the prosperous **Amôghavarshadēva**,— being well, commands all the governors of districts and heads of

<sup>1</sup> There is a play here on the words *pratāpa*, *parimalita*, *Gāṅga* and *Pallava*.

<sup>2</sup> The second half of this verse has a double meaning.

<sup>3</sup> [This seems to be a Sanskritised form of the Tamil *Sêramān*, 'the Chêra king.'— E. H.]



The Malayâlam alphabet of this inscription offers the following peculiarities. The group *kk* is expressed by adding a second horizontal stroke above the line which passes through the middle of the single letter. The vowel *ai* consists of three symbols, the second and third of which are considered sufficient in modern Grantha and Malayâlam to denote that vowel. The first two would now be used when the *ai* is prefixed to a consonant. This peculiarity occurs twice, viz. in *aintôla* (for *andôla*) (l. 9) and in *aiñ-kammâlār* (l. 11). Probably the engraver was only accustomed to Vatteluttu, but not well conversant with Malayâlam. The Tamil rough *r* is used twice, while in all other cases the Vatteluttu form occurs. These are: *ru* in *peru* (l. 7) and *rā* in *pār-āga* (l. 18). In the first case the *u* is added exactly as in modern Malayâlam, i.e. by adding about the bottom of the letter a small semicircle. In the second case the *ā* of *rā* is made a distinct symbol instead of its being added to the *r* as in Tamil. This shows that the writer had only a superficial knowledge of the Tamil characters as well as of the Malayâlam alphabet.

The language of the inscription is Tamil prose, mixed with a few Malayâlam forms, of which the following deserve to be noticed: *irumarula* (l. 5) (for *irundarula*), *alannu* (l. 12) (for *alandu*); *pāvāda* (l. 9) (for *pāvādai*), *kuḍa* (l. 10), *aḍima* (l. 11), *para* and *nira* (l. 12), *śakkara*, *eṇṇa*, *iḍa*, and *uḷḷada* (l. 14), and *iḍa* (l. 16); and *viśēshāl* (l. 16) (for *viśēshāt*). *Kōyil-agam* (l. 5) would in modern Tamil mean 'the inside of a temple.' In ancient Tamil inscriptions of the time of Rājārāja I.<sup>1</sup> the word *kōyil* alone is used in the sense of 'a royal palace.' In the present inscription *kōyilagam* means 'a royal palace' as in modern Malayâlam. Of the words mentioned above, *pāvādai*, *kuḍai* and *parai* occur also in the Cochin plates.<sup>2</sup> The fact that they are there spelt exactly as in Tamil, and that in the subjoined grant they are spelt as in modern Malayâlam, suggests that the Kōttayam plate is later than the Cochin grant. The form *uḷḷada* (l. 14) occurs in the former, while *iṟukkumadu* and *perumadu*<sup>3</sup> occur in the latter. This again points to the same conclusion. The transitional form *eṇṇira* (l. 13), which resembles the *seyyira* of the Cochin plates,<sup>4</sup> also deserves to be noted.

The inscription belongs to the reign of Vira-Rāghava-Chakravartin, who claims to be a lineal descendant of Vira-Kēraḷa-Chakravartin. It is dated on the day of the *nakṣatra Rōhiṇī*, a Saturday, which corresponded to the twenty-second day of the solar month *Mina* of the year during which Jupiter was in *Makara*. On this day the king, while residing in the great palace,—probably at Koṇṇūgūlūr, which is mentioned further on (l. 15),—conferred the title of *Maṇigrāmam* and certain honours and rights connected therewith on Iravikkorṇaṅ<sup>5</sup> of Magōdaiyarpattinam, who was also called Śēramāṇ-lōka-pperuñ-jētti.<sup>6</sup> The oil-mongers and the five classes of artisans were made his slaves. The inscription then enumerates the sources of income available to the grantee as lord of the city—by which we have probably to understand Koṇṇūgūlūr—and defines the limits within which his authority was to extend over Koṇṇūgūlūr. It is further stated that the grant was not personal, but hereditary and perpetual. The witnesses to the grant are then mentioned, and the inscription closes with the signature of the goldsmith who engraved it and who boasted of the title Śēramāṇ-lōka-pperuñ-dattāṅ, i.e. 'the great goldsmith of the world (which belongs to) the Chēra king.'

The approximate date of the inscription is not easy to ascertain.<sup>7</sup> Dr. Burnell,<sup>8</sup> speaking of the date of this grant, remarked: "Some time ago I showed the passage to the ablest

<sup>1</sup> *South-Indian Inscriptions*, Vol. II. p. 2, text line 5 of the first section.

<sup>2</sup> Above, Vol. III. p. 68, text lines 9 and 10.

<sup>3</sup> *Ibid.* p. 68, text line 14.

<sup>4</sup> *Ibid.* p. 67.

<sup>5</sup> The name Iravikkorṇaṅ is evidently a vulgar form of the Tamil Iravikkorṇa, which means 'the sun-king.' According to the rules of Tamil Grammar the *k* of *korṇa* would have to be doubled in this compound.

<sup>6</sup> Dr. Gnodert has explained this name as 'the great merchant of the Chēramāṇ world.' The meaning of this curious title is probably 'the great merchant (*jeṭṭi*) of the world (which belongs to) the Chēra king.'

<sup>7</sup> From elaborate astronomical calculations Mr. Kookel Keloo Nair concluded that A.D. 230 was unquestionably the date of the grant! See the *Mudras Journal*, Vol. XXI. p. 39.

<sup>8</sup> *Ind. Ant.* Vol. I. p. 229.

native astronomer in Southern India ('K. Krishna Jōsiyār' in a footnote), and in two days he brought me the calculation worked out, proving that A.D. 774 is the *only* possible year." As Dr. Hultsch has stated,<sup>1</sup> this categorical assertion rests on the assumption that both the Kōttayam inscriptions must belong to the eighth century A.D. Professor Kielhorn has shown that there is another possible date ninety-four years before Dr. Burnell's.<sup>2</sup> In the centuries following A.D. 774 there will probably be many more possible equivalents. The original plate, which I examined while at Kōttayam in the year 1895, does not appear to be so old as the eighth century A.D. Besides, the alphabet of the inscription does not seem to support Dr. Burnell's theory. As I have already remarked, the Vaṭṭeluttu characters of this grant appear to be more modern than those of the Cochin plates of Bhāskara Ravivarman and of the Tirunelli plates. It may not, however, be quite safe to base any conclusions on the Vaṭṭeluttu portion, because no dated inscriptions in that character are published and available for comparison. The Malayālam portion clearly shows that the inscription cannot be so old as the eighth century A.D. The symbols for *a*, *ā*, *ai*, *ka*, *gha*, *ṭa*, *ta*, and *ya* differ but slightly from their modern Malayālam equivalents. The secondary form of the vowel *u* which is added to consonants, is almost the same as in modern Malayālam. I have compared the Malayālam portion of this inscription with several stone inscriptions from the Western Coast. One of the stones in the Trivandrum Museum contains a much defaced inscription<sup>3</sup> dated in Kollam 239 (= A.D. 1064), which begins with some Sanskrit words written in ancient Malayālam or Grantha. The alphabet employed in it is much more archaic than that of the subjoined grant. The vowel *ai*, which may be taken as a test letter and which occurs in the Trivandrum inscription,<sup>4</sup> resembles the corresponding symbol in the Tirunelli plates.<sup>5</sup> The only three inscriptions known to me whose characters bear some resemblance to those of the Vira-Rāghava plate, are Nos. 260, 269 and 270 of the Government Epigraphist's Collection for 1895. Of these the first is dated in Kollam 427 (= A.D. 1252), and the last in Śaka-Saṃvat 1296 (= A.D. 1374). From these facts I am led to think that the present inscription is much later than the Cochin grant and the Tirunelli plates as well as the Trivandrum inscription quoted above. If this conclusion is correct, the Vira-Kēraḷa-Chakravartin whose descendant Vira-Rāghava professes to have been, may perhaps be identified with Jayasimha *alias* Vira-Kēraḷavarman, who is mentioned in two inscriptions from the Western Coast as the founder of a race of kings,<sup>6</sup> and with Jayasimha, the father of Ravivarman *alias* Kulāśekhara of the Arulāla-Perumāl and Raṅganātha temple inscriptions.<sup>7</sup> As Ravivarman, the son of Jayasimha, ascended the throne about A.D. 1300, Vira-Rāghava could not have lived before the 14th century A.D., which would be about the period to which palaeography leads us to assign the grant.

As stated before, Vira-Rāghava conferred the title of *Maṇigrāmam* on the merchant Iravikkorṇaṇ. Similarly *Añjuvaṇṇam* was bestowed by the Cochin plates on the Jew Joseph Rabbān.<sup>8</sup> The old Malayālam work *Payyanūr Paṭṭōla*,<sup>9</sup> which Dr. Gundert considered 'the oldest specimen of Malayālam composition,' refers to *Añjuvaṇṇam* and *Maṇigrāmam*. The context in which the two names occur in this work, implies that they were trading institutions. In the Kōttayam plates of Sthānu Ravi both *Añjuvaṇṇam* and *Maṇigrāmam* are frequently mentioned.<sup>10</sup> Both of them were appointed along with the Six-Hundred to be "the protectors" of the grant. They were "to preserve the proceeds of the customs duty as they were collected

<sup>1</sup> *ibid.* Vol. XX. p. 289.

<sup>2</sup> *ibid.* Vol. XXII. p. 139.

<sup>3</sup> No. 275 of 1895 in Dr. Hultsch's *Annual Report* for 1894-95.

<sup>4</sup> The *ai* of *Aiyapolil* in l. 4.

<sup>5</sup> *Ind. Ant.* Vol. XX. Plate opposite p. 291, l. 26.

<sup>6</sup> Above, p. 146, note 2.

<sup>7</sup> Above, pp. 145 and 148.

<sup>8</sup> Above, Vol. III. p. 67.

<sup>9</sup> Dr. Gundert's account of this poem, published in the *Madras Journal*, Vol. XIII. Part II. pp. 14-17. is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xxi. p. cclxvii.

<sup>10</sup> See Dr. Gundert's translation of this grant in the *Madras Journal*, Vol. XIII. Part I. pp. 130 to 134.

day by day"<sup>1</sup> and "to receive the landlord's portion of the rent on land." "If any injustice be done to them, they may withhold the customs, and the tax on balances and remedy themselves the injury done to them. Should they themselves commit a crime, they are themselves to have the investigation of it." To Añjuvañnam and Mañigrāmam was granted the freehold of the lands of the town (of Kollam?). From these extracts and from the reference in the *Payyanūr Paṭṭōla* it appears that Añjuvañnam and Mañigrāmam were semi-independent trading corporations like the Valaññiyar who will be noticed below.<sup>2</sup> The epithet *seṭṭi* (merchant) given to Ravikkorṇaṇ, the trade rights granted to him, and the sources of revenue thrown open to him as head of Mañigrāmam, confirm the view that the latter was a trading corporation. There is nothing either in the Cochin grant or in the subjoined inscription to show that Añjuvañnam and Mañigrāmam were, as was believed by Dr. Gundert and others,<sup>3</sup> Jewish and Christian principalities, respectively. It was supposed by Dr. Burnell<sup>4</sup> that the plate of Vira-Rāghava created the principality of Mañigrāmam and the Cochin plates that of Añjuvañnam and that, consequently, the existence of these two grants is presupposed by the plates of Sthānu Ravi which mention both Añjuvañnam and Mañigrāmam very often. The Cochin plates did not create Añjuvañnam, but conferred the honours and privileges connected therewith to a Jew named Joseph Rabbān. Similarly, the rights and honours associated with the other corporation, Mañigrāmam, were bestowed at a later period on Ravikkorṇaṇ. Therefore Añjuvañnam and Mañigrāmam must have existed as institutions even before the earliest of these three copper-plates was issued. It is just possible that Ravikkorṇaṇ was a Christian by religion. But his name and title give no clue in this direction,<sup>5</sup> and there is nothing Christian in the document except its possession by the present owners.

Ravikkorṇaṇ was to have authority over Koḍuñgūlūr, which is the present Koḍuññālūr (Cranganore in the Cochin State). He was a native of Maḡōdaiyarpaṭṭiṇam. In Dr. Gundert's translation this place is spelt Mahōdēvarpaṭṭnam.<sup>6</sup> This has been further changed into Mahādēvarpaṭṭiṇam.<sup>7</sup> The Śaiva saint Sundaramūrti Nāyaṇār mentions in his *Dēvāraṃ* a place called Maḡōdai which was situated on the sea coast and not far from Tiruvañjaikkaḷam near Cranganore.<sup>8</sup> In an inscription of the Chōla king Rājādhirājādēva, Rājendra-Chōla, one of his predecessors, is said to have captured "Maḡōdai in the west."<sup>9</sup> In Śēkkiḷār's *Periappurāṇam* Maḡōdai is identified with Koḍuñgūlūr, the modern Koḍuññālūr, and said to belong to king Kōdai.<sup>10</sup> Maḡōdai was thus another name of Cranganore. It is very unlikely that the Maḡōdaiyarpaṭṭiṇam of the subjoined grant is identical with Koḍuñgūlūr, because the

<sup>1</sup> *Anṟ=anṟu paḍum=ulgu Añjuvañnamum Mañikkirāmamum ilachchichchu raippaḍḡavum*; l. 46 f. of Dr. Gundert's transcript on p. 128 of the volume quoted in the preceding note. Dr. Gundert read *ulagu* instead of *ulgu*, and hence his translation differs from the one adopted here. On the meaning of the word *ulgu* see above, Vol. III. p. 69, note 4.

<sup>2</sup> See p. 296, note 2.

<sup>3</sup> See the *Madras Journal*, Vol. XIII. Part I. p. 116, and Mr. Logan's *Malabar*, Vol. I. p. 111.

<sup>4</sup> *Ind. Ant.* Vol. III. p. 333 f.

<sup>5</sup> On this name Dr. Gundert first said: "Iravi Corttan must be a Nasrani name, though none of the Syrian priests whom I saw could explain it or had ever heard of it;" see the *Madras Journal*, Vol. XIII. Part I. p. 120. Subsequently (p. 146) he added: "I had indeed been startled by the Indian looking name 'Iravi Corttan,' which does not at all look like the appellation of a Syrian Christian: still I thought myself justified in calling Mañigrāmam a Christian principality—whatever their Christianity may have consisted in—on the ground that from Menezes' time, these grants had been regarded as given to the Syrian Colonists." It thus appears that Dr. Gundert himself was not quite sure whether Mañigrāmam was a Christian principality or not. Mr. Kookel Keloo Nair considered Iravikkorṇaṇ "a mere title in which no shadow of a Syrian name is to be traced;" *Madras Journal*, Vol. XXI. p. 40.

<sup>6</sup> *Madras Journal*, Vol. XIII. Part I. p. 118.

<sup>7</sup> Mr. Logan's *Malabar*, Vol. I. p. 205.

<sup>8</sup> *Kaḍalaṅgarai-mēṇ=Maḡōdaiy=aniy=ār-polil=Añjaikkaḷatt=appaṇē* in the hymn on Tiruvañjaikkaḷam.

<sup>9</sup> Dr. Hultzsch's *Annual Report* for 1894-95, p. 3.

<sup>10</sup> *Kōdaiy=araśār Maḡōdai*; *Periappurāṇam*, Madras edition of 1870, p. 328, verse 4.

same place could not have been called Koṇṇūgūlūr in one part of the inscription and Magôdaiyarpatṭiṇam in another. Perhaps Magôdaiyarpatṭiṇam was a quarter or suburb of Cranganore. But the derivation of the name is indisputable. Magôdaiyarpatṭiṇam means 'the town of the great Chêra king,' and is correctly spelt in the present grant. It is therefore unnecessary to correct it into Mahôdêvarpatṭiṇam or Mahâdêvarpatṭiṇam.

At the end of the inscription the villagers of Sôgiram and Paṇṇiyûr are mentioned as witnesses to the grant. Sôgiram is identical with the modern Śukapuram in the Ponâni tâluka of the Malabar district,<sup>1</sup> which in its inscriptions is called Sôgiram (Nos. 208, 209, 210 and 211 of 1895). Paṇṇiyûr is identical with Panniyûr, another village in the Ponâni tâluka.<sup>2</sup> Śukapuram and Panniyûr are said to have been the original Nambûdiri settlements in Malabar.<sup>3</sup> Of the districts mentioned at the end of the grant, Vêṇâḍu is, as is well known, identical with Travancore. Êṛânâḍu and Valluvanâḍu are the old names of the two tâlukas Êrnâḍ and Valluvanâḍ of the Malabar district. Vêṇâḍu, Êṛâlanâḍu (an earlier form of Êṛânâḍu) and Valluvanâḍu are also mentioned in the Cochin grant.<sup>4</sup> Dr. Gundert has identified Ôḍunâḍu with Ônâḍu whose capital was Kâyaṅḡulam.<sup>5</sup>

TEXT.<sup>6</sup>

## First Side.

- 1 Hari śrī Mahāgaṇapatê<sup>7</sup> [na]ma[h\*] [l\*] Śrī-pûpâla-narapati<sup>8</sup> [śrī]-Vira-Kêra-  
 2 la-śakravartti<sup>9</sup> ādiy=āyi mura-murayê pala-nûṛâyiratt-â[p]ḍu  
 3 ſengôl naḍattâyiniṇṛa śrī-Vira-Bâghava-śakrava[r\*]ttikk<sup>9</sup> tiruv-irâ-  
 4 chyam<sup>10</sup> chellâyiniṇṛa Makarattuḷ Viyâlam <sup>11</sup>Miṇa-nâyaṇu irubattoṇṇu  
 5 ſeṇṛa Śa[n]i Rôhani-nâl perun-gôyilagatt=irunnarnḷa Magôdaiyarpatṭiṇa-  
 6 ttu Iravikorttanṇ-âya Sêramâṇ-lôka-pperun-jettikku Maṇikkirâma-  
 7 patṭa[n]=guḍuttôm [l\*] viḷây-âḍeyum pavaṇa-ttâṅḡum peru pērum kaḍnt[t]u<sup>12</sup>  
 8 va[l]eṇṇiyamu[m\*] valaṇṇiyattil [ta]ṇi-chcheṭṭum maṇ-chchollum mṇṇ-ṇa-  
 9 ḍeyum paṇcha-vâdyamum sâmkhum pagal-viḷakkum pâvâḍayum aintôlamum<sup>13</sup>  
 korra-  
 10 kkuḍayum vaḍuga-ppaṇeyum idupaḍi-tôraṇamum nâlu ſê[r]ikkum taṇi-

## Second Side.

- 11 chcheṭṭum kuḍuttôm [l\*] vâṇiyarum aim-kammâḷareyum aḍima kuḍnttôm [l\*]  
 12 nagarattukku karttâv=âya Iraviko[r]ttanukku paṇa koṇḍ=alannu niṇa koṇ-  
 13 ḍu [t]ûkki nûl koṇḍu vâgi eṇṇiṇṇadilum eḍukkiṇṇadilum u[pa]-  
 14 nōḍu<sup>14</sup> śakkarayōḍu kasturiyōḍu<sup>15</sup> viḷakkeṇṇayōḍu idayil uḷḷaḍa eppêr-  
 15 [p]paṭṭaḍiṇum taragum aḍiṇ=aḍutta ſuṅgamum kûḍa Koṇṇūgūlūr alivi-  
 16 yōḍu gôpurattōḍu viśêsbâl nâlu taliyum talikk=aḍutta kirâmatṭōḍ=ida-  
 17 yil nir<sup>16</sup> mudal=āyi ſepp=ēḍu eḷndi kuḍuttôm [l\*] Sêramâṇ-lôka-pperun-je-  
 18 ttiy=âṇa Iravikorttanukku iṇaṇ makkal makkalkkê vâli-vâliyê pēṇ-âga=kkuḍu-  
 19 ttôm<sup>17</sup> [l\*] id=eriṇum Paṇṇiyûr-kkirâmamum [m\*] Sôgira-kkirâmamum aṇiya=  
 kkuḍuttō[m] [l\*] Vê-

<sup>1</sup> Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 251.

<sup>2</sup> *ibid.* p. 251. The name of the village is here by mistake spelt 'Pannayûr.'

<sup>3</sup> Mr. Logan's *Malabar*, Vol. I. p. 120.

<sup>4</sup> *Above*, Vol. III. p. 68.

<sup>5</sup> *Madras Journal*, Vol. XIII. Part I. p. 124.

<sup>6</sup> From ink-impressions prepared by myself in 1895.

<sup>7</sup> Read *gaṇapatayê*.

<sup>8</sup> Read *dhûpâla*.

<sup>9</sup> Read *chakra*.

<sup>10</sup> Read *irâjyam*.

<sup>11</sup> Read *Miṇa*.

<sup>12</sup> Read *kaḍattu*?

<sup>13</sup> Read *andôlamum*.

<sup>14</sup> Read *uppiṇōḍu*.

<sup>15</sup> Read *kasturiyōḍu*.

<sup>16</sup> Read *nir*.

<sup>17</sup> The *ê* of *tô* is engraved at the end of the previous line.

subdivisions, chiefs of villages, leading persons, officers and employés, so far as they may be concerned with these presents :—

(L. 56.) “Be it known to you that, while my glorious and victorious army is encamped at **Mēlpāṭi** for the purpose of creating livings out of the provinces in the southern region for my dependents, of taking possession of the whole property of the lords of provinces, and of erecting temples of **Kālapriya**, **Gaṇḍamārtanda**, **Kṛishṇéśvara**, etc., eight hundred and eighty years of the era of the Śaka king having elapsed, on Wednesday, the thirteenth *tithi* of the dark fortnight of **Phālguna** of the (cyclic) year **Kālayukta**,— I have granted the village named **Kaṅkēṃ**, one of the **Kalli** group of twelve (villages), situated in the district (*viśhaya*) of **Karahāṭa**, along with the rows of trees in it, the assessment in grain and gold, the flaws in measurement, the inflictions of fate, and all the produce, to **Gaganaśiva**, a great ascetic, versed in all *Sivasiddhāntas*, the pupil of the preceptor **Īśānaśiva**, who is the head of the establishment of **Vaṅkaléśvara** in **Karahāṭa** and is an emigrant from the **Karaṇjakhēṭa** group (of villages),<sup>1</sup> for the purpose of providing seats and clothes to all ascetics, as promised on the **Kārttikī** (i.e. the full-moon *tithi* of **Kārttika**),— (the grant) to be respected (i.e. not to be interfered with) as long as the moon and the sun endure.”

(L. 63.) To the east of this (village) is the river **Kanhavannā**; to the south, (the village of) **[Pēndu]rēṃ**; to the west, the village named **Āḍhēṃ**; to the north, that same river **Kanhavannā**. No one should cause obstruction to **Gaganaśiva** while he cultivates the village named **Kaṅkēṃ**, defined by these four boundaries, or causes it to be cultivated, enjoys it or causes it to be enjoyed. And he who causes (obstruction), will incur all the five great sins; for it is said :—

(V. 36.) “He who grants land, dwells in heaven for sixty thousand years; (but) he who takes it away and he who abets the act, dwell as long in hell.”

(V. 37.) “**Rāmabhadra** again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.”

(L. 68.) Engraved by **Yō[śyagma]**.

#### No. 41.— KOTTAYAM PLATE OF VIRA-RAGHAVA.

By V. VENKAYYA, M.A.

The subjoined inscription is engraved on both sides of a single copper-plate which measures 1' 2 $\frac{1}{8}$ " in breadth by 4 $\frac{1}{8}$ " in height and which is in the possession of the Syrian Christians at **Kōṭṭayam**, the head-quarters of the northernmost division in the Travancore State. The plate has no seal; but, instead, a conch is engraved about the middle of the left margin of the second side. This inscription has been previously translated by Dr. Gundert.<sup>2</sup> Mr. Kookel Keloo Nair also attempted a version of the grant.<sup>3</sup> In republishing this record at the suggestion of the Editor, I do not wish to be understood as sitting in judgment over the version of such a distinguished scholar as the late lamented Dr. Gundert. But in the light of recent epigraphical researches a few alterations seem to be necessary in the translation, and the historical bearing of the document has also to be reconsidered. It is from these two points that I undertake to republish this inscription. In the translation I have mainly followed Dr. Gundert.

<sup>1</sup> [Or perhaps— ‘a descendant of the (spiritual) lineage of (the *maṭha* at) **Karaṇjakhēṭa**.’— E. H.]

<sup>2</sup> *Madras Journal of Literature and Science*, Vol. XVII. Part I. p. 118. Dr. Gundert's translation is reprinted in Mr. Logan's *Malabar*, Vol. II. Appendix xii. p. cxvii. f.

<sup>3</sup> *Madras Journal*, Vol. XXI. pp. 35 to 38.

Two alphabets are employed in the grant, viz. Malayālam and Vaṭṭeḷuttu. The Vaṭṭeḷuttu characters of the inscription appear to exhibit a comparatively modern stage in the development of that alphabet. There seem to have been two local varieties of Vaṭṭeḷuttu. One of them is represented by the Tamil portion of the Madras Museum plates of Jaṭilavarman<sup>1</sup> and the small stone inscription which I have published from a photograph along with those plates.<sup>2</sup> To the second class belong the Tirunelli plates of Bhāskara Ravivarman<sup>3</sup> and the Cochin plates of the same king.<sup>4</sup> The Kōṭṭayam plates of Sthānu Ravi<sup>5</sup> contain both of these two varieties of the Vaṭṭeḷuttu character. The last two sides resemble the Madras Museum plates of Jaṭilavarman, while the preceding portion exhibits closer resemblance to the Cochin plates. The last two sides were probably written originally in the same alphabet as the rest; but subsequently the original writing was erased and what we now find on them was engraved. A few letters of the original writing are still visible here and there on these two sides. In the latter class, i.e. that to which the Cochin plates belong, the characters are more rounded than in the former, for example *a*, *d*, *ñ*, *n*, *t*, *ṇ* and *r*. If we could ascertain why the last two sides of the Kōṭṭayam plates of Sthānu Ravi are engraved in a slightly different character from the rest, we should be able to say if the two varieties of the Vaṭṭeḷuttu alphabet coexisted or not. There is, however, very little doubt that the Vaṭṭeḷuttu portion of the subjoined inscription exhibits a very late stage of development of the second variety. One Vaṭṭeḷuttu letter has not yet been found in any other inscription. This is the *ē* of *Ērāṇḍu* (l. 20), in which the length is expressed by adding an additional curve to the left loop of the short letter.

As stated before, the second of the two different alphabets which are employed in the present inscription, is **Malayālam**. A large number of words, some of which are of Sanskrit origin, are written in this alphabet. In Tamil inscriptions as well as in other Vaṭṭeḷuttu records, it is generally the words of Sanskrit origin that are written in Grantha. But in the subjoined inscription many Tamil words also are engraved in the Malayālam alphabet. The following is a list of all the words written in this character:—

Lines 1 and 2. From *Hari* of line 1 to *yi* of *ādiy=āyi* in line 2.

L. 3. *śrī-Vīra-Rāghava-śakravatti*.

L. 3 f. *tiruv-irācchyaṃ chellā*°.

L. 5. *haṇi* of *Rōhaṇi*.

L. 7. *pe* of the first *peru*; of *peru* the *r* is Tamil, and the *u* added to it is Malayālam.

L. 9. *pañcha-vādyamum saṃkhum pagal-viḷakkum*, and *aintōlamum*.

L. 11. *aṭṭi-kamṇāḷareyū aḍima kuḍuttōm*.

L. 12. *Iravikorttanukku*, and *ṇḍa* of *kond=alannu*.

L. 14. *śakkarayō*°, *kasturiyō*°, *viḷakkenṇayōḍu*, and *iḍayil*.

L. 16. *viśēśhāl*.

L. 18. *Iravikorttanukku*.

L. 18 f. *pē* of *pēr=āga* and *°ga=kkuḍuttō*°.

L. 20 f. *chandr-ādikshyaka*°, and *nālekku kuḍuttōm*.

L. 22. *Nambi Chaḍeya*, *kaiy=e*°, and *°ttu*.

<sup>1</sup> *Ind. Ant.* Vol. XXII, p. 70.

<sup>2</sup> *ibid.* p. 67.

<sup>3</sup> *ibid.* Vol. XX, p. 290.

<sup>4</sup> Above, Vol. III. Plate opposite p. 72.

<sup>5</sup> A transcript and translation of this inscription were published by Dr. Gundert in the *Madras Journal*, Vol. XIII. Part I. pp. 123 to 135. It is probable that the name of the king in whose reign this grant was issued, is not Sthānu Ravi Gupta as made out by Dr. Gundert, but only Sthānu Ravi. Similar names would be Kōḍai Ravi, which occurs among the signatories of the Cochin plates, and Bhāskara Ravi, the name of the king who issued those plates. The original reads *Kō=Ṭṭānu-Iravikkuttan*. We have to analyse the compound *Iravikkuttan* not as *Iravi* and *Kuttan* (i.e. Gupta), but as *Iravikku* (the dative of *Iravi*) and *tan*, the genitive of the personal pronoun. This explanation of the name receives some support from the fact that in many other inscriptions the date is preceded by the dative case of the name of the king in whose reign the grant is made. Besides, according to Tamil usage, the *k* would not be doubled if *Kuttan*, the *tadbhava* or the Sanskrit *Gupta*, was the word that followed *Iravi*.

- 20 nāḍum Ōḍunādum=ariya=kkaḍ[u]ttōm [I\*] Êrānādum Valluvanādum=ariya=kku[ḍu]ttōm [I\*] [Chandr]-  
 21 1a[d]ikshyakal=ulla nālekku kuḍuttōm [I\*] ivargal=ariya ēpp=ēḍ=eḷudiya  
 Śēramāṇ-lōka-pp[e]run-[d]jaṭ-  
 22 tāṇ Nambī Chaḍeyāṇ [k]aiy=eḷuttu [I\*]

## TRANSLATION.

(Line 1.) Hari ! Prosperity ! Adoration to the great Gaṇapati ! On the day of (*the nakshatra*) Rôhiṇī, a Saturday after the expiration of the twenty-first (*day*) of the solar month Mina (*of the year during which*) Jupiter (*was*) in Makara, while the glorious Virā-Rāghava-Chakravartin,— (*of the race*) that has been wielding the sceptre for several hundred-thousands of years in regular succession from the glorious king of kings, the glorious Virā-Kēraḷa-Chakravartin,— was ruling prosperously ;—

(L. 5.) While (*we were*) pleased to reside in the great palace, we conferred the title of Maṇigrāmam on Iravikorttaṇ *alias* Śēramāṇ-lōka-pperuṇ-jētti of Magōdaiyarpaṭṭiṇam.

(L. 7.) We (*also*) gave (*him*) (*the right of*) festive clothing, house pillars, the income that accrues, the export trade (?),<sup>2</sup> monopoly of trade, (*the right of*) proclamation, forerunners, the five musical instruments,<sup>3</sup> a conch, a lamp in day-time, a cloth spread (*in front to walk on*), a palanquin, the royal parasol, the Telugu (?) drum, a gateway with an ornamental arch, and monopoly of trade in the four quarters (*śēri*).

(L. 11.) We (*also*) gave the oil-mongers and the five (*classes of*) artisans as (*his*) slaves.

(L. 12.) We (*also*) gave, with a libation of water;<sup>4</sup>— having (*caused it to be*) written on a copper-plate,— to Iravikorttaṇ, who is the lord of the city, the brokerage on (*articles*) that may be measured with the *para*, weighed by the balance or measured with the tape, that may

<sup>1</sup> Read *adityargal*. The secondary form of *a* of *adikshya*, which ought to have been engraved after *adra* at the end of the previous line, is inscribed at the beginning of this line.

<sup>2</sup> The exact meaning of the word *valaṇṇiyam* (or *valaṇṇiyam*, l. 8) calls for some remarks. According to Dr. Gundert's *Malayālam Dictionary*, *valaṇṇiyam* means 'a barber or hair-cutter.' In his translation of this inscription Dr. Gundert has rendered the word *valaṇṇiyam* by 'curved sword (or dagger).' The word *valaṇṇiyar* occurs also in No. 9 of Mr. P. Sundaram Pilla's *Early Sovereigns of Travancore*, where he explains the word as meaning 'feudal barons.' In an unpublished Tamil inscription which was received by Dr. Hultzsch from Mr. Bell, C.C.S., Archaeological Commissioner of Ceylon, the term *valaṇṇiyar* appears to denote a corporation consisting of various classes of merchants. In the *Epigraphia Carnatica* is published a mutilated Tamil inscription (Malavalli Taluk, No. 74) which begins with the same phrases as the Ceylon inscription quoted above, though it does not contain the word *valaṇṇiyar*. In his *Mysore Inscriptions* Mr. Rice has published three Kanarese inscriptions from Baligāmi (Nos. 38, 55 and 56) which refer to the same corporation of merchants. The description of the guild in these inscriptions is similar to that of the Ceylon inscription, but is more detailed. In one of them (No. 38) the members are styled 'protectors of the *vara-balaṇṇi* rights.' In the second (No. 55) they are called 'balaṇṇijigas,' and are said to follow the *balaṇṇi dharma*. The title *maṇigāra* is prefixed to the names of four of the merchants (*seṭṭi*) who, at the time of the inscription, were members of the guild. This name *maṇigāra* is probably connected with the *Maṇigrāmam* of our grant. The third inscription from Baligāmi calls the members of the guild 'the protectors of the *etra-balaṇṇi dharma*.' In this inscription as in the one from Ceylon quoted above, there is a list of the various classes of merchants which composed the guild. In Kanarese *balaṇṇija* is still used to denote a class of merchants. In Telugu the word *balija* or *balijiga* has the same meaning. It is therefore probable that the words *valaṇṇiyam*, *valaṇṇiyar*, *balaṇṇi*, *balaṇṇi*, *balaṇṇija* and *balija* are cognate and derived from the Sanskrit *vaṇij*. Accordingly *valaṇṇiyam* probably means here 'trade.' *Kaḍattu* is perhaps a mistake for *kaḍattu*. If this correction is accepted, *kaḍattu valaṇṇiyam* would mean 'export trade.'

<sup>3</sup> The expression *pañca-vādyā* confirms the correctness of the explanation of the frequent title *pañca-mahāśabda* by 'the sounds of five musical instruments;' see *Ind. Ant.* Vol. XIV. p. 202, note 42, and Dr. Fleet's *Gupta Inscriptions*, p. 296 ff., note.

<sup>4</sup> Dr. Gundert has translated the phrase *śrī mudal-āyī* by 'as eternal.' But it is evidently a Tamil equivalent of the Sanskrit *śrī śāka-pāśraam*, which occurs in many grants and means 'with a libation of water.'



*First Side*

[illegible]

*Second Side*

[illegible]





be counted or weighed, and on all other (*articles*) that are intermediate,—including salt, sugar, musk (*and*) lamp oil,—and also the customs levied on these (*articles*) between the river mouth of Koḍuṅgūlūr and the gate (*gōpura*),—chiefly between the four temples (*taḷi*) and the village adjacent to (*each*) temple.

(L. 17.) We gave (*this*) as property to Śēramāṇ-lōka-ppēruṇ-jēṭṭi *alias* Iravikorttan and to his children's children in due succession.

(L. 19.) (*The witnesses*) who know this (*are*):— We gave (*it*) with the knowledge of the villagers of Paṇṇiyūr and the villagers of Śōgiram. We gave (*it*) with the knowledge (*of the authorities*) of Vēṇāḍu and Ōḍuṇāḍu. We gave (*it*) with the knowledge (*of the authorities*) of Ēṇāṇāḍu and Valluvanaḍu. We gave (*it*) for the time that the moon and the sun shall exist.

(L. 21.) The hand-writing of Śēramāṇ-lōka-ppērun-daṭṭāṇ Nambi Śaḍēyaṇ, who wrote (*this*) copper-plate with the knowledge of these (*witnesses*).

No. 42.— BAI HARIR'S INSCRIPTION AT AHMADABAD; A.D. 1499.

By REV. J. E. ABBOTT.

This inscription was first edited by the late Mr. H. B. Blochmann, M.A., in the *Indian Antiquary*, Vol. IV. p. 367, from an impression taken by Dr. Burgess. It was translated by Mr. Hari Vaman Limaya, B.A.; but the text was in many places wrongly read, and needs revision. I edit it now from an inked estampage taken by myself, and I have verified my readings by a careful examination of the original.

The inscription is found at Asārva, a suburb of Ahmadābād, in a well, known as Dādā Harir's Well.<sup>1</sup> It is clearly cut on a marble slab, placed in a niche in the south wall of the first gallery leading down to the water. The slab measures 2' by 1' 3". The alphabet is Nāgarī. The language is Sanskrit, both prose and verse.

The date of this inscription is in [Vikrama-]Samvat 1556, and in the current Śāka year 1421, on Monday, the 13th *tithi* of the bright fortnight of Pausa (l. 12 f.). This corresponds to the 25th December 1499 (new style), or the 16th December 1499 (old style).<sup>2</sup> It has to be noted that this date does not agree with that of the Arabic inscription on the opposite wall, the date of which is thus translated by Mr. Blochmann in the *Indian Antiquary*, Vol. IV. p. 367:—"On the 8th Jumāda I. of the 26th year, 896 [19th March 1490]." As Maḥmūd began to reign in A.H. 863, the 26th year would be A.H. 888 or A.H. 889, and not A.H. 896. The Hijrī year corresponding to Samvat 1556 is A.H. 905, so that there is a confusion in dates which I am unable to explain. Professor Kielhorn kindly contributes the following note. "The date is incorrect. In Vikrama-Samvat 1556 expired = Śāka-Samvat 1421 expired,<sup>3</sup> the 13th *tithi* of the bright half of Pausa ended on Sunday, the 15th December A.D. 1499, 12 h. 15 m. after mean sunrise. For the dark half of the same month the date would regularly correspond to Monday, the 30th December A.D. 1499, when the 13th *tithi* of the dark half ended 11 h. 41 m. after mean sunrise."

The places mentioned are Ahmadābād (l. 7) and its suburb Harirpur (l. 10). The persons mentioned are Sultān Maḥmūd I. (Baiqara) (ll. 8 and 18), who reigned from A.H.

<sup>1</sup> For a description of this well see the *Bombay Gazetteer of Ahmadabad*, p. 282.

<sup>2</sup> For the corresponding Christian dates I am indebted to the calculations of Mr. N. V. Nene, of the Colaba Observatory, Bombay.

<sup>3</sup> "Pravartamānā is also used with expired years."

863 to 917 (A.D. 1458-1511), one of the best known of the Sultāns of Gujarāt. Bāi Ḥarir is described in line 8 f. as "the general superintendent at the door of the king's harem," and in line 18 as "the powerful, religious, chief councillor of king Maḥmūd." The local traditions regarding the builder of the well are confused. Forbes<sup>1</sup> calls it "the Nurse's Well," which corresponds with Mr. Blochmann's translation of the Arabic inscription, which names the builder as "Śrī-Bāi Ḥarir, the royal [slave], the nurse."<sup>2</sup> Briggs, in his *Cities of Gujarashtra*, records the tradition that the builder was a man, which corresponds with the popular name by which the well is now known as Dādā Ḥarir's Well. The overseer was a Musalmān, and the artisans were Hindūs (l. 24 ff.).

The substance of the inscription is that Bāi Ḥarir caused a well to be built in the Gūrjara country, in the village of Ḥarirpur, north-east of Aḥmadābād, at a cost of 3,29,000 (*Maḥmūdīs*), for the refreshment of men, beasts, birds, insects and plants, and to please God. The name of the coin is not mentioned, but it was probably the *Maḥmūdī*, the standard silver coin of that period. The following note on the *Maḥmūdīs* has been kindly prepared for me by Rev. Geo. Taylor of Aḥmadābād, who has made a careful study of the coins of the Sultāns of Gujarāt, and possesses a unique collection.

"During the reign of Maḥmūd Shāh I., surnamed Baiqara (A.H. 863-917; A.D. 1458-1511), the silver coin in most frequent use throughout the province of Gujarāt was the *Maḥmūdī*. It is still by far the most common of the coins that have come down from the period of the Gujarāt Sultanate (A.H. 799-980; A.D. 1396-1572); and I imagine quite half of all the silver coins of that period, now procurable in the *bāzārs* of Gujarāt, were issued during the long reign of this Maḥmūd, and bear his name.

"There is considerable variation in the designs impressed on these coins, some bearing an elaborate device executed with much skill, while others, especially those of an early date, are distinctly inferior both in design and workmanship. The type quite the most common of all has on the obverse the legend *السلطان الاعظم ناصر الدنيا والدين ابر الفتح* and the *Hijrī* date, the whole enclosed within a circle; and on the reverse, within a square, are the words *محمد شاه السطاني*, with marginal readings varying according to the mint.

"As to the value of the *Maḥmūdī* it is impossible to speak with precision owing to its frequent changes in weight. The two heaviest in my possession turn the scale each at 177 grains, and are perhaps "double *Maḥmūdīs*;" the lightest is but 33 grains. The average weight of fourteen, all of the same type, is 87 grains, or slightly less than the weight of half a rupee. An almost perfect specimen, dated 905 A.H., weighs 89 grains.<sup>3</sup> Early writers on India gave widely different values of the *Maḥmūdī*, their estimates ranging from 4 to 24 of the rupee. A probable explanation of this difference is that any coin bearing the name of the Sultān Maḥmūd (Baiqara) might with reason have been called a *Maḥmūdī*, and some travellers may have based their estimate on one, others on another, of the very diverse coins issued by this Sultān. For a like transference of a sovereign's name to his coin compare the *Muzaffarī* and the Napoleon."

#### TEXT.<sup>4</sup>

- 1 नमः दृष्टिर्बर्णे । नमोऽपां पतये तुभ्यं सर्वजीवनह- (1)
- 2 पिणे । वरुणाय नमस्तुभ्यं नमः सुकृतसाक्षिणे [॥\*] १ [॥\*]
- 3 जयति<sup>5</sup> जगन्नयजननी कुंडिलिनी<sup>7</sup> नामतः परा श-

<sup>1</sup> *Oriental Memoirs*, Vol. III. p. 140 (new edition, p. 209).

<sup>2</sup> *Ind. Ant.* Vol. IV. p. 367.

<sup>3</sup> [I possess an undated specimen weighing 90 grains.—E. H.]

<sup>4</sup> From an inked estampage, and from the original.

<sup>5</sup> Metre: Anushtupb.

<sup>6</sup> Metre: Āryā.

<sup>7</sup> Read: कुंडिलिनी.

- 4 त्तिः । सुरनरवंदितचरणा वापीरूपात्मना सततं । २ [॥\*]  
 5 नमामि<sup>1</sup> विश्वकर्माणं सकलाभीष्टदायकं । कृपातो  
 6 यस्य सर्वे स्युः कर्तुं<sup>2</sup> कर्म कर्तुं क्षमा नराः ॥ ३ [॥\*] स्वस्ति श्री  
 [॥\*]  
 7 गूर्जरधरिणां श्रीमदहिष्मदावादनगरे पातुसा-  
 8 हश्रीश्रीश्रीमहमूदविजयराज्ये राज्ञोऽतःपुरद्वारि स-  
 9 वाधिकारिणी बाईश्रीहरीरनाम्नी श्रीनगरादीशान-  
 10 दिगाग्रितहरीरपुरमध्ये चतुर्दिगायातानेकतुषा- (1)  
 11 कुलमनुष्यपशुपक्षिहृन्नादिचतुर(र)शीतिलक्षजी-  
 12 वोपभोगाय परमेश्वरप्रीत्यर्थं संवत् १५५६ वर्षे शा-  
 13 के १४२१ प्रवर्त्तमाने पौषशुदि १३ सोमे वापीं कार-  
 14 यामास ॥ यस्याममाधामृतपानीयराशिमवली-  
 15 क्का क्षीरोदधिनिवासमकरोदिव । सा स्वेदजांड-  
 16 जोद्विज्जरायुजपोषणार्थं माचंद्रार्कं स्थिरा भू-  
 17 यात् ॥ तत्र व्ययीकृतद्रव्यसंख्या ३२८००० सर्वं ॥ [॥\*]  
 18 'महमूदमहोपालमंत्रिसुख्या प्रतापिनी । धर्मार्थिनी हरीरा-  
 19 ख्या 'वापीमियमचीकरत् ॥ १ [॥\*] चतुष्पथे चरन्नारुचतुर्दिग्ज-  
 20 नसंकुले [॥\*] आचंद्रार्कमियं वापी मधुरा पीयतां जनैः । २ [॥\*]  
 21 दुर्म्माणि पुष्टानारामान् शतशश्च जलाशयान् । पदे  
 22 पदे[ऽव]सन्नाशि धनिनः संति शोभनाः । ३ [॥\*] महाधनव्य-  
 23 यं कृत्व[॥\*] विश्वोपकृतिहेतवे । बाईश्रीहरीरनाम्नी वा-  
 24 'पीमियमचीकरत् ॥ ४ [॥\*] वापीनिर्माणेऽधिकारी' परमेश्वराज्ञा-  
 25 पालक मलिक श्रीबिहामद । तथा गजधर वैश्य सूत्र० वीरा त-  
 26 'थाज्ञाकर सू० देवा श्रीगिरणा' महं सायाभा तथा महं वीरा [॥\*]

## TRANSLATION.

(Line 1.) Obeisance to the Creator !

(Verse) 1. Obeisance to thee, the lord of the waters, who hast the form of all water<sup>10</sup> !  
 Obeisance to thee, O Varuṇa ! Obeisance to (thee), the witness of charitable deeds<sup>11</sup> !

<sup>1</sup> Metre : Anuṣṭubh.

<sup>2</sup> Cancel this word,

<sup>3</sup> Read 'चार्यमा'.

<sup>4</sup> Metre of verses 1-4 : Anuṣṭubh.

<sup>5</sup> Read वापीमिनाम.

<sup>6</sup> Read 'पीमिनाम'.

<sup>7</sup> Read निर्माणे.

<sup>8</sup> The letter वृ is engraved over another, erased letter.

<sup>9</sup> The *gi* of *Girāṇa* was engraved at a lower level than the other letters in the same line, because the letter *ka* of *Bihāmada* in the preceding line was in its way.

<sup>10</sup> [This meaning of *jivana* fits Varuṇa's nature better than the usual one.— E. H.]

<sup>11</sup> [This epithet alludes to the libations of water, which accompany gifts.— E. H.]

(V.) 2. Victorious is the mother of the three worlds, the supreme *Śakti*, *Kuṇḍalini*<sup>1</sup> by name, whose feet are praised by gods and men, (*and*) who ever (*exists*) in the form of wells.

(V.) 3. I bow to *Viśvakarman*, the giver of every desired (*object*), by whose grace all men are able to perform work.

(Line 6.) Hail ! Prosperity ! In the *Gūjara* country, in the glorious city of *Aḥmadābād*, in the victorious reign of the *Pādshāh*, the thrice glorious *Mahmūd*,— the general superintendent at the door of the king's harem, *Bāi Śrī-Harir* by name, caused a well to be built, in order to please God, in *Harirpur*, situated to the north-east of the glorious city, for the use of the eighty-four *lākhs* of the various living beings, (*viz.*) men, beasts, birds, trees, *etc.*, who may have come from the four quarters, and are tormented with thirst, in *Samvat 1556* (*and*) in the current *Śāka* year *1421*, on the 13th (*tithi*) of the bright (*fortnight*) of *Pausa*, on *Monday*.

(L. 14.) If one looks at the mass of the deep, nectar-like water (*of this well*), it seems as though the ocean of milk had taken up its abode in it.

(L. 15.) As long as the moon and the sun (*endure*), may this (*well*) remain for the nourishment of insects, birds, plants and animals !

(L. 17.) The amount of money expended on this (*well*) was 3,29,000 in all.

(Verses) 1 and 2. This well was built by the powerful, religious, chief councillor of king *Mahmūd*, *Harir* by name, at a place where four roads meet, crowded with good men who come from the four quarters. As long as the moon and sun (*endure*), may (*the water of*) this sweet well be drunk by men !

(V.) 3. (*By founding ?*) forts, pure groves, pools of water by hundreds, and feeding-houses step by step, the wealthy earn merit.

(V.) 4. (*The lady*) *Bāi Śrī-Harir* by name built this well at great expense, in order to benefit the world.

(Line 24.) At the building of the well the overseer (*was*) His Majesty's servant, *Malik Śrī-Bihāmad*;<sup>2</sup> also the *gajadhara*, the *Vaiśya sūtra[ādhāra]*<sup>3</sup> *Virā*; also the servant, *sū[tradhāra]* *Dēvā*; *Śrī-Girānā*; *Mahan[t]* *Sāyāā*; also *Mahan[t]* *Virā*.

No 43.—NANDAMAPUNDI GRANT OF RAJARAJA I., DATED IN HIS  
THIRTY-SECOND YEAR [A.D. 1053].

By F. KIELHOEN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gōdāvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. At Dr. Hultzsch's request, I edit the inscription from impressions supplied by him.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures about 10½" broad by 5" high. Their edges are raised into high

<sup>1</sup> [According to the dictionaries, *Kuṇḍalin* is a name of *Varuṇa*, and *Kuṇḍalini* the name of a *Śakti*. In this inscription she is evidently represented as the *Śakti* of *Varuṇa*.— E. H.]

<sup>2</sup> [This name is derived from the Persian *امیر*.— E. H.]

<sup>3</sup> *Sūtra*° in line 25 and *sū*° in line 26 are abbreviations of *sūtradhāra*, 'a carpenter, artisan,' and *gajadhāra* is probably a synonym of it, derived from the Persian *چمن* 'a yard.'

rims, and the writing, in consequence, is well preserved throughout.<sup>1</sup> The plates are strung on a ring, which had been already cut when this grant was received by Dr. Hultzsch. The ring is  $\frac{1}{2}$ " thick and  $5\frac{1}{2}$ " in diameter, and bears on an expanded flower a circular seal, which is  $2\frac{3}{4}$ " in diameter. This seal has on a countersunk surface, across the centre, the legend *śrī-Tribhuvanāṁkusa* in raised Telugu letters; above the legend, in high relief, a boar facing the proper left, with, over it, the sun and the moon's crescent between two *chauris*, in front of it a conch-shell, and at the back of it, a drum; and beneath the legend, an elephant-goad, with, below it, an expanded flower with a water-lily on the proper right and a throne on the left of it. The flower and the water-lily Dr. Hultzsch suggests to be symbols of the rivers Gaṅgā and Yamunā, which are mentioned among the *sāmṛājya-chihṇāni*, or insignia of universal sovereignty, of the Eastern Chālukyas.<sup>2</sup>—The characters throughout belong to the same southern alphabet, but represent two successive stages of it. Up to the commencement of line 50 (line 6 of the second side of the third plate) they closely resemble the characters of the copper-plates of Amma II. (*Ind. Ant.* Vol. VII. p. 15, Vol. XII. p. 91, and Vol. XIII. p. 248, and Plates),<sup>3</sup> and the same characters originally were continued to the end of the third plate in lines 50-55, where, however, they have been beaten in. On the other hand, the characters on the fourth and fifth plates, and in the last six lines of the third plate (excepting the first three *akṣharas* of line 50) as we have them at present, are exactly like those of the Korumelli plates of Rājārāja I. (*ibid.* Vol. XIV. p. 48, and Plates), and were written by the writer of that inscription, Gaṇḍāchārya. From this it would appear that the first three plates of this grant originally formed part of a somewhat earlier grant, and that the statement (in line 92) regarding the writer of this inscription, and probably also that concerning the author of the verses, cannot refer to lines 1-49, nor to the verses contained in them.—The average size of the letters is about  $\frac{1}{4}$ ".—The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, in lines 80-88, where it is Telugu.<sup>4</sup> The Sanskrit portion contains 28 verses, of which verses 7-20 are given continuously in lines 44-65, and verses 21-26 in lines 68-77, while verses 1-6, singly or in pairs, are scattered through lines 1-30. The rest of the text, excepting the two benedictive and imprecatory verses 27 and 28, in lines 89-91, is in prose. Of the verses 1-20, seven (*viz.* verses 1-6 and verse 20) occur in exactly the same, and one (verse 15) in a slightly different form, also in the Korumelli plates of Rājārāja I.; and some of the remaining verses show that their reputed author, Nanniyabhaṭṭa, knew other verses of the Korumelli plates, or verses of which those of the Korumelli plates were themselves copies or imitations.<sup>5</sup> Under any circumstances, the two men who in the two inscriptions are mentioned as the authors of the poetry, very probably composed only some of the verses that are assigned to them. The language and phraseology of the text in general present no difficulty,<sup>6</sup> but line 77 contains an epithet of the donee,

<sup>1</sup> Dr. Hultzsch informs me that, owing to the great height of the rims, it was impossible to take perfect impressions. I nevertheless believe that, with perhaps the exception of the first half of verse 18, my text may be relied on as correct.

<sup>2</sup> See line 27 of the text of the present inscription.

<sup>3</sup> I would draw attention to the fact that the same neatly drawn ornamental design which we find at the commencement of the first two inscriptions, above referred to, also occurs, in exactly the same form, at the beginning of the present inscription. Compare with it the different, much ruder design at the commencement of the Korumelli plates of Rājārāja I.

<sup>4</sup> For a transcript of the Telugu portion of the inscription, with an English translation of it, I am indebted to Dr. Hultzsch's Assistant, Mr. H. Krishna Sastri.

<sup>5</sup> A comparison of the poetry of the two inscriptions does not seem to me to favour the view that the verses of the Korumelli plates are imitations of those of the present plates.

<sup>6</sup> The construction of the verb *piśā* with the Genitive case, in verse 7, shows that the author of the verse knew his grammar well; but it may be questioned whether *pari-āri*, which occurs in the same verse, really conveys the sense in which it is used by the writer. The construction of *ana* with the Ablative case, in verse 10, also, can hardly be called correct. *Mahi* for *maḥi*, in line 48, and *bhujā* for *bhuja*, in line 60, are unusual, but correct.

*ashṭādaś-āvadhāraṇa-chakravartin*, which I cannot find elsewhere and am unable to explain.<sup>1</sup>—In respect of orthography, it will be sufficient to say that the syllable *ri* is used instead of the vowel *ri* in the name *Richuka* (for *Ṛibhuka*), l. 7; *gh* instead of *h* in *siṅghāsana*, l. 26, and *Jayasingha*, ll. 35 and 37; and *s* instead of *ś* in *sudh-āmsur*, l. 3, and *asva*°, l. 10; that *t* is (correctly) doubled in *antarvattinī*, l. 22, and *dh* in °*nō-ddhyarddha*-, l. 40; and that the word *sāmbrājya*, which is correctly written in line 51, is spelt *sāmbrājya* in line 27.

The inscription records a grant by the king *Rājarājadēva* [I.], otherwise called *Vishṇuvardhana*, of the Eastern *Chālukya* family. Excepting the details of this grant in lines 65-93, it contains nothing whatever that is new to us. Up to the end of line 52 the information furnished by it, mythical, legendary and historical, is in every particular the same as that contained in lines 1-55 of the *Korumelli* plates of the same king, and in lines 1-46 of the *Chellūr* plates of *Vira-Chōḍadēva*.<sup>2</sup> And lines 53-65, also, only relate, what is more fully stated in lines 55-74 of the *Korumelli* plates, that *Rājarāja-Vishṇuvardhana*, 'the crest-jewel of the *Chālukyas*,' was the son of his immediate predecessor *Vimalāditya* and his wife *Kundavādēvi*, 'the goddess of fortune of the family of the Sun' (meaning the *Chōḍa* family), and record the date of his coronation, which is given in identical terms in the *Korumelli* plates, and has been shown<sup>3</sup> to correspond to Thursday, the 16th August A.D. 1022.

In line 65 ff., 'the asylum of the whole world,' the glorious *Mahārājādhirāja Vishṇuvardhana*, the supreme lord of kings, the *Paramabhāṭāraka*, the devout worshipper of *Mahēśvara* (*Śiva*), he who is most devoted to religion,<sup>4</sup> the glorious *Rājarājadēva*, having called together the cultivators, headed by the *Rāshṭrakūṭas*, dwelling in the *Beṇḍēgulunadimi-vishaya*, thus issues a command in the presence of the *Mantrin*, *Purōhita*, *Sēnāpati*, *Yuvarāja*, *Dauvārika* and *Pradhāna*<sup>5</sup>:—

"Be it known to you! In<sup>6</sup> the *Hārta gōtra* there was a distinguished *Āpastamba Brāhmaṇa*, *Kaṇchena*, a *Sōma-yāga* sacrificer (l. 69). His son was *Kaṇchenārya*, honoured by all the learned (l. 71). His son, again, was the minister (*amātya*) *Akalāṅkāśaṅkana*, known by the name of *Śauchāṇjanēya*, 'a Hanumat in purity' (l. 73). To him his wife *Sāmekāmbā* bore a son, *Nārāyaṇa*, who, on account of his skill in composing poetry in the *Saṃskṛta*, *Karṇāṭa*, *Prākṛita*, *Paiśāchika* and *Āndhra* languages,<sup>7</sup> is renowned as *Kavirājasēkhara*, 'the crest of the kings of poets,' and who, because by his clever verses he puts to shame would-be poets, is rightly called *Kavibhavajrāṅkuśa*, 'the adamant elephant-goad of poets' (l. 76). To this *Nanni-Nārāyaṇa*,<sup>8</sup> who is endowed with qualities that are extolled

<sup>1</sup> With *ashṭādaś-āvadhāraṇa* I would compare the phrases *aṭṭhārasa vijjattāṇāni*, 'the eighteen branches of knowledge,' and *aṭṭhārasa sippāni*, 'the eighteen attainments,' so frequently met with in the Pāli *Jātakas*.

<sup>2</sup> I refer the reader to Dr. Hultzsch's translation in *South-Ind. Inscr.* Vol. I, p. 57 ff., and to the full abstract of the contents, given by Dr. Fleet in *Ind. Ant.* Vol. XIX, p. 433 ff.—In line 5 of the 'present inscription the names of *Puru* and *Janusējaya* have been omitted by an oversight of the writer (just as the name of *Shhōtra* is omitted in line 10 of the *Chellūr* plates), and the reading *tad-anujō* in line 39 is clearly a mistake for *tat-tanujō*. In line 45 our inscription states that *Rāja-Bhīma*, besides expelling *Yuddhamalla* from the country, crushed other adversaries; this also was known already from other inscriptions (see *Ind. Ant.* Vol. XX, pp. 269 and 270).

<sup>3</sup> See *Ind. Ant.* Vol. XIX, p. 129, and Vol. XXIII, p. 181, No. 110.

<sup>4</sup> Since the word *brahman* also is synonymous with *brāhmaṇa*, the word *paramabrahmaṇya* also means 'one who is most devoted (or kind) to *Brāhmaṇas*'; see the *Mahābhāṣya* on *Pāṇini*, v. 1, 7.

<sup>5</sup> i. e. 'the councillor (or counsellors), family priest, commander of the army, heir-apparent, doorkeeper and chief minister (or ministers).' In the *Chellūr* plates of *Vira-Chōḍadēva*, l. 114, 'the five *Pradhānas*' are mentioned as the executors of the king's order.

<sup>6</sup> Of verses 21-26 I consider it sufficient to give an abstract of the contents.

<sup>7</sup> Compare Dr. Hultzsch's note 10 in *Ind. Ant.* Vol. XV, p. 202; also *Ep. Carn.* Part I, p. 50, l. 10 from the bottom.

<sup>8</sup> According to the Rev. F. Kittel's *Dictionary* the Kanarese word *nanni* means 'love, affection, attachment.'—[Compare the *biradas* *Nanniya-Gaṅga* and *Nannissamundra*; above, Vol. III, pp. 183 and 268.—E. H.]

by the whole world, and is an ear-ornament of (the goddess of eloquence) Sarasvatī, and an *ashṭadai-āvadhāraṇa-chakravartin*, we, (after pouring out) a stream of water, have given on the occasion of a lunar eclipse, free from all taxes, the village named Nandamapūṇḍi in your *viśaya*, having constituted it an *agrahāra* (l. 79).

“The boundaries of this (*village are*):— In the east the boundary (*is*) in the middle of the *Koṇḍiyagunṭa* (tank) in a pit on the margins of the fields of this village and of *Billemapeddapūṇḍi*. In the south-east the boundary (*is*) the meeting-point<sup>1</sup> of the margins of the fields of this village and of *Billemapeddapūṇḍi* and of *Nerapula*. In the south the boundary (*is*) a *rēva* (tree) (*surrounded*) by palmyra trees on the margins of the fields of this village and of *Nerapula*. In the south-west the boundary (*is*) the meeting-point of the margins of the fields of this village and of *Nerapula* and of *Mundaramuna*. In the west the boundary (*is*) the meeting-point of the margins of the fields of this village and of *Mundaramuna* and of *Maḍakuriti*. In the north-west the boundary (*is*) the *rēva* (tree) of the cowherds at the meeting-point of the margins of the fields of this village and of *Maḍakuriti* and of *Billemapeddapūṇḍi*. In the north the boundary (*is*) the bank of a river on the margins of the fields of this village and of *Billemapeddapūṇḍi*. In the north-east the boundary (*is*) a tamarind tree near a palmyra tree with a banyan tree on the margins of the fields of this village and of *Billemapeddapūṇḍi*” (l. 88).

‘Nobody shall cause any obstruction to this (*grant*); he who does it, becomes possessed of the five great sins. And the holy Vyāsa has said: [*Here follow two benedictive and imprecatory verses*].

‘The *Ājñapti*<sup>2</sup> of this (*grant*) is (the ?) *Kaṭakādhirāja*; the author of the verses is *Nanniyabhaṭṭa*;<sup>3</sup> (*and*) the writer is *Gaṇḍāchārya* (l. 92).

‘This order was made in the prosperous thirty-second year of (*our*) reign of victory’ (l. 93).

Regarding the localities which are mentioned in the inscription, I can only say that the name of the district to which the village of Nandamapūṇḍi belonged, *Beṇḍ-ēṇulu-naḍimi-viśaya*, means, as Dr. Hultzsch informs me, ‘the two-rivers-middle-district,’ and is thus the Telugu equivalent of *Sindhuyugmāntara-dēśa*, which is mentioned in lines 66-67 of the *Piṭhāpūram* inscription of *Prithivīvara* (above, p. 36).

As to the date,—since the 32nd year of *Rājarāja*’s reign commenced (approximately) on the 16th August A.D. 1053 and ended (approximately) on the 16th August A.D. 1054, the day on which the grant was made in all probability is Sunday, the 28th November A.D. 1053 (the full-moon day of the month *Mārgaśīrṣa* of *Śaka-Samvat* 975 expired), because during the period from the 5th June A.D. 1053 to the 13th April A.D. 1055 this is the only day on which there was a lunar eclipse.<sup>4</sup>

#### TEXT.<sup>5</sup>

##### First Plate.

1 ✽ ६Śrī-dhāmaṇḍ puruṣhōttamasya mahatō Nārāyaṇasya prabhōr= nnābh ī-  
pamkaruhād=ba[ḥḥū]va

<sup>1</sup> See above, p. 96, note 4.

<sup>2</sup> i.e. ‘the executor’ (*dātaka*). On *Kaṭakādhirāja*, which seems to be the title of an official, see the note on the text.

<sup>3</sup> [This person is perhaps identical with *Nanniyabhaṭṭa*, the first Telugu translator of the *Mahābhārata*, whose patron was *Rājarāja* of *Rājamahēndri*; see my *Annual Report* for 1895-96, p. 6 f.—E. H.]

<sup>4</sup> The full-moon *tithi* ended 13h. after mean sunrise, and the eclipse, therefore, was visible in India.

<sup>5</sup> From impressions supplied by Dr. Hultzsch.

<sup>6</sup> Metre: *Sārdūlavikrīḍita*. The Korumelli plates of *Rājarāja* I. (*Ind. Ant.* Vol. XIV. p. 50) commence with the same verses 1 and 2.



- 2 jagatas=srashtâ Svaya[m\*]bhûs=tatah | jajñê mânasa-sûnur=Atrir-iti yaṣ=tasman=  
munêr=Atritas=Sômô vam[śa]-  
3 karas=sudh-âmsu(śu)r=udita<sup>1</sup> Śrikamtha-chûdâmanih | (||) [1\*] <sup>2</sup>Tasm[â\*]d=âsit=  
Sudhâsûtêr=Bbuddhō budha-nutas=tatah | jâtaḥ.  
4 Purûravâ nâma chakravartî sa-vikramah | (||) [2\*] Tasm[â\*]d=Âyur-  
Âyushô Nahushah | Nahushâd=Yayâti-chakrava-  
5 rttî vamśa-karttâ |<sup>3</sup> Tatah Pr[â\*]chisâh [1\*] Pr[â\*]chisât=  
Sainyayâti[h] [1\*] Sainyayâtêr=Hrayapatih=<sup>4</sup>Haya-  
6 patêr=Sâ[rva]bhaumah | Sârvabhaumâj=Jayasênah | Jayasênân=Mahâbhaumah |  
Mahâbhaumâ-  
7 d=Aisânakah [1\*] Aisânakât=Krôdhânanah [1\*] Krôdhânanâd=Dêvakih | Dêvakê<sup>5</sup>  
Richukah | Richukâd=Rikshakah [1\*] Ri-  
8 kahakân=Mativarah |<sup>6</sup> satrâyôga-yâjî Sarasvatînadî-nâthaḥ | Tatah  
Kârtyâ(tyâ)yanah | Kârtyâ(tyâ)yanân=Nilah [1\*]  
9 Nilâd=Dushyantaḥ | Tat-sntah | Âryyâ | <sup>7</sup>Gaṁgâ-Yamunâ-tirê yad-  
avichchinnam nikhâya yûpân=kramasâh | kri-  
10 tvâ tath=śva(śva)mêdhân=nâma Mahâkarmma-Bharata iti yô=labhataḥ(ta)  
| (||) [3\*] Tatô Bharatâd=Bhûmanyuh | Bhûmanyôs=Suhôtraḥ [1\*]  
11 Su[hô]trâd=Dhastî | Hastinô Virôchanah | Virôchanâd=Ajamilah | Ajamilât=  
Samvaranah | Samvara[na\*]sya.

*Second Plate; First Side.*

- 12 Tapanasutâyâs=Tapatyâs=cha Sudhanvâ | Sudhanvanah Par[i]kshit |  
Parikshitô Bhimasênah | Bhîmasênât=Pradi-  
13 panah | Pradîpanâs=Chantanuh<sup>8</sup> [1\*] Śāntanôr=Vvichitraviryay<sup>9</sup> [1\*]  
Vichitraviryayât=Pāṇḍurâjah || <sup>9</sup>Putrâs=tasya cha Dha-  
14 rmmaja-Bhim-Â[r]jjuna-Nakula-Sahadêvâh [1\*] pañchêndriyavat pañcha syur=  
vvishaya-grâhîṇas=tatra || [4\*] Vṛttam |  
15 <sup>10</sup>[Yê]n=âdâhi vijitya Kâ(khâ)ṇḍava-mathô gâṇḍvînâ Vajriṇam yuddhê  
Pâsupat-âstram=A[m]dhaka-ripôs=ch=âlâbhi Dai-  
16 [tyâ]n=bahû[n]=<sup>11</sup>Indr-ârdhâsanam=adhyarôhi jayinâ yat=Kâlikêy-âdikân=hatvâ  
svairam=akâri  
17 [vam]śa-vipina-chchê(chchhê)dah Kurûp[â]m vibhoh | (||) [5\*] tatô=  
rjjunâd=Abhimanyuh | Abhimanyô[h\*] Parikshit [1\*]  
18 Parikshitô Janamējayah | Janamējayâ[t=] Kshémukah | Kshémukân=  
Naravâhanah | Naravâ-  
19 hanâ[ś=Cha]tânikaḥ<sup>12</sup> | Śātānikâd=Udayanah || Tataḥ param tat-prabhritishv=  
avichchi(chchhi)nna-santânêshv=Ayôdhyâ-simhâ-

<sup>1</sup> According to the *Vyâsa-tikshâ*, *visarga* is dropped before a group of consonants the first of which is a sibilant, even when the second consonant of the group is a *sonant* letter, and this rule, according to Dr. Lüders, is generally observed in South-Indian manuscripts.

<sup>2</sup> Metre: Ślôka (Anushtubh).

<sup>3</sup> Here the names of Puru and Janamējaya are omitted; the Korumelli plates of Râjarâja I., ll. 5 and 6 have: *tataḥ Purur-iti chakravartî* | *tatô Janamējayô=śvamêdha-tritayasya kartt[â\*] tataḥ Prachisâh*.

<sup>4</sup> Read <sup>o</sup>patih |.

<sup>5</sup> Read <sup>o</sup>kêr=Ribhukah | Ribhukâd=.

<sup>6</sup> Read <sup>o</sup>varah satrayâga=.

<sup>7</sup> Metre: Âryâgîti; the same verse in the Korumelli plates, ll. 9-11. Compare also above, p. 231, verse 4.

<sup>8</sup> Read <sup>o</sup>ndch=Śantanuh.

<sup>9</sup> Metre: Upagîti; the Korumelli plates, l. 14, have the word *dryyâ*, 'an Âryâ verse,' before this verse.

<sup>10</sup> Metre: Śârdûlavikrîdita; the same verse in the Korumelli plates, ll. 15-17.

<sup>11</sup> Read <sup>o</sup>bahûn | Indr=.

<sup>12</sup> Read <sup>o</sup>ndch=Śatâ=.

- 20 san-âsinêshv-êkâ[dna]shashti-chakravartitshu gatêshu tad-vamasyô Vijayâdityô  
nâma râjâ vijigîshayâ Dakshi-  
21 [nâ]patham ga[tvâ] Trilôchana-Pallavam-adhikshipya daiva-durîhayâ lôk-  
ântaram-agamat [\*] Tasmin=sa[m\*]kulê pu-  
22 [rôhi]têna sâ[rddham=a]ntarvvattni<sup>1</sup> tasya mahâdêvi Mudivêmu-nâm-âgrahâram=  
upagamyâ tad-vâstavyêna

*Second Plate; Second Side.*

- 23 Vishṇubhaṭṭa-sômayâjinâ dnhitti(tri)-nirvîśêsham=abhirakshitâ sati Vishṇu-  
varddhanan-nâma prasûya <sup>2</sup> tasya cha ku-  
24 mârakasya Mânavyasagôtra-Hâritiputra-dvipaksha-gôtra-kram-ôchitâni karm[mâ\*]ni  
kârayitvâ tam=avarddhatay [\*] Sa cha mâ-  
25 [trâ vidi]ta-vrittântas=san=nirggatya Châlukya-girau Nandâm bhagavatîm  
Gaurîm=ârâdhya Krmâra-Nârâyana-Mâtṛigaṇân=samta[rppya]<sup>3</sup>  
26 [svê]tâtapatr-aikâsamkha-pamchamahâsâbda . p â l i k ê [ t a \* ] n a . p r a t i d h a k k â .  
varâhalâmcha(chha)na-pimcha-kunta-singghâ(hâ)sana-  
27 makaratôraṇa-kanakadandâ-Gaṅgâ-Yamunâ-â\*]dîni svakula-kram-âgatâni  
[ni\*]kshiptân=iva tat-sâmbhâ.<sup>4</sup>  
28 jya-chi[hnâ]ni samâdâya Kaṣāmba-Gaṅgâ-âdi-bhûmipân=nirjitya Sêtu-Narmmadâ-  
madhyam sârdha-  
29 sapta-laksham Dakshinâpatham pâlâyam-âsa |(II) Ślôkam(kah) | \*Tasy=  
âsîd=Vijayâdityô Vishṇu-  
30 varddhanâ-bhûpatêh [\*] Pallav-ânuvâr-jâtâyâ mahâdêvyâs=cha nandanah |(II)  
[6\*] Tat-sutah Polakêsi-vallabhah [1\*] Tat-putrah  
31 Kirttivarmmâ [\*] Tasya tanayah | Svasti [\*] Śrîmatâm sakala-bhuvana-  
samstûyamâna-Mânavyasagôtrânâ[m] Hâ-  
32 ritiputrânâm Kâsîki-varaprasâda-la bha-râjyânâm Mâtṛigaṇa-paripâlitânâm  
Sv[â\*]mi-Mahâsêna-[pâ]-  
33 dânnidhyâtânâm bhagavan-Nârâyana-prasâda-samâsâdita-vara-varâhalâmcha(chha)n-  
êkshana-kahana-vaśîkṛit-ârâ[ti]-

*Third Plate; First Side.*

- 34 maṇḍalânâm=aśvamêdh-âvabhṛita(tha)ṇḍana-pavitrîkṛita-vapushâm Châlukyânâm  
kulam=alamkarishpôe=Satyâsra-  
35 ya-vallabhêndrasya bhrâtâ Kubja-Vishṇuvarddhanô=shtâdaśa varshâni Vêṅgi-  
dêsam-apâlayat<sup>7</sup> | tad-âtma-jô Jayasingha(ha)-  
36 vallabhah[h]<sup>8</sup> trayastriṃsatam | tad-anuj-Êndrarâjas=sapta dinâni | tat-sutô  
Vishṇuvarddhanô nava<sup>9</sup> ||(I) tat-sa(sû)aur=Maṅgi-Yu-  
37 varâjah pamchavimśatim | tat-putrô Jayasingha(ha)-vallabhas=trayôdaśa |  
tad-avarajah Kokki(kki)lish=shan(n)=nâsân [\*] tasya  
38 jyêsthô bhrâtâ Vishṇuvarddhanâsam=uchchâtya ssa(sa)ptatrimśatam | tat-  
pntro Vijayâditya-bhaṭṭarakô=sh[â\*]da-

<sup>1</sup> According to Pāṇini, iv. 1, 32, *antarvatt* (not *antarvatt*) is the proper feminine form in the classical language; the *t* is doubled by Pāṇini, vii. 4, 47.

<sup>2</sup> This sign of punctuation should have been omitted.

<sup>3</sup> Read *samâsa*.

<sup>4</sup> Read *picchâha*, or *piñchâha*.

<sup>5</sup> Read *adard*.

<sup>6</sup> Metre: Ślôka (Anushtubh); the same verse in the Rommelli plates, II. 30-31.

<sup>7</sup> The *akshara la* was originally omitted, and is entered below the line.

<sup>8</sup> Read *vallabhas*.

<sup>9</sup> After this the word *varâdai* has been omitted.

- 39 śa | tad-anujō<sup>1</sup> Vishṇuvarddhanash=shaṭṭrimśataṁ | tat-sūnur=Vijayāditya-  
Narēndramrigarājās=ch=āshṭ[ā]-  
40 chatvārimśataṁ | tat-sutaḥ Kali-Vishṇuvarddhanō-ddhyarddha-varshaṁ  
tat-sutō Guṇaga-Vijayāditya-  
41 ś=chatuśchatvārimśataṁ | tad-bhrātūr=Vikramāditya-bhūpatēs=tanayaś=Chālukya-  
Bhi(bhi)mas=trimśataṁ | tat-sutaḥ Kolla-  
42 b[i]gaṇḍa-Vijayāditya[h\*] shaṇ=māsān [I\*] tat-sūnur=Ammarājas=sapta  
varsh[ā\*]pi | tat-sutaṁ Vijayādityaṁ b[ā]-  
43 lam=uchchātya Tāḍapō māsam=ēkaṁ | taṁ jitvā yudhi Chālukya-Bhima-  
tanayō Vikramāditya ēkāda-  
44 śa māsān | <sup>2</sup>tat-Tāḍaparāja-sutō Yuddhamallaḥ ssa(sa)pta varshāpi | Tam<sup>3</sup>  
Yuddhamallam parihṛitya<sup>4</sup> dē-

*Third Plate ; Second Side.*

- 45 śāt=pishṭv=ētarēśhām=api śātravānām(ṇām)<sup>5</sup> [I\*] kshamām=Ammarāj-ānuja-  
Rāja-Bhimō bhīmas=samā dvādaśa rakshati sma || [7\*]  
46 <sup>6</sup>Tat-sūnur=vvinat-ārātir=Ammarājō nrip-āgrapiḥ | pañchavimśati-varshāpi  
Vēṁgi-bhuvam-apālayat [II 8\*] Dvaimātu-<sup>7</sup>  
47 rō=mma-nripatē[r]=Ddāna-nripō Rāja-Bhima-nripa-tanayaḥ [I\*] vidyā-kalāpa-  
chaturah | <sup>8</sup>chaturanta-dharām=asāt=samās=ti-  
48 srah | (II) [9\*] Ana<sup>9</sup> Dānārṇna(rṇṇa)vādd(d)=āsīd=daiva-duśchēsṭayā  
tataḥ [I\*] saptavimśati-varshāpi Vēṁgi-mahir-anāyi(ya)kā || [10\*]  
49 <sup>10</sup>Atr=ā[nta\*]rō Dāna-narēndra-sūnn śrī-Saktivarmma Surarāt-sadharmma[ā\*] [I\*]  
yaś=śaurya-śaktyā vinihatya  
50 śatrūn=sa dvādaś=ābdān=samarakshad=u[r]vvīm || [11\*] <sup>11</sup>Tatas=tad-anujō  
virō Vimalāditya-bhūpatiḥ [I\*] ma-  
51 himaṇḍala-sāmrājya-prājya-lakshmiṁ mad=ādadhāt | (II) [12\*] Tējō<sup>12</sup> yadiyam=  
akhila-kshitipāla-mauli-mālāsya=abhā-  
52 d=amala-ratna-ruchi-chchhalēna [I\*] pāti sma sapta sa samās=sakalān=  
dharitrim bhīma-pratāpa-mahitō birud[ā\*]mka-bhīmaḥ | (II) [13\*]  
53 <sup>13</sup>Tasm[ā\*]d=Vimalādityād-Ravikula-lakshmyāś=cha Kumdava-mahadēyyāḥ<sup>14</sup> [I\*]  
nija-guṇa-vaśīkṛit-ākhila-rājanyō Rājārāja-vibhur=a-

<sup>1</sup> Read *tat-tanujō*.

<sup>2</sup> Read *tatas=Tā*.

<sup>3</sup> Metre: Indravajrā. In the place of this verse, the Korumelli plates, ll. 46-47, have an Anushtubh verse; but the second half of it is corrupt.

<sup>4</sup> This word is used here in an unusual sense.

<sup>5</sup> According to Pāṇini, ii. 3, 56, the verb *pish*, in the sense of *himsa*, governs the Genitive case.

<sup>6</sup> Metre: Ślōka (Anushtubh). The Korumelli plates have no verse corresponding to this.

<sup>7</sup> Metre: Gīti. The Korumelli plates, ll. 47-48, instead of this, have an Anushtubh verse.

<sup>8</sup> Read *śuraś=chāt*.

<sup>9</sup> Metre: Ślōka (Anushtubh); one would have expected *ana Dānārṇavam*. The Korumelli plates, ll. 48-49, instead of this, have a verse which I would read: *Tataḥ paraṁ patim labdhum=anarāpam=andya(ya)kā saptavimśati-varshāpi chachār=śa tapah kshamā* ||

<sup>10</sup> Metre: Indravajrā. The Korumelli plates, ll. 49-52, have three Anushtubh verses here, but their wording does not resemble the wording of this verse.

<sup>11</sup> Metre: Ślōka (Anushtubh). Compare the Anushtubh verse in the Korumelli plates, ll. 52-53.

<sup>12</sup> Metre: Vasantatilakā. With the last Pāda of this verse compare the verse in ll. 53-55 of the Korumelli plates. *Birudas* ending in *dādaṇala* and *daureṇala*, such as are distinctly referred to in the verse of the Korumelli plates, are not uncommon.

<sup>13</sup> Metre: Gīti. Compare the verse in ll. 63-65 of the Korumelli plates.

<sup>14</sup> Read *Kumda-dēyā*.

- 54 jani || [14\*] <sup>1</sup>Yas-Sômayamśa-tilakaḥ Śaka-vatsarēshu vēd-āmburāśi-nidhi-  
varttiṣhu Simha-gē-rkkē | kṛishṇa-dvitiya-divas-Ôtta-  
55 rabhadrikāyām vārē Gurôr-vvaniji lagna-varē-bhishiktaḥ | (||) [15\*] Imdrô<sup>2</sup>  
yathâ divam=ud[â]ra-yaśas=tâth=ôrvvim<sup>3</sup> śauryyēṇa

*Fourth Plate; First Side.*

- 56 śa[śva]d=akhilām=abhirakshitum yah | śrī-Vishṇuvarddhana-nṛipō makutaṁ  
parārdhhyam mû[r\*]dhn=ādadhān=maṇi-mayūkha-vi-  
57 bhāsit-āśam || [16\*] Samrakshati<sup>4</sup> kshiti-talam kshapit-ārivargg[ê] mā[r]ggēṇa  
yēna<sup>5</sup> naya-sālini Mānavēna [i\*] prītāḥ  
58 prajā [nija-pavi]tra-charitra-tōyāḥ prakshālayanti kali-kāla-kalamka-pamkaḥ(kam) ||  
[17\*] <sup>6</sup>Sannaggēṇa<sup>7</sup> kulam kal-[â]gama-  
59 [pa]rijñānēna [kurvva?]n=dhiyam din-ānātha-jan-â[r]tthit-â[r]ttha-nivaha-tyāgēna  
lakshmiṁ sti(sthi)rām [i\*] sampūrṇ(rṇ)-āmala-chandrikā-  
60 [viśa]day[â] kīrtiḥ jagad-gīṭayā yō dik-chakram=alamkarōti sutarām Chālukya-  
chūdāmaṇiḥ || [18\*] Yasya<sup>8</sup> sph[â]ra-bhuj[â]-  
61 kripāna-dalit-ārātibha-kṛmbhasthala-prōmnkt-āmala-vṛitta-mauktika-chayas=  
samgrāma-rāṅg-āmtarē [i\*] dhattē vi[ra]-  
62 rasa-kriy-ābhinayana-prastāvanā-lakshitām vīrasrī-ra[hi]t-āmjali-pravisarat-pushp-  
ôpahāra-śrī-  
63 yah(yam) || [19\*] <sup>9</sup>Pitrôr=vvaśa-gurū babhūvatur=alam yasya spu(sphu)rat-  
tējas[au] Sūryyā-Chandramasau nirasta-tamas[au]  
64 [dē]van jagach-chakshushi | dāmshtṛā-kōṭi-samuddhrit-ākhila-mahi-chakram  
mahat kīṭayā Vishṇôr=ādivarāha-rūpam=a-  
65 bhavad=yach-chhāśa(sa)nē lāmchhanam || [20\*] Sa sarvvalôkāśraya śrī-  
Vishṇuvarddhana-mahārājādhirājō rāja-paramēśvaraḥ para-  
66 mahatṭārakaḥ ||<sup>10</sup> paramamāhēśvaraḥ paramabrahmanyah śrī-Rājarājadēvō  
Rendēgulunaḍimi-vishaya-nivā-  
67 sinō rāshtrākūṭa-pramukhān kuṭumbinaḥ sam[â\*]hu(hū)ya māntri-purōhita-  
sēnāpati-hai(yu)varāja-dauv[â\*]rika-  
68 pradhāna-samaksham=ittham=ājñāpayati yathâ || <sup>11</sup>Hārīta-gōtrē Hari-mūrttir=  
Āpastambha(ba)-dvija-śrēshṭha-vibhu-

*Fourth Plate; Second Side.*

- 69 r=vvinitha | sadâ purôdāsa-pavitra-vaktrō vidvân=abhût=Kamchena-sômayêjī ||  
[21\*] Tasya<sup>12</sup> śrīmâ-

<sup>1</sup> Metre of verses 15-17: Vasantatilakā. Verse 15 is identical with the verse in ll. 65-67 of the Korumelli plates, except that the latter commences with the words *Yō rakshitum vasumatim*.

<sup>2</sup> Compare the verse in ll. 67-68 of the Korumelli plates.

<sup>3</sup> Read -yaśas=tâth=.

<sup>4</sup> Compare the verse in ll. 68-69 of the Korumelli plates.

<sup>5</sup> Read *yatra* (for *yasmā*), which we actually have in the corresponding verse of the Korumelli plates.

<sup>6</sup> Metre of verses 18-20: Śārdūlavikrīḍita. The fame (*kīrti*) of the king is differently described in the verse in ll. 69-72 of the Korumelli plates (which reminds one of a verse in the Āngāchhi plate of Vighraḥapāla III., *Ind. Ant.* Vol. XXI, p. 100, ll. 17-18).

<sup>7</sup> Read *san-mārggēṇa* (?).

<sup>8</sup> There is no verse corresponding to this in the Korumelli plates. With the first half of the verse we may compare the first half of the verse in ll. 42-44 of the Chellūr plates of Kṛlōttunga-Chōḍadēva II., *Ind. Ant.* Vol. XIV, p. 57.

<sup>9</sup> The same verse we have in ll. 72-75 of the Korumelli plates.

<sup>10</sup> This sign of punctuation should have been omitted.

<sup>11</sup> Metre: Upajāti.

<sup>12</sup> Metre: Mandākrāntā.

- 70 n himakara-kara-prasphurat-kirtti-râsêr=âsît=sûnnu sakala-vidushâm=amchitah  
Kamchenâ-
- 71 [r]yyah | yam manyamte Yamam=ari-gapâh kâma-dhênun kav-imdrâh  
krid-ârâmam parama-suhridô [ji]-
- 72 vitam bamdhu-varggâh |(II) [22\*] Tasy=âtma-jô mahâtma samajani  
Sô(sau)châmjanêya iti viditah [i\*] prajñâ-jita-Vâchaspa-
- 73 tir=Akalamkâsamkan-âmâtyah || [23\*] Tasya cha sudharmma-patnyâ guna-  
sâlinyâs=cha Sâmekâmbâyâh [i\*] abha-
- 74 [va]d=anu[shthi]ta-jagad-upakarañô Nârâyana=tanayah |(II) [24\*] Yah  
Samskrita-Karṇâ(rṇâ)ta-Prākṛita-Paisâchi-
- 75 k-Âmdhra-bhâshâsu | Kavirâjasêkhara iti prathitah sukavitva-vibhavêna ||  
[25\*] <sup>2</sup>Kavin=manishâlava-
- 76 durvvidagdhan=manôharâbhir=nnija-sûktibhir=yyah | kurvvann=agarvvân=paṭubhi[r]=  
bbibhartti(rtti) Kavibhaya-jrâmkusâ-nâ-
- 77 ma sârtham || [26\*] Tasmai sakala-jagad-abhinuta-guna-sâ[li\*]nê Sarasvatî-  
karnnâ(rṇâ)vatamsây=âshâtâs-âvadhârâna-chakra-
- 78 varttinê Nanni-Nârâyana bhavad-vishayê Nandamapûñdi-nâma-grâmô=  
grahârikṛitya sômagra-
- 79 haṇa-nimittê dhârâ-pûrvvakam=asmâbhis=sarvvakara-<sup>3</sup>parihârêna dattam=iti<sup>4</sup>  
viditam=astu vah |(II) Asya sîmâ-
- 80 naḥ [||\*] Pûrvvataḥ iyy-ûriyûm Billemapeddapûñḍiyûm bola-garusuna  
pallamuna Koṇḍiyagumta

*Fifth Plate.*

- 81 naḍuma sîmâ || Âgnêyataḥ iyy-ûriyûm Billemapeddapûñḍiyu Nerapulayûm  
bola-garu-
- 82 suna muyyalikuṭra sîmâ || Dakshinataḥ iyy-ûriyu Nerapulayûm bola-  
garusuna tâḍla rê-
- 83 va sîmâ | Nairitya(ta)taḥ iyy-ûriyu Nerapulayu Mumdamunayûm bola-  
garusuna mnyyaliku-
- 84 tra sîmâ | Paschimataḥ iyy-ûriyu Mumdamunaya Maḍakuritiyûm bola-  
garusuna mnyyali-
- 85 kuṭra sîmâ | Vâyavyataḥ iyy-ûriyu Maḍakuritiyûm Billemapeddapûñḍiyûm  
bola-garusuna
- 86 mnyyalikuṭruna golla-rêva sîmâ | Uttarataḥ iyy-ûriyûm  
Billemapeddapu(pû)ñḍiyûm bola-garu-
- 87 suna [yê]ṇuva gaḍḍaya sîmâ | Aisânya(na)taḥ iyy-ûriyu  
Billemapeddapûñḍiyûm bola-garu-
- 88 sa(su)na marri-tôḍi tâṭiy-odda chintaya sîmâ || Asy=ôpari na kênachid=  
bâdhâ karaṇiyâ [i\*] Yah ka-
- 89 rôti sa pañcha-mahâpâta-ya-yuktô bhavati [||\*] Tathâ ch=ôktam bhagavatâ  
Vyâsêna | <sup>5</sup>Sva dattâm para-dattâm vâ yô
- 90 harêta vasundharâm [i\*] shashtim varsha-sahasrâṇi vishthâyâ[m] jâyatê  
krimih |(II) [27\*] Bahubhir=vvasudhâ dattâ bahu-
- 91 bhis=ch=ânupâlita [i\*] yasya yasya yadâ bhûmis=tasya tasya tadâ phalam=  
[28\*] iti<sup>6</sup> [||\*] Âjñaptir=asya

<sup>1</sup> Metre of verses 23-25 : Âryâ.

<sup>2</sup> Metre: Upajâti.

<sup>3</sup> The *akshara ka* was originally omitted, and has been inserted afterwards.

<sup>4</sup> Read *datta iti*.

<sup>5</sup> Metre of verses 27 and 28: Sôka (Anushtubh).

<sup>6</sup> After this there is an ornamental symbol which may be meant for the *akshara iti*.

- 92 Katakādharaṇa<sup>1</sup> kāvyānām karttā Nanniyabhaṭṭō lēkhakō Gaṇḍāchāryyaḥ ||  
Dvātrimśattamē vija-  
93 yārājya-varsh[ē] varddha[mā\*]nē kṛitam-idam śāsanah(nam) !(!) ✽

## No. 44.— THREE INSCRIPTIONS FROM NORTHERN INDIA.

By F. KIELHORN, PH.D., LL.D., C.I.E. ; GÖTTINGEN.

## A.— Déôgaḍh pillar inscription of Bhôjadêva of Kanauj ; [Vikrama-]Sāhvāt 919

In *Archæol. Surv. of India*, Vol. X. Plate xxxiii. 2, Sir A. Cunningham has given a photozincograph of an inscription which was discovered by him on one of four massive pillars that support a detached portico in front of the principal Jaina temple at Déôgaḍh, in Central India ;<sup>2</sup> and *ibid.* p. 101 he has given his reading of the text of the inscription and commented on the value of it. I re-edit the inscription from Sir A. Cunningham's own rubbings which have been made over to me by Dr. Fleet, and from an impression, supplied to me some time ago by Dr. Burgess.

The inscription contains 10 lines of writing which covers a space of about 1' 4" broad by 1' 2½" high, and which, with the exception of a few letters, is very well preserved. The size of the letters is about 1". The characters belong to the northern class of alphabets. They include a form of the final *t*, in the word *sāhvāt* in line 6,<sup>3</sup> and numeral figures for 1, 4, 7, 8 and 9, in lines 6 and 10. The language is Sanskrit, and the whole is in prose. In respect of grammar, it may be noted that the word *stambha*, 'a pillar,' throughout is treated as a neuter noun, that in *Vrihaspati-dinēna*, in line 7, the Instrumental case is used where we should have expected the Locative case, and that in line 4, where the actual reading is *paribhujyamākē*, the writer probably meant to write *paribhujyamānakē* (instead of *paribhujyamānē*). As regards orthography, the letter *b* is denoted by the sign for *v* in *Vrihaspati*, l. 7, but not, so far as I can make out, in *śabda*, l. 3, and *ābda*, l. 10 ; the dental sibilant is used instead of the palatal in *Asvayuja*, l. 6 ; and *t* is doubled before *r* in *-nakshatrā*, l. 8.

The inscription records that, in the reign of the *Paramabhaṭṭāraka Mahārājadhīrāja Paramēśvara*, the glorious Bhôjadêva, while Luachchhagira was possessed (or governed) by the *Mahāsāmanta* or great feudatory Vishpurama,<sup>4</sup> to whom the five *mahāsābdas* had been granted by Bhôjadêva, the pillar which contains the inscription was caused to be made (or set up) near the temple of the holy [Jaina Arhat] Śānti (or Śāntinātha, at Luachchhagira), by Dêva, a disciple of the *Āchārya Kamaladêva* ; and that it was completed in the year 919, on the fourteenth *tithi* of the bright half of the month *Āsvayuja* (or *Āśvina*), on a Thursday, while the *nakshatra* was *Uttarabhadrapadā*, and made by the *Gôsthika*<sup>5</sup> Vājuāgagāka. Besides, the concluding line gives, both in words and in figures, the years of the Śaka era 784.

<sup>1</sup> Read *dhīrāja* and compare the similar terms *kaṭakardja*, *kaṭakādhitā* and *kaṭakēṭā* of cognate inscriptions ; *Ind. Ant.* Vol. XX. p. 267, note 5.

<sup>2</sup> *Indian Atlas*, quarter-sheet No. 70 N. W., Long. 78° 18' E., Lat. 24° 32' N.

<sup>3</sup> The sign of the final *t*, employed in the original, is not in the least like the sign shown in the published photozincograph ; it is essentially the sign for *t* which is used, *e.g.*, in the word *amśakayat* in line 7 of the *Kudārkōt* inscription of Takshadatta (*Ep. Ind.* Vol. I. p. 181, Plate).

<sup>4</sup> This name, the reading of which appears to me certain, I have not found elsewhere.

<sup>5</sup> According to Prof. Bühler, *Ep. Ind.* Vol. I. p. 190, note 50, the *gôsthikas* are the members of the *Pañch* or committee entrusted with the management of religious endowments ; compare also *Ind. Ant.* Vol. XI. p. 338, last line of the text, where Dr. Hultzsch has translated the word by 'trustee.'

As I have shown in *Ind. Ant.* Vol. XIX. p. 28, No. 30,<sup>1</sup> the date corresponds, for the *Chaitrādi* Vikrama year 919 expired, which was Śaka-Samvat 784 expired, to **Thursday, the 10th September A.D. 862**, when the 14th *tithi* of the bright half of Āsvinā ended 22 h. 47 m., and the *nakshatra* was Uttarabhadrapadā, by the Brahma-siddhānta from 9 h. 51 m. and according to Garga from 9 h. 12 m. after mean sunrise. It is the earliest of the three dates<sup>2</sup> which we possess for the reign of Bhōjadēva of Kanauj, and the only one that admits of exact verification.

**Luachchhagira**, a strange word, for the first part of which I can suggest no etymology, I take to be a name of Dēogaḍh itself where the inscription is. In an inscription of A.D. 1098, of the time of the Chandēlla Kirtivarman,<sup>3</sup> the place (or the fort of it) is called Kīrtigiridurga after Kirtivarman, in whose time the country around it is said to have been conquered by the Chandēllas.

#### TEXT.<sup>4</sup>

- 1 [Om?] [||\*] Paramabhattāra[ka\*]-mah[ā]rājādhirāja-paramēśvara-śrī-Bhō-  
 2 jadēva-mahīpravarddhamāna<sup>5</sup>-kalyāṇavijayarājyē  
 3 t a t - p r a d a t t a - p a ṇ c h a m a h ā ś a b d a - m a h ā ś a m a n t a - ś r i - [ V i ] ś h p [ u ] -  
 4 [ra]ma-paribhujyamā[k]ē<sup>8</sup> Luachchhagirē śrī-Śāntyāyata[na]-  
 5 [sam]nidhē śrī-Kamaladēvachārya-śishyēpa śrī-Dēvēna kārā-  
 6 [pi]tam idam stambham<sup>9</sup> || Samvat<sup>10</sup> 919 Asva(śva)yuja-śukla-  
 7 paksha-chaturddasyām Vri(bri)haspati-dinēna<sup>11</sup> Uttarabhadrapa-  
 8 d[ā]-nakshatrē<sup>12</sup> idam stambham samāptam=iti || ☉ || Vājuā-  
 9 gagākēna <sup>13</sup>gōshṭhika-bhūtēna<sup>14</sup> idam stambham ghaṭitam=iti || ☉ ||  
 10 [Śa]kakāl-[ābda]-saptaśatāni <sup>15</sup>chaturāśīty-adhikāni 784 [||]

#### B.—Rōhtāsgaḍh rock inscription of Pratāpa; Vikrama-Samvat 1279.

This inscription is on the rock near the Lāl Darvāza or 'red gate' of the hill fort of Rōhtāsgaḍh, in the Shāhābād district of Bengal, Constable's *Hand-Atlas of India*, Plate 28, Cc. It has already been edited, by Dr. Rajendralal Mitra, in the *Proceedings Beng. As. Soc.*

<sup>1</sup> See also Dr. Fleet, *ibid.* Vol. XVII. p. 23.

<sup>2</sup> For the two other dates, of [Vikrama-]Samvat 932 and [Harsha-]Samvat 276, see *Ep. Ind.* Vol. I. pp. 156 and 186.

<sup>3</sup> See *Ind. Ant.* Vol. XVIII. p. 238.

<sup>4</sup> From impressions and rubbings, supplied by Dr. Fleet (who had received them from Sir A. Cunningham) and by Dr. Burgess.

<sup>5</sup> This apparently was expressed by a symbol, but the greater part of it is broken away.

<sup>6</sup> The same phrase we have in the dates of Bhōjadēva's successor Mahēndrapāla in the Siyāḍṇī inscription (*Ep. Ind.* Vol. I. p. 173, ll. 1 and 4), of his successor Mahīpāla in the Asmī Inscription (*Ind. Ant.* Vol. XVI. p. 174, l. 4), and of his successor Dēvapāla in the Siyāḍṇī inscription (*Ep. Ind.* Vol. I. p. 177, l. 28); the Pebeva (Pebo) inscription of the reign of Bhōjadēva, on the other hand, has a *bhīpravarddhamāna* (*ibid.* p. 186, l. 1).

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> The letter in brackets appears to me undoubtedly to be *k*, and I believe that the reading intended is °*mānē* or more probably °*mānakē* (compare *Gupta Inscr.* p. 69). The rest of the line is quite clear in the impressions, and cannot be read differently.

<sup>9</sup> Read *kāritō=yaṁ stambhāḥ*.

<sup>10</sup> Read *samvat*.

<sup>11</sup> For the use of the instrumental case (to explain which we might supply *sahitāyām* or *samyutāyām*, agreeing with *chaturddasyām*) compare *Sōmavārēna* in *Ep. Ind.* Vol. II. p. 124, l. 33. Read *-dinēna=ōtīra*.

<sup>12</sup> Read °*ttrē=yaṁ stambhāḥ samāpta iti*.

<sup>13</sup> The second *akshara* of this word is clearly *śṣhi* in the impression. Here again the published photograph differs altogether from the original.

<sup>14</sup> Read *-bhūtēna=yaṁ stambhō ghaṭita iti*.

<sup>15</sup> Read *chaturāśīty*.

1876, p. 111, but its date was misread and, in consequence, curiously misunderstood.<sup>1</sup> I re-edit it from a rubbing supplied to me some years ago by Dr. Burgess. The inscription contains four lines of well preserved writing which covers a space of about 5' broad by 8" high. The size of the letters is between 1" and 1½". The characters, which seem to be somewhat rudely engraved, are Nāgarī. The language is Sanskrit, and the whole is in verse. In line 2 the word *Yavana* is spelt *Javana*; and in line 4 we have the word *kāṇḍa*, in the sense of 'water.'

The inscription records that, when the year of *Sāhasāṅka* (i.e. *Vikramāditya*)<sup>2</sup> bore the number made up of 9, the chief munis (7),<sup>3</sup> and the lords of the days (12), i.e. in *Vikrama-Saṃvat* 1279, in the month of *Chaitra* which inaugurates the march of conquest of the god of love, on a Sunday, the first of the bright half,—while the illustrious king *Pratāpa* was whitening (*dhavalayati*)<sup>4</sup> the earth with the great fame of having in mere sport cut up the *Yavanas* (or *Muḥammadans*),—a certain *Mādhava* made a well or tank on the rock, apparently near the spot where the inscription is engraved.

The date regularly corresponds, for the *Kārttikādi* *Vikrama* year 1279 expired, to Sunday, the 5th March A.D. 1223, when the first *tithi* of the bright half of *Chaitra* ended 0 h. 38 m. after mean sunrise. The 'king' *Pratāpa*, in whose reign this date falls, is, I have no doubt, a descendant and successor of the *Jāpiliya Nāyaka* or *Mahānāyaka Pratāpadhavala*, whose well-known *Tārāchaṇḍī* rock inscription is dated in *Vikrama-Saṃvat* 1225;<sup>5</sup> of whom there is another short inscription of the same year,<sup>6</sup> recording the construction of a road by him, at 'Phulwariya';<sup>7</sup> and whose name is given, with a date which I would read *Saṃvat 1214 Jyāishṭha-vadi 4 Sa(sa)nau*,<sup>8</sup> in a short inscription on the rock near the *Tatrāhi* falls.<sup>9</sup> From a slightly damaged undated inscription at 'Phulwariya' it appears that the family to which these chiefs belonged was called the *Khayaravāla*<sup>10</sup> *vāmā*.

#### TEXT.<sup>11</sup>

1. Om<sup>12</sup> ōm [||\*] <sup>13</sup>Navabhir-atha munīndrair-vāsarāṇām-adhiśaiḥ parikalayati  
saṁkhyāṁ vatsarē Sāhasāṅkē | Madana-vijayayātrā-maṅgalē māsi Chaitrē  
pratipadi sīta-kāntau vāsarē<sup>14</sup> Bhāskarasya || 1 [||\*]

<sup>1</sup> Dr. Rajendralal's translation of the date is: 'In the Sab's Śāka year of ninety (90), and (9), and the sages (7), and the Indras (14), and the lords of the days (12), all added up (132), on the day of the festival of the conquest of Cupid (*Madana-vijaya*) in the auspicious month of *Chaitra*, the eleventh of the moon, when the sun, Venus and Jupiter were in Pisces.'

<sup>2</sup> Compare *Sāhasāṅkasya vatsarē* in the date of *Vikrama-Saṃvat* 1240 from *Mahōḥā*, given by me in *Ind. Ant.* Vol. XIX, p. 179, No. 127.

<sup>3</sup> I know of no other date from an inscription, in which *munīndra* is employed instead of the simple *muni*.

<sup>4</sup> The use of this word seems to suggest (in this particular case) that the fuller name of the chief was *Pratāpadhavala*; see below.

<sup>5</sup> For the exact date and further references see *Ind. Ant.* Vol. XIX, p. 184, No. 143.

<sup>6</sup> See *ibid.* p. 179, No. 126.

<sup>7</sup> This, or *Phulwari*, is the name of a part of *Rōhtāsgaḍh*; see M. Martiu's (Buchanan Hamilton's) *Eastern India*, Vol. I, p. 450.

<sup>8</sup> This date, for the *Kārttikādi* *Vikrama* year 1214 expired and the *pūrṇimānta* *Jyāishṭha*, would regularly correspond to Saturday, the 19th April A.D. 1158.—It may be pointed out that in the four dates mentioned in the above, which are all from the *Shāhābād* district in South Behar,—the date of the year 1214, the two dates of the year 1225, and the date of the year 1279,—the years are all expired *Kārttikādi* years, and that in the three of them which quote days in dark fortnights, the months are *pūrṇimānta* months.

<sup>9</sup> These falls are five miles west of the village of *Tilothu* in the *Shāhābād* district; see the *Imperial Gazetteer of India*, s.v. *Tilothu*.

<sup>10</sup> This name seems to survive in that of the tribe of *Kharawars*, 'who still occupy the table land on which *Rantagar* (*Rōhtāsgaḍh*) is situated, with many fastnesses of the south, [and who] claim a descent from the family of the Sun'; see M. Martin's *Eastern India*, Vol. I, p. 405.

<sup>11</sup> From a rubbing supplied by Dr. Burgess.

<sup>12</sup> Expressed by a symbol.

<sup>13</sup> Metre: *Mālinī*; also of the next verse.

<sup>14</sup> Originally *vārē* was engraved, but *rē* is altered to *sa* and another *rē* is added above the line.



- 2 **Ja(ya)vana**-dalana-lilā-māmsalaiḥ svair-yaśōbbhir-ddhavalayati dharitrīm śrī-**Pratāpa**-kshitiṁdrē | idam=udakam=udārajñāna-bhājā sthirat[v]am 'namitam=ihā gir-  
indrē śrīmatā Mādhavēna || [2 ||\*]  
3 <sup>2</sup>**Anāvilam**=anapīyas=tāpa-nirvāṇa-kāraṇam | svayaśaḥ-sōdaram vāri kārayām-āsa  
Mādhavaḥ || [3 ||\*] Nijam vacha iva svādu yaśaḥ svam=iva ni[r\*]-  
malam | êtad=atra snvistīrṇam kâra-  
4 yām-āsa Mādhavaḥ || [4 ||\*] Akāṁdē kumḍikā kāmḍa-nidhir=nidhir=apām=iva |  
akā[ri] Mādha[vê]n=êyam<sup>3</sup> prapâtē pātaka-druhi || 5 ||\*]

C.—Jōdhpur inscription of Rûpādēvi; [Vikrama-]Sainvat 1340.

This inscription, of which I owe excellent impressions to Dr. Führer, is on a stone in the Darbār Hall of Jōdhpur in Mārwar, where, to judge from a remark on a rubbing which some time ago was sent to me by Dr. Hoernle, it was brought from the village of 'Burtra.'

The inscription contains 19 lines of well preserved writing which covers a space of 1' 5" broad by 1' 4½" high. The size of the letters is about  $\frac{1}{16}$ ". The characters are Nāgarī. The language is Sanskrit; and nearly the whole text is in verse. In line 19 we find the word *pañchapa*, used in the sense of the better known word *pañchakula*.<sup>4</sup> In respect of orthography it may be noted that the palatal sibilant is used instead of the dental in the word *âtīd*-, in line 7.

The inscription, which opens with a verse invoking the blessing of the god Kṛishṇa, records (in verse 6) the construction of a well or tank, at the village of Būdhapatra, by a queen Rûpādēvi, of whom our text gives the following account. First, there was a ruler of the earth, named Samarasimha (v. 2). He was succeeded by the king Udayasimha (v. 3); and his son was the king Chāva, the Chāhumāna<sup>5</sup> (v. 4). His daughter,<sup>6</sup> again, born to him from Lakshmidēvi, was Rûpādēvi, who became the wife of a king Tējasimha (v. 5), to whom she bore a son, named Kshétrasimha (v. 7). Rûpādēvi, according to lines 18 and 19, inaugurated the well in the year 1340, on Monday, the 7th of the dark half of Jyaishṭha, in the reign of the *Mahārājakula*<sup>7</sup> Sāmantasimhadēva, while Jāsha and others, appointed by him, held the office of *pañchapas*.

The date regularly corresponds, for the *Kārttikādī* Vikrama year 1340 expired and the *pūrṇimānta* Jyaishṭha, to Monday, the 8th May A.D. 1284, when the 7th *tithi* of the dark half ended 14 h. 14 m. after mean sunrise.

<sup>1</sup> I believe the intended reading to be *gamitam*—.

<sup>2</sup> Metre: Ślōka (Anusṭubh); also of the following verses.

<sup>3</sup> I would alter this to =*dyam*, and refer it to *kāmḍa-nidhir*—; 'this reservoir of water, a water-pot (or basin of water) in a waterless spot, was made on the sin-destroying, steep rock.'

<sup>4</sup> See *Ep. Ind.* Vol. I. p. 166, and the references given there.

<sup>5</sup> Thus the word is spelt here. The five forms of the word, known to me, are *Chāhaḍḍa*, in the Dhōlpur inscription of Chendamahāsēna of Vikrama-Sainvat 898 (*Zeitschr. Deutsch. Morg. Ges.* Vol. XL. p. 39); *Chāhamḍa*, first in the Harsa inscription of Vīrabharāja of V. 1030 (*Ep. Ind.* Vol. II. p. 119); *Chāhumāna*, first in the Nadōl plates of Ālhapadēva of V. 1218 (*Jour. Bo. As. Soc.* Vol. XIX. p. 30); *Chāhuyāna*, in the plates of the Chalukya Ajayapāla of V. 1231 (*Ind. Ant.* Vol. XVIII. p. 82); and *Chauḥḍa*, in the 'Pālam Bāoli' inscription of the time of Ghiyās-ud-dīn Balban of V. 1337 (*Jour. Beng. As. Soc.* Vol. XLIII. Part I. p. 108).

<sup>6</sup> The original has *putrikā*, 'a daughter appointed to raise male issue to be adopted by a father who has no sons.'

<sup>7</sup> I take this to be a title. We have *Rājakula*, applied to the Paramāra *Mahāmāṇḍallivara* Sōmasimha of Chandravati in a Mount Ābū inscription of V. 1287 (Mr. Kathavate's edition of Sōmēśvara's *Kīrtikaumudī*, Appendix B., ll. 2 and 26); *Mahārājakula*, applied to Udayasimha in the date of V. 1306, given by me in *Ind. Ant.* Vol. XIX. p. 176, No. 115; and *Samastamahārājakula*, applied to the Gubila Samarasimha in an Udaypur inscription of V. 1344 (*Jour. Beng. As. Soc.* Vol. LV. Part I. p. 19).

I regret that for the present I am unable to furnish from other inscriptions any certain information regarding the chiefs or princes, mentioned in this record. In a Monnt Âbû fragmentary inscription of Vikrama-Saṁvat 1377, of which we have a translation in *As. Res.* Vol. XVI. p. 285 ff., a Châhumâna Samarasimha (apparently of Śākambhari) is mentioned, who, like the Samarasimha of the present inscription, was succeeded by his son Udayasimha; and in *Ind. Ant.* Vol. XIX. p. 175, No. 115, I have given, from one of Prof. Peterson's *Reports*, a date of Vikrama-Saṁvat 1306, of the reign of a prince Udayasimhadêva who might well have been Rûpâdêvi's grandfather. But according to the Monnt Âbû inscription Udayasimha was succeeded by his son Mânavaśimha, not by Châva;<sup>1</sup> and I know of no Têjasimha (or Têjaśimha)<sup>2</sup> and of no Sâmantasimha whom I could place in Vikrama-Saṁvat 1340.

Bûdhapatra apparently is the village of 'Burtra' where the inscription seems to come from. I have not found the place on the maps at my disposal.

TEXT.<sup>3</sup>

- 1 Ôm<sup>4</sup> || Ôm namô Vighnarâjâya [||\*] Prârambhê<sup>5</sup> hasitam bhnja-bhrama-kṛitair=âmdôlanair=vismitam mlânâṁ bāhulat-ô-
- 2 papîḍana-bhiyâ prôllâsanê bhûbhṛitah | dattâḥ Kṛishṇa-karâbja-sâyini nagê śrêyâṁsi pushṇamtu vô
- 3 gôpibhir=bhnjavalli-kamkapa-kapatkâr-ôtna(tta)râs=tâlikâḥ || 1 [||\*] Samarasimha<sup>6</sup> ilâ-
- 4 dhipa âdimô gṇṇa-varô sjani simha-parâkramah | svakula-kânana-kalpamahîru-
- 5 haḥ |<sup>7</sup> svabhuja-nirjita-râjakadambakah || 2 [||\*] <sup>8</sup>Tat-paṭṭâmbara-chandramâ naya-griham lakshmi-nivâ-
- 6 sô gurn<sup>9</sup> || r=maryâdâ-sahitah payônidhir=iva kshôpi-talê nirmmalê [\*] sa-sthairyah surasadmava-
- 7 [n=\*] Manasijô ru(rû)p-âdhyâ âsi(sî)d=iva bhûpâl-Ôdayasimha êsha ravivad=dhâmnâm<sup>10</sup> sudhâm-ôdaya[h]<sup>11</sup> || [3 ||\*]
- 8 <sup>12</sup>Tasy=âṅgajô gaja iv=ôttamadâna-râjî<sup>13</sup> śrî-Châva-bhûpati-vaṣṭô-jani<sup>14</sup> Châhumânah ||(1)
- 9 samdhâryatê nripa-ganaiḥ śirasâ yad-âjñâ nityam yathâ snkusumâni manôharâṇi || [4 ||\*]
- 10 Ru(rû)pâdêvi<sup>15</sup> svakula-tilak-âkâriṇi pntrik=âsya Lakshmidêvyâ udara-sarasi prô-
- 11 lhasad-râjahamaḥ | bhûmi-bhartnr=vipula-yasasas=Têjasimhasya kâmtâ |<sup>16</sup> kirtti(rttê)r-gôham kama-

<sup>1</sup> Châva, of course, might have been a younger brother of Mânavaśimha.

<sup>2</sup> There is a Guhila Têjaśimha of Mēwâḍ for whom we have a date in V. 1324, but he had been succeeded in V. 1335 by his son Samarasimha, and his wife was Jayatalladêvi; see *Jour. Beng. As. Soc.* Vol. LV. Part I. pp. 46 and 48.

<sup>3</sup> From impressions supplied by Dr. Führer.

<sup>4</sup> Expressed by a symbol.

<sup>5</sup> Metre: Śārdûlavikṛîḍita. The legend is that Kṛishṇa held up the mountain Gôvaridhara, to shelter the cowherds and their cattle from the heavy rain, sent by the offended Indra.—The word *kapatkâra* either is a mistake of the engraver for *raṇatkâra* or is used by the writer instead of it.

<sup>6</sup> Metre: Drutavilambita.

<sup>7</sup> This sign of punctuation is superfluous.

<sup>8</sup> Metre: Śārdûlavikṛîḍita. With *tat-paṭṭâmbara-chandramâḥ* compare, e.g., *tat-paṭṭâmbudhi-chandramâḥ* and *tat-paṭṭâmbara-dinamasiḥ*, *Ep. Ind.* Vol. II. p. 51, ll. 5 and 8.

<sup>9</sup> Read *gurur=*, without the sign of punctuation.

<sup>10</sup> Read =*dhâmnâ*; this correction may have been made in the original.

<sup>11</sup> This sign of *visarga* was originally omitted.

<sup>12</sup> Metre: Vasantatilakâ.

<sup>13</sup> A sign of punctuation that had originally been engraved here, has been struck out again.

<sup>14</sup> Read =*varô* *Sjani*.

<sup>15</sup> Metre: Mandâkrântâ; and of the two next verses.

<sup>16</sup> This sign of punctuation is superfluous.

- 12 la-vadanâ dâna-lâvanya-khâni[h\*] || 5 [||\*] Ramyâ vâpî madhura-salilâ  
kâritâ Bûdhapatrê<sup>1</sup> grâmai(mê)<sup>2</sup>
- 13 vrikshair=vitata-saphalai[h\*] samyutâ chârû-pushpai[h\*] Ru(rû)pâdêvyâ sukṛita-  
nivahê mânasam dhârayamtyâ
- 14 dânam da[t\*]tvâ dvija-gaṇa-varê sajjanân ramjayaṁtyâ || 6 [||\*] Manyê dêvi  
Himagiri-antâ samgatâ Śamkarêṇa
- 15 lâvanyânâm nidhir=iva sadâ prôllasad-dharmma-vallî | Têjôrâjam<sup>3</sup>  
patiribhu(?)valam prâpa sad-dha-
- 16 rmmatô<sup>4</sup> yâ tasyâ<sup>5</sup> jâtaḥ svakula-tilakaḥ Kshêtrasimhaḥ kumâraḥ || 7 [||\*]  
<sup>6</sup>Yâvach=chamdramas-âdi-
- 17 tyan<sup>7</sup> kurvvâtê bhramaṇam divi [i\*] tâvan=namdatu vâp=īyam<sup>8</sup> janânamda-  
vidhâyini || 8 [||\*] Śivam=astu [||\*]
- 18 Sâmvat 1340 varshê<sup>9</sup> Jyêshṭha-vadi 7 Sômê sdy=êha mahârâjakula-śrî-  
Sâmya(ma)ntasimhadêva-râjyê tanni-
- 19 yukta-śrî-Jâsh-âdi-pamchapa-pratipattâv=êvam kâlê varttamânê dêvyâ śrî-  
Ru(rû)pâdêvyâ vâp=īyam pratishṭit[â<sup>10</sup> ||]

No. 45.—DIRGHASI INSCRIPTION OF VANAPATI;  
SAKA-SAMVAT 997.

By G. V. RAMAMURTI, B.A.; PARLAKIMEDI.

Dirghâsi is a small village four miles north of Kalingapatam in the Gañjâm district. At one end of the village is a rocky hill, called by the inhabitants "Durga-meṭṭa." There are remains of a temple scattered all over the place. Stone images of Durgâ, Nandî and the *liṅga*, some in good preservation and others in broken pieces, are found near the hill. An image of Durgâ is still worshipped in a small cave. I visited the place three years ago. No one could tell me how the temple came to be demolished. The ruins lie amidst pieces of rocks that appear to have been detached from the hill and fallen on the temple. The present inscription is on a big stone slab, about 2 yards in height and 1½ yards in width, standing near the hill. I edit it from an inked estampage of it, supplied to me by Dr. Hultzsch. It is in 23 lines, the first sixteen being in Sanskrit verse and the rest in Telugu verse.<sup>11</sup>

The alphabet is Telugu, closely resembling that used in the inscriptions of Anantavarman's time. *Bh* alone presents an older form. The 4-mark in *bhâ* in lines 18 and 22 is written differently from that in ll. 9, 10 and 13. In conjunct consonants, proper nasals are used before *ḍ*, as in *gaṇḍa* (l. 9), and before *d*, as in *Nanda* (l. 17), but not before *g*, as in *Vêṅgi* (l. 12). *G* after an *anuvâra* is doubled in *Gaṁgga* (l. 1), but not so in *Vêṅgi* (l. 12); *d* in *ddruma* (l. 8) is also doubled. Consonants after *r* are invariably doubled, as in *kîrtti* (l. 5). *N* is used for *n* in *jîrnna* (l. 12), *Gḍkarṇna* (l. 4) and *ghûrnnita* (l. 8f.). Owing to the incorrect pronunciation of *rî*, *mri* and *ḍri* are written as *mri* and *dri* (ll. 8 and 11). It appears

<sup>1</sup> This sign of punctuation is superfluous.

<sup>2</sup> This correction has been made in the original.

<sup>3</sup> Originally <sup>6</sup>*râjaḥ* and <sup>6</sup>*calaḥ* was engraved; afterwards the lower circle of the *visarga* has in either case been changed into the sign for *virâma*. Read *patim=īha varam* (?).

<sup>4</sup> Originally *rmmatô* was engraved.

<sup>5</sup> Read *tasyâ*.

<sup>6</sup> Metre: Ślôka (Anuṣṭubh).

<sup>7</sup> This compound is quite incorrect.

<sup>8</sup> This sign of punctuation is superfluous.

<sup>9</sup> Read *Jyêshṭha*.

<sup>10</sup> Read *pratishṭitâ*, for *pratishṭhâpitâ* (used in the sense of *kṛitâ*).

<sup>11</sup> The Telugu portion consists partly of some of the facts mentioned in the Sanskrit portion, and partly of new facts.

that the half-*anuscāra*<sup>1</sup> sound in Telugu was formerly represented by a full *anuscāra* symbol. The *m* as used, for instance, after *toḍa* in line 23 is not required in its full sound by the Telugu metro, but should be attenuated so that *ḍa* may be a short (*laghu*) syllable.<sup>2</sup>

The inscription records that a provincial chief (*maṇḍalika*, ll. 16, 19) in the service of king Rājārāja of the Gaṅga dynasty (l. 1), named Vanapati (ll. 5, 13) or Baṇapati (l. 19), who was the son of Gōkarṇa (l. 4f.) and belonged to the Âtrēya *gōtra* and to the Brāhmaṇa caste (ll. 5, 19), built a *maṇḍapa* (l. 20) or a hall for dancing (*nāṭya-śālā*, l. 15) in front of the temple of Durgā in the town of Dirgharasi (l. 14) or Dirghāsī (l. 19) in the Śaka year 997 (ll. 14, 17), and also made an endowment for a perpetual lamp (ll. 16, 21). His wife Padmāvatī made a gift of another lamp (l. 21). Though spoken of as a *pratihārin* or 'door-keeper' (l. 4), Vanapati appears to have been the commander-in-chief of Rājārāja's forces. The inscription refers to his victory over the Chōḍa king<sup>3</sup> (ll. 8, 9) and the Utkala (l. 10) and to the subjugation of the kings of Vēṅgi<sup>4</sup> (ll. 12, 17), Kimiḍi, Kōsala, Giḍrisiṅgi and Oḍḍa (l. 17f.). He also killed a certain Daddārṇava (l. 12). Vanapati had the *birudas* Chalamartigaṇḍa<sup>5</sup> (ll. 9, 18), Bhaṇḍanavijaya<sup>6</sup> and Gaṇḍagōpāla<sup>7</sup> (l. 20).

The date of the inscription, Śaka-Saṃvat 997, if taken as an expired year, corresponds to A.D. 1075-76. This year would fall towards the end of the reign of the Gaṅga king Rājārāja. Rājārāja's father Vajrahasta was crowned in A.D. 1038<sup>8</sup> and ruled for 30 years.<sup>9</sup> Rājārāja himself reigned for 8 years. His son Anantavarman was crowned in A.D. 1076. Therefore Rājārāja must have reigned from A.D. 1068 to 1076 and died two years before his son's coronation. What circumstances could then have delayed Anantavarman's coronation for two years? It must be his minority or some distant expedition.<sup>10</sup>

Two of the historical facts referred to in the present inscription may be compared with two statements in Anantavarman's grant of Śaka-Saṃvat 1040,<sup>11</sup>—viz. Rājārāja's victory over the Dramilas (i.e. the Chōḷas) and his affording protection to Vijayāditya of Vēṅgi against the Chōḷas. Of the remaining localities which Vanapati is said in the present inscription to have conquered as Rājārāja's commander-in-chief,—Kimiḍi is now a Zamīndārī in the Gaṇjām district. Kōsala corresponds to the upper valley of the Mahānadi and its tributaries.<sup>12</sup> Giḍrisiṅgi I cannot now identify. Oḍḍa or Utkala is Orissa, whose king was later on reinstated by Rājārāja's son Anantavarman.<sup>13</sup>

#### TEXT.<sup>14</sup>

- 1 आसीद्वान्ववायचितिपतितिलकी राजराजचितोयः आपाल-
  - 2 प्रौढमौलिप्रकरमणिकचिप्रस्फुरत्पादपीठः । योरातिचचक्रकथ-
  - 3 नकरभुजापालिता[धि]षष्ठ्यधीचक्रचक्रायुधामो दधदुरसि रमां वाचि वाचामधी-
- यः [ll १\*]

<sup>1</sup> I have not seen the half-*anuscāra* symbol in the inscriptions that I have hitherto examined.

<sup>2</sup> Compare p. 316, note 12.

<sup>3</sup> The Chōḍa king is Rājendra-Chōḍa (or Kulōttuṅga-Chōḷa I.), whose daughter Rājasundarī was married to Rājārāja; *Ind. Ant.* Vol. XX. p. 276.

<sup>4</sup> The king of Vēṅgi referred to is Vijayāditya VII.; see *ibid.*

<sup>5</sup> Compare *Ind. Ant.* Vol. XXI. p. 199.

<sup>6</sup> I.e. 'an Arjuna in battle.'

<sup>7</sup> I.e. 'a Krishna among heroes.'

<sup>8</sup> Above, p. 185.

<sup>9</sup> See the Table facing p. 186 above.

<sup>10</sup> [Anantavarman's stone inscriptions at Mukhalingam and elsewhere, which are dated both in Śaka and regnal years, show that his accession, or perhaps his appointment as co-regent of his predecessor, took place about three years before A.D. 1078; see my *Annual Report* for 1895-96, p. 6.—E. H.]

<sup>11</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>12</sup> *South-Indian Inscriptions*, Vol. I. p. 97.

<sup>13</sup> *Ind. Ant.* Vol. XVIII. p. 171.

<sup>14</sup> From an inked estampage, sent by Dr. Hultsch.

<sup>15</sup> Read प्रौढ.

- 4 तस्यान्वयागतमहाप्रतिहारिसुख्यसंस्तुमिताखिलविरोधिनराधिपौचाः । गोकर्ष-<sup>1</sup>  
 5 सूतुरवनीसुरवंशभानुरात्रेयगोत्रमहिती महनीयकीर्तिः ॥ [२\*] वनपतिरि-  
 6 ति नाम्ना त[स्व] गांभी[र्य]शौर्याखिलजगदुपकारैश्चगवभूम<sup>2</sup> प्रचेताः । अधि-  
 कम-  
 7 भिमतात्तद्दानमालोक्य चिंतामणिरिह न विदद्रे यत्तदस्मत्त्वहेतोः ॥ [३\*]  
 आज्ञा-  
 8 वसौ चोडनृपस्य सेनामहावनस्याश्वमित्रगाकुलस्य<sup>3</sup> [१\*] मत्तेभस[र]द्रुमघृ-  
 9 चितस्य<sup>4</sup> दावानलोभूचलमर्त्तिगण्डः ॥ [४\*] तेनाजौ चोडसेनावनदवदहनेना-  
 श्रुग-  
 10 <sup>5</sup> प्रासश[स्त्री]निस्त्रिशक्वालके[नील]लज्जतुरगानोकिनीनायभूज[र\*]: [१\*] निर्ह-  
 न्वा भग्नम्-  
 11 ला <sup>6</sup> निपतितशिरसश्चिन्वाहूश्चास्त्रा<sup>7</sup> द्रिश्यतेत्यापि भूतेष्वय इव धवलैरस्त्रिभि-  
 12 र्ज्वरिमासैः<sup>8</sup> ॥ [५\*] जित्वा सुदुर्व्येगिधराधिनाथं तस्याजहाराखिलवस्तुरा-  
 शि[म\*] । <sup>9</sup> दहार्चवस्तेन  
 13 यमाय दूतः प्रस्थापितो दिग्जयकीर्त्तनाय ॥ [६\*] जित्वेवं भूमिपालान्वन-  
 पतिरवनावात्म[नः]  
 14 कीर्त्तिवर्त्ती शाकादे शैलपद्मप्रभवनिधियुते दीर्घरक्षां नगर्थी [१\*] दुर्गा-  
 देव्यालयस्वाभरण-  
 15 मिव पुर[:\*] स्थापयामास गुर्वी<sup>10</sup> श्रीमान्<sup>10</sup> श्रीनाथवीर्य[:\*] स्वगितदश-  
 दिशान्न[र\*]व्यशालाक्षलेन<sup>11</sup> ॥ [७\*]  
 16 दीपमखण्ड<sup>12</sup> प्रादात्तच्छलिकस्योत्तिचण्डोर्हण्ड[:\*] तस्यामेव समायान्तस्यै  
 देव्यै सुरेशपूज्यार्यै ॥ [८\*]  
 17 <sup>13</sup> श्रीशकुनेण्डु<sup>14</sup> भूसतिपै शैलनन्दाश्रमवसंस्थनोन्द वेगि- [१\*] देशं गमि-  
 डिय<sup>15</sup> गोसल गिद्धि-  
 18 सिंगिदेशं मल्लियोड्डदेशमनंगं [१\*] जनिन भूपालुरननिनोक्षे<sup>16</sup> चलम-  
 र्त्तिगण्ड<sup>17</sup> नेगडिन

<sup>1</sup> Read गोकर्ष.<sup>2</sup> Read °कारेभ्यगवभूम.<sup>3</sup> Read भृगाकुलस्य.<sup>4</sup> Read चूर्चितस्य.<sup>5</sup> Read निजिन्व.<sup>6</sup> Read °शिरसश्चिन्व.<sup>7</sup> Read दहार्चने.<sup>8</sup> Read °ज्वरिमासैः.<sup>9</sup> Read दहार्चव°.<sup>10</sup> Read श्रीमान्दी°.<sup>11</sup> Read शालाक्षलेन.<sup>12</sup> Read °खण्ड.<sup>13</sup> The following is a Telugu verse, containing a *steamālika* of eight lines, followed by an *āṭavaladi* of four lines. The composition is not good. There are several errors which are noticed in the footnotes. In those syllables, after which I have placed the letter a, the nasals n and ñ should be attenuated in reading, so that the consonants preceding them may be *lagān* or short. At present these nasals would be replaced by half-*anusvāra* symbols.<sup>14</sup> A letter is wanting before भू.<sup>15</sup> Read मलिङ्गिय.<sup>16</sup> Read °नीड्दे.

- 19 मङ्गलिकुण्ड\* [1\*] भूसुरवंशुण्ड वासवनिभभोगि वक्षपति सौजन्यगुणयुतुण्ड  
[1\*] दीर्घासि भगवतिदे-
- 20 विदेवालयमुन मुदटं गडुघनतरमुग [1\*] मण्डपमेत्तिचे भण्डनविजयुण्ड  
गण्डनीपालुण्डख-
- 21 ऋवर्त्ति [1\*] दीविय वेद्वेनदेविकिनव्वेलं<sup>1</sup> दन मनोवज्जभि वनजनेचि [1\*]  
दीविय वेद्वे<sup>2</sup> वज्जावतियुन-
- 22 <sup>3</sup>[ना] चोचीनययुलु गलयंतकुनु सुदमुन [1\*] गगनभूमिचंद्रखरकरीदक-  
शिक्षि- [1\*] मावतात्ममूर्त्ति
- 23 महिषमयन<sup>4</sup> [1\*] यि[ष्टपूर्त्त]फलमुलेज्जकालंबुन [1\*] मेसुतोडं<sup>5</sup> दमकुनिजुषु-  
[१६] ॥ [८\*]

## TRANSLATION.

## A.—Sanskrit portion.

(Verse 1.) There was king Rājārāja, the ornament of the kings of the Gaṅga dynasty; whose foot-stool was shining with the rays of the gems in the rows of the bold heads of kings; by whose arms, which ent hosts of rival kings, the whole orb of the earth was protected; whose splendour resembled that of (Vishnu) whose weapon is the discus; who (like the latter) had Rāmā (Lakshmi) on his bosom; (and who was) a lord of speeches (Bṛhaspati) in speech.

(V. 2 f.) The chief of the great door-keepers (*pratihārin*) hereditary in his family, he who paralysed the vigour of all the rival kings, (*was*) named Vanapati, the son of Gōkarṇa, the sun of a Brāhmaṇa family, praised among those of the Ātrēya gōtra, (and) of great repute. (*He*) excelled Prachētas (Varuṇa)<sup>4</sup> by his profundity, in heroism, (and) in benefactions to all the world. Seeing that his gifts in this world exceeded (*even*) desires, the *Chintāmaṇi*<sup>5</sup> did not melt away (*only*) because of (*its*) stony nature.<sup>6</sup>

(V. 4.) This Chālamartigaṇḍa became in battle a conflagration to the great forest (*which was*) the army of the Chōḍa king, teeming with beasts (*which were*) horses, (and) full of<sup>7</sup> tall trees (*which were*) mast elephants.

(V. 5.) By him—the fire to the forest of the army of the Chōḍa, whose flames were arrows, darts, knives and swords,— the trees (*which were*) the commanders of the troops of elephants and horses of the Utkala, were entirely burnt in battle, their roots broken, their heads struck down, (and) their branches (*which were*) arms and thighs, cut off. Even now they are recognised, like a heap of ashes, by (*their*) white bones, the flesh of which is withered.

(V. 6.) Having often defeated the king of Vēṅgi, he took away the whole heap of his property. Daddārṇava was sent by him to Yama (*the god of death*) as an envoy to report (*his*) conquest of the whole world.

<sup>1</sup> Read °नव्वेल or °नव्वेल.

<sup>2</sup> Here the metre requires some alteration, perhaps साधुलिनययुलुख°.

<sup>3</sup> Read °मयनि.

<sup>4</sup> Vanapati literally means 'the lord of water' and is also an epithet of Varuṇa, the regent of the ocean.

<sup>5</sup> The *Chintāmaṇi* is a fabulous gem which is supposed to yield to its possessor all he desires.

<sup>6</sup> If it were not a stone, it would have melted away out of shame.

<sup>7</sup> Literally 'moving to and fro with.'

(V. 7.) Having thus conquered the kings on earth, the prosperous **Vanapati**, who possessed the valour of (Vishnu) the lord of Śrī,— in the Śāka year formed by the hills (7), the Brahmās (9), and the treasures (9),— (i.e. 997),— planted, as an ornament to the temple of **Durgā** in the town of **Dirgharasi**, in front (of it), the great creeper of his fame which overspread the ten directions, in the guise of a hall for dancing.

(V. 8.) In the same year this provincial chief (*maṇḍalika*), who possessed very fierce club-like arms, granted a perpetual lamp to the same goddess, who is worthy of being adored by (Indra) the lord of the gods.

*B.— Telugu portion.*

(V. 9.) When the prosperous Śāka years reached on earth the number of the hills (7), the Nandas (9), and the Brahmās (9),— (i.e. 997),— the *maṇḍalika* **Banapati**, (*who came*) of a Brāhmaṇa family, who resembled Indra in (*his*) enjoyments, who possessed the virtue of kindness, (*and*) who was celebrated as **Chalamartigaṇḍa**, defeated in battle the kings of the Vēṅgi country, **Kimidi**, **Kōsala**, the **Giḍrisiṅgi** country and the **Oḍḍa** country, (*and*) caused a *maṇḍapa* to be built with great splendour in front of the temple of the goddess **Bhagavati** (**Durgā**) in **Dirghāsi**. He, the **Bhaṇḍanavijaya**, the **Gaṇḍagōpāla**, gave a perpetual lamp to the same goddess; and his wife, the lotus-eyed **Padmāvati**, joyfully placed a lamp on the other side.<sup>1</sup> to last as long as the earth,<sup>2</sup> the sun and the moon. Let (*the goddess*) **Mahishamathani** (**Durgā**), who is the embodiment of the sky, the earth, the moon, the sun, the water, the fire and the air, be pleased to grant them for ever the fruits of the performance of charitable deeds (*iśhāpūrta*)<sup>3</sup>!

No. 46.—TOTTARAMUDI PLATES OF KATAYA-VEMA;  
SAKA-SAMVAT 1333.

By J. RAMAYYA, B.A., B.L.

These copper-plates are said to have been discovered more than thirty years ago by one Mokkapatla Rājappa of Tottaramūḍi in the Amalāpuram tāluka of the Gōḍāvarī district, while digging for earth on the site of a ruined house. I obtained them in 1892 through the kindness of a friend, and published the inscription in the Telugu paper *Chintāmaṇi* for August 1893 at Rajahmundry. The plates are now deposited in the Madras Museum.

The grant is inscribed on three copper-plates, measuring 9½ by 5 inches each, and weighing in all 3lb 7½oz.<sup>4</sup> The plates are numbered, and were held together by a (now broken) copper ring, passed through circular holes on the left-hand side, and surmounted by the figure of a couchant bull, the vehicle of Śiva, which rests on a plain pedestal. The sun and the crescent of the moon are soldered on the ring behind and in front of the pedestal. The diameter of the ring is about 3¾"; its thickness about ¾"; the height of the bull 1¼"; and the length and breadth of the pedestal 1½" by ¾". The plates are in a fair state of preservation. Each of them bears writing on both sides. There are thirteen lines on each side except the last, which has only six lines. The letters are deeply cut and clear.

The characters used are of the old Telugu type. The following are some of the instances in which they differ from the modern Telugu characters. The *talakaṭṭu* or secondary form

<sup>1</sup> Or, 'on that day.'

<sup>2</sup> If my emendation on p. 317, note 2, is correct, the word 'witnesses' should be substituted for 'earth.'

<sup>3</sup> बाधोक्तपतडागादि द्वितीयतनानि च । चरप्रदानमात्रमाः पूर्वमायाः प्रचरते ।

<sup>4</sup> This is exclusive of the weight of the ring, and of a piece of the third plate which has unfortunately been mislaid; see p. 324, note 2.

of *a* is like the lower half, and the *guḍi* or secondary form of *i* like the upper half, of a circle. To denote *ī*, the tip of the left leg of *i* is slightly curved inwards. The secondary form of *e* is like a sickle, and no distinction is made between that and the secondary form of *ē*, nor between those of *o* and *ō*.<sup>1</sup> These vowel signs are generally detached from the consonants to which they appertain, except in the case of *bh*, *v*, *n*, *ch*, etc. The use of the perpendicular line at the bottom, to distinguish the aspirated from the unaspirated forms of consonants, is not met with. *Bh* is distinguished from *b* by the *talakattu*, which is absent in *bhi*, *bho* and *bhau*; these forms are, therefore, similar in appearance to the corresponding forms of *b*. *D* resembles the modern *ḍ*, and *dh* the modern *d*.

The following orthographical peculiarities may be noticed. When *r* happens to be the initial letter of a compound *akṣhara*, it is generally represented by its secondary form, called *velapalagilapa* (ll. 5, 8, 17, 27, 32), although the more usual form is also sometimes used (in *karma* and *śaurya*, ll. 7, 11). *G* is sometimes unnecessarily doubled after *r*, as in *Bhārggava* for *Bhārgava* (ll. 17, 30), and the *anusvāra* is used in certain places instead of *n*, as in *yasmiṇ=**nissīma*<sup>2</sup> (l. 16) and *punar=Annāvōta*<sup>3</sup> (l. 35). The inscription is composed throughout in Sanskrit verse, except the description of the boundaries of Mallavaram (ll. 51-57) and the last line of the inscription, which are in Telugu prose.

The inscription opens with invocations of the Boar-incarnation of Vishṇu (verse 1), of Gaṇapati (v. 2), and of the Moon on the head of Śiva (v. 3), as in the case of the Vānapalli plates of Anna-Vēma.<sup>4</sup> It then refers to Vishṇu, "the first of the gods," from the lotus of whose navel was born the Creator of the three worlds, from whose month, arms, thighs and feet emanated the castes (v. 4). One of the branches of the fourth caste (v. 5) was the Paṇṭakula (v. 6). To this belonged king Vēma, surnamed Jaganobbagaṇḍa, the builder of a flight of steps on the bank of the Pātālagangā at the foot of the Śrīśaila hill (v. 7 f.). His son was Anavōta<sup>5</sup> (v. 10). The younger brother of the latter, named Annavēma or Anavēma, was also known as Vasantarāya, 'the king of spring,' and Kshurikāśahāya, 'one whose chief weapon is a dagger' (v. 12).<sup>6</sup> The epithet Vasantarāya<sup>7</sup> appears to have been earned by Anavēma by the prominent part he took in the annual *vasantōtsava* or spring festival, which is alluded to in verse 14.<sup>8</sup> Anavōta had a son named Kumāragiri, who ruled the country a long time from his ancestral capital Koṇḍaviḍu (v. 15 f.).

Kumāragiri's minister was Kāṭaya-Vēma, who excelled Brihaspati and Śukra in intelligence,<sup>9</sup> and Paraśurāma and Arjuna in valour (v. 18). Kāṭaya-Vēma rendered great help to Kumāragiri in obtaining possession of and governing his ancestral territory, even as Kṛishṇa did to Yudhishtira (v. 19). In return for these services he received from his sovereign the gift of the "eastern country," of which Rājamahēndranagari (the modern Rajahmundry) was the capital (v. 20). Verse 21 traces the descent of Kāṭaya-Vēma from Kāṭa (I.), whose son was Māra. Māra's son was Kāṭa (II.), whose son was Kāṭaya-Vēma, who issued the grant (v. 23). We are also informed incidentally that Kāṭaya-Vēma was the son-in-law (*jāmātri*) of Annavōta and the son of the daughter (*dauhitra*) of Vēma, and that his mother's name was Doḍḍāmbikā (v. 21).<sup>8</sup> His wife was Mallāmbikā, who got the Śiva temple of Mārkaṇḍeya

<sup>1</sup> For the use of the secondary forms of short *e* and *o* see the Telugu portion on pages ii. b and iii. a of the plates.

<sup>2</sup> Above, Vol. III. p. 59.

<sup>3</sup> This name stands for Ana-Pōta. According to Telugu grammar *p* becomes *v* under certain circumstances.

<sup>4</sup> See the Vānapalli grant, where the same epithets are applied to Anavēma.

<sup>5</sup> Compare above, Vol. III. p. 65, note 6, and p. 286.

<sup>6</sup> See Śrinātha's *Kāṭikkhaṇḍama*, where a similar festival at Rajahmundry is described.

<sup>7</sup> Kāṭaya-Vēma was the author of a learned commentary on Kālidāsa's three dramas.

<sup>8</sup> This relationship is made clearer in the extract from the *Kumāragirirājīyam* appended to this paper, which states that Kāṭaya II begot Kāṭaya-Vēma by Doḍḍāmbā, the daughter of Vēma (verse 10), and that Kāṭaya-Vēma was *bhāgindya* (sister's son) and *jāmātri* (son-in-law) to Annavōta (v. 12).



on the *Gôdâvari* at *Râjamahêndranagara* (*Rajahmundry*) covered with gold and gems and performed several other charities (v. 24 f.). The inscription then proceeds to state that, on the full-moon day of *Kârttika* (*Kârttiki*) in the cyclic year *Khara*, corresponding to the (expired) *Śâka* year counted by the *gunas* (3), *Râmas* (3) and *Viśvas* (13),—i.e. 1333, or A.D. 1411-12,—*Kâṭaya-Vêma* granted the village of *Mallavaram*, which was named after his wife *Mallâmbikâ* (v. 26) and which was situated on the bank of the *Vṛiddha-Gautamî* in the vicinity of *Muktiśvara* in the *Kônadêśa* (v. 27), to *Nṛisimha*, who was the son of *Ahōbala* and the grandson of *Appayârya*. The donee belonged to the *Kâśyapa gōtra* (v. 28) and the *Kaṇva śâkhâ* (vv. 26 and 29). He divided the village with his relations (v. 29). Then follows a description, in Telugu prose, of the boundaries of *Mallavaram* (ll. 51-57). This village was bounded in the north-east by *Tottaḍimūṇḍi*, in the south-east by *Mallâyammaṅgâri-Komaragiripuram*,<sup>1</sup> and in the west by the *Vṛiddha-Gautamî*. Then follow seven imprecatory verses (30-36) in Sanskrit. The concluding verse (37) tells us that this edict (*śâsana*) was composed by *Śrîvallabha* of the *Kaṇva gōtra*, the son of *Lakshmi* and *Śrîvallabhârya*. The grant bears at the end the signature (*vrâlu*) of *Vêmu* (i.e. *Kâṭaya-Vêma*).

Of the localities mentioned in this inscription, *Konḍaviḍu* (l. 27) and *Râjamahêndri* (*Rajahmundry*) (ll. 33 and 42) are well known. The term *Kôna* (l. 48) as the name of a tract of country is not unfrequently met with in inscriptions. The *Pithâpuram* inscription of *Mallidêva*<sup>2</sup> gives a list of the chiefs of *Kônamaṇḍala*, and the *Naḍupûru* grant of *Anavêma*<sup>3</sup> refers to *Kônasthala* as being situated in the *Gôdâvari* delta. The term *Kônasîma* is in common use in the *Gôdâvari* district, where it is now applied to a portion of the *Amalâpuram* taluka, which, being watered by several branches of the *Gôdâvari*, is as fertile as a *kôna* or valley. The village of *Muktiśvaram* (l. 49) is situated in this *Kônasîma* on the right bank of the *Gautamî*, right opposite to *Kôṭipalli* on the other side. It contains an ancient and celebrated temple, an account of which is given in the *Gautamî-Mâhâtmya*.<sup>4</sup> The *Vṛiddha-Gautamî* (ll. 48, 54, 55), one of the seven branches of the *Gôdâvari*, runs close by *Muktiśvaram* on the south and is entirely dry, except perhaps when the *Gôdâvari* receives heavy floods. *Mallavaram*, which is said to have been situated on the bank of this river, has long since ceased to exist as a separate village and now forms part of *Tottaramūḍi*, which is mentioned as *Tottaḍimūṇḍi* among the boundaries of *Mallavaram* (ll. 52 and 56); but the *Mallavaram* lands are identified to this day. When *Mallavaram* was a separate village, the *Kappagantula* family possessed the *mîrâsi* right to the village, and this family belongs to the *Kâśyapa gōtra*, as did the family of the original grantee (l. 49).

Historically this inscription is important as giving a list of the *Konḍaviḍu* chiefs down to *Kumâragiri*, and as showing when and under what circumstances the *Râjamahêndri* portion of the *Konḍaviḍu* territory became detached from the rest of it. As has been seen, the inscription traces the *Reḍḍi* line from *Vêma*, who had two sons, *Anavôta* and *Anavêma*, *Anavôta*'s son being *Kumâragiri*. This genealogy is, in the main, supported by the introduction to *Kâṭaya-Vêma*'s commentary on *Kâlidâsa*'s *Śâkuntala*, called *Kumâragirirâjîyam* (after *Kumâragiri Reḍḍi*), an extract<sup>5</sup> from which is appended to this paper. That book mentions the same names as this grant, with the exception of that of *Anavêma*. Both the *Vânâpalli*<sup>6</sup> and *Naḍupûru*<sup>7</sup> grants of *Anavêma* trace the line from *Vêma*'s father *Prôla*, the earliest member of

<sup>1</sup> [This village, which is not found on the *Madras Survey Map* of the *Amalâpuram* taluka, must have been an *agrahâra* founded by *Mallâmbâ*, the wife of *Kâṭaya-Vêma*, and named after her brother *Kumâragiri*.—E. H.]

<sup>2</sup> Above, p. 84.

<sup>3</sup> Above, Vol. III p. 287.

<sup>4</sup> See also Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 32.

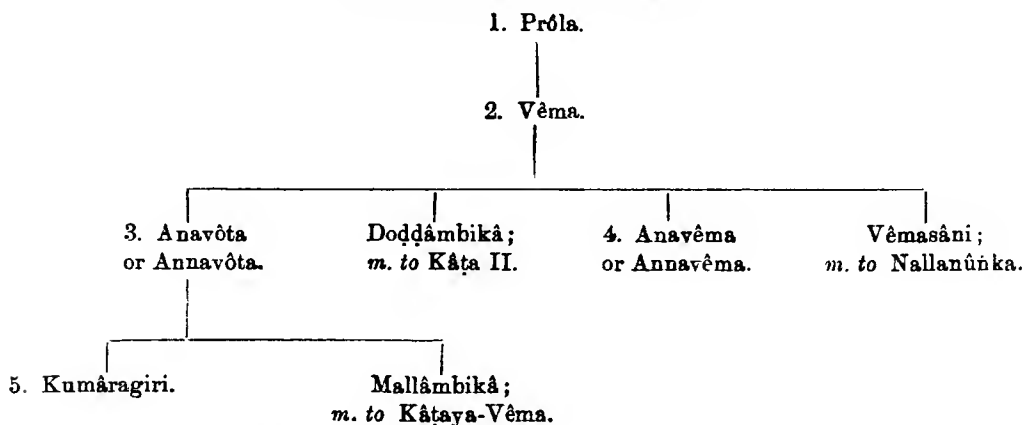
<sup>5</sup> I am indebted for this to the late *Paravastu Jagannâthaśvâmi Ayyavâralu Gârû* of *Vizagapatam*.

<sup>6</sup> Above, Vol. III. p. 59.

<sup>7</sup> *ibid.* p. 286.

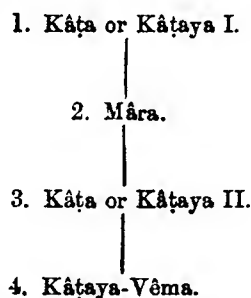
the dynasty mentioned in any published genealogy, and conclude with Anavôta and Anavêma. Putting all these accounts together, we get the following genealogy of this dynasty.<sup>1</sup>

### THE REDDIS OF KONDAVIDU.



All these accounts agree in ascribing to Vêma (No. 2) the construction of a flight of steps connecting the Pâtâlagangâ with the temple on the Śrîsâila hill, and to Anavêma (No. 4) the epithet of Vasantarâya. This genealogy differs from that given by Mr. Sewell,<sup>2</sup> which seems to have been based partly on local traditions.

The following genealogy of Kâṭaya-Vêma of Râjamahêndri is given in this grant and in the *Kumâragirirâjîyam*:—



Kâṭaya II. married Doddâmbâ, the daughter of Vêma of Kondavidu and sister of Anavôta and Anavêma; and Kâṭaya-Vêma married Mallâmbâ, the daughter of his maternal uncle Anavôta and sister of Kumâragiri.

### TEXT.<sup>3</sup>

*First Plate; First Side.*

- 1 ✽ विष्णुभरोव्याङ्गद्वारः केलिपस्वसितांबुधिः । विष्णुभराभवत्सापि ये-  
 2 नोद्वाहमवाप्य भूः ॥ [१\*] भवतां भवतां नागः शाकिरिः शंकरोन्वहं ।  
 3 दानेन सुरभिः[\*] स्वस्य दानेन सुरभिश्च यः ॥ [२\*] शिरोरत्नं शंभोः  
 शशधरकिशोरः क-

<sup>1</sup> For further confirmation of this list see the passage beginning with *Appunya-vamîambu Kamsâsura-dhvamsi* in Śrinâtha's *Bâlmakhaṇḍamu*, *Āvâsana* I.—[See also the two genealogical accounts in my *Reports on Sanskrit MSS.* No. I. pp. x. and 83 f. and No. II. pp. xii. and 91 ff.—E. H.]

<sup>2</sup> *Lists of Antiquities*, Vol. II. p. 187.

<sup>3</sup> From the original plates.

- 4 लयतादलंकारे गौर्या मुकुरति रते दीपति च यः विसांकूरभात्या<sup>1</sup> ग-  
 5 गनतटिनीहंसपटलीमुहुश्चूचूर्षाहिमलविमलस्तेजित इव ॥ [३\*] अस्ति स्व-  
 स्तिम-  
 6 दाद्यमध्वरभुजामंभोजनाभं महस्तंभाभीकमलादभू[त्\*]द्विजगतां नि-  
 7 र्माणकर्मक्षमः । सुख्यो विश्वसृजां चिरंतनगिरां विश्रामघं<sup>2</sup>  
 8 <sup>3</sup>टापधस्तस्यासम्बुद्धबाहुसक्थिपदतो वर्षाः क्रमेणोदिताः ॥ [४\*] पुं-<sup>4</sup>  
 9 सस्तस्य पुरातनस्य चरणाभोजातजातं कुलं स्वस्थाचारविधानतीपि विमलं<sup>5</sup>  
 10 <sup>6</sup>शुद्धस्वभावादिदं । आसीत्किंच कलौ युगे नृपतयः प्रायेण यचोदिता-  
 स्तेज-  
 11 :शौर्यवदान्यताप्रवृत्तिभिर्युक्ता गुणैः प्राभवन् ॥ [५\*] तच्च पटकुलं नाम  
 प्रसृतं  
 12 बहुशास्त्रिणि । तराविव फलं रम्यवृक्षं सरससुज्वलं<sup>7</sup> ॥ [६\*] तच्चासीद्देव-  
 भूपालः  
 13 कुले विबुधरंजकः । पयोधाविव संतानो राजरत्नोद्भवाकरे ॥ [७\*] श्री-  
 मान्वेम-

*First Plate ; Second Side.*

- 14 महीपतिश्च विदधे पातालगंगातटे श्रीशैले जगनोन्मगंडविहदस्योपान-  
 15 वीधीं<sup>8</sup> शुभां । यासौ दीव्यति दिव्यसीमनगरारोहीद्यतानां नृषां नि-  
 श्रेष्ठि-  
 16 : परिकल्पितेव नितरामात्रद्वयस्थिरा ॥ [८\*] यस्मिंनिष्सीमभूदानख्याति-  
 सीमा-  
 17 म्यशालिनि । द्विजैर्न बहु मन्यते बलिभौवनभार्गवाः ॥ [९\*] अनवीत-  
 प्रभुस्तस्माद-  
 18 जायत भुजायतः । महासीनी महादेवादिवारातिकुलांतकः ॥ [१०\*]  
 अनवीत-  
 19 मही[प]तौ धरिणीं परितो बिभ्रति पनर्गेंद्रमुखाः । चिरसुचुसिता<sup>9</sup>  
 लघून्-  
 20 ते स्वे भरणे जीवनमस्य संस्तुवन्ति ॥ [११\*] तस्मानुन्नसुवननोस्ति  
 वसं-<sup>10</sup>

<sup>1</sup> Read बान्धा.

<sup>2</sup> Read °पथ°.

<sup>3</sup> The *anuvāda* stands at the beginning of the next line.

<sup>4</sup> Read °सुज्वलम्.

<sup>5</sup> The *anuvāda* stands at the beginning of the next line.

<sup>6</sup> Read वीधीं.

<sup>7</sup> Read शुद्ध.

<sup>8</sup> Read °सुचुसिता

- 21 तरायो वीरानवेमनृपतिः क्षुरिकासहायः । यस्मिन् मही-  
 22 भवति सार्वभूमिश्चिराय नामावनौ सुमनसां बहुशो वदान्ते ॥ [१२\*] हे-  
 23 [म]द्रिदानगिरते यस्मिन्नवेमभूपतौ सुदितान् । भवलोक्ष भूमिदेवान्  
 24 [देव]ा स्तुह्यन्ति भूमिवासाय ॥ [१३\*] यस्मिन् किरति वसन्ते दिशि  
 दिशि कामीक्ष-  
 25 वेषु कर्पूरं । अ[धि]वासितपरिधानानुभवश्रीभूश्चिराय गिरिशोपि ॥  
 [१४\*] कु-  
 26 मारगिरिभूपोभूदनवीतविभोस्तुतः । जयन्तो वासवस्त्रेव प्रद्युम्न इ-

*Second Plate ; First Side.*

- 27 व शार्ङ्गिणः<sup>१</sup> ॥ [१५\*] कीडवीडुरिति ख्याते पुरे स्त्रित्वा कुलागते ।  
 कुमारगिरिभूपो-  
 28 यं [चि]रं भूमिमपाक्यत् ॥ [१६\*] तुला पुरुषरत्नस्य श्रीकुमारगिरेः  
 कुतः ।  
 29 तुलापुङ्गवसुस्थानि महादानानि योतनीत् ॥ [१७\*] आसोदमात्सर्यं  
 काट-  
 30 यवेमप्रभुस्तस्य । अतिसुरगुरुभार्गवमतिरतिभार्गव[व\*]विजयविजयविख्या-  
 31 तिः ॥ [१८\*] सिंह[र]सने निधायासौ कुमारगिरिभूवरं । अतेजयमहाते-  
 जा[ः\*] श्रीक्ष-  
 32 ण इव धर्मजं ॥ [१९\*] कुमारगिरिभूनाधो<sup>२</sup> यस्मै विक्रमतोषितः  
 प्रादात्  
 33 प्राचीं भुवं राजमहेंद्रनगरोमुखां ॥ [२०\*] नत्ता<sup>३</sup> काटमही-  
 34 भुजो गुच्छगणोदारस्य मारप्रभोः पौत्रः काटयवेमभू-  
 35 मिरमणः श्रीवेमपृथ्वीपतेः<sup>४</sup> । दौहित्रः पुनरनवोतनृपतेर्धर्माश्रीशूडा-  
 36 मणेर्यामाता जयति क्षितिं चिरमवन् दोष्ठांश्चिकानन्दनः ॥ [२१\*] काटय-  
 37 वेमकटाक्षे प्रभवति सद्ये च निर्दये च (निर्दये च) तथा । गजपति-  
 सुखनृपती-  
 38 नां चित्रं सुक्तातपचता भवति ॥ [२२\*] भूपालाक्षमयन् प्रजा नियमयन्  
 39 कांतावनं<sup>५</sup> कामयन् भूदेवाक्षमयन्नीचिरमयन् मित्राणि विन्नामयन् । कीर्ति  
 स्तां<sup>७</sup>

<sup>१</sup> Read शार्ङ्गिणः.

<sup>२</sup> Read नाधी.

<sup>३</sup> See below, p. 329, note 2.

<sup>४</sup> Read पृथ्वी.

<sup>५</sup> Read पतेर्धर्माश्री.

<sup>६</sup> The syllables *śatdjanak* & *ka* are entered below the line, and the place in which they are to be inserted, is marked by a cross over the line.

<sup>७</sup> The *anastrophe* stands at the beginning of the next line.

## Second Plate ; Second Side.

- 40 भ्रमयन्नधानि शमयन् धर्मं समायामयन् सोयं वेममहोपतिर्वि-  
 41 जयते काटावनीशात्मजः ॥ [२३\*] अभूत्काटयवेमस्व जाया मल्लांबिका  
 सतो । अ-  
 42 शेषगुणसंपूर्णा<sup>१</sup> पातिव्रत्यधुरंधरा ॥ [२४\*] राजद्राजमहेंद्रनामनगरे गोदा-  
 43 वरीतीरगं मार्कंडेयशिवालयं पतिहिता मल्लांबिका धार्मिका । कृत्वा  
 शुष्म-<sup>३</sup>  
 44 सुवर्णरत्नखचितं ब्रह्मप्रतिष्ठास्तथा सत्राख्यध्वनि च प्रपा विजयतेनेकां-  
 45 स्तटाकानपि ॥ [२५\*] श्रीशाली गुणरामविश्वगणिते कार्तिकवृद्धे खरे  
 प्रादात्काटय-  
 46 वेमयः[\*] स्वनितामल्लांबिकानामतः । यामं मल्लवरं नृसिं-  
 47 ः हविदुषे<sup>३</sup> काखदिजायादरादाचंद्रार्कमुदकलालसमतिस्त्रैश्व-  
 48 र्यभोगाष्टकं ॥ [२६\*] कीनदेशेग्रहारोयं भाति मल्लवराभिधः । तीरे च  
<sup>४</sup>वृध्वगौतम्या-  
 49 : पुण्यो मुक्तीश्वरांतिके ॥ [२७\*] अप्ययार्यस्व . पौचोसौ नृसिंहः काश्य-  
 पान्वयः । अ-  
 50 अदानपरो नित्यमहोबलतनूभवः ॥ [२८\*] <sup>५</sup>यधाविभागमन्त्राशान् विधाय  
 ज्ञाति-  
 51 भिस्मह । अधीतकाखशाखाहा<sup>६</sup> भुङ्ते<sup>७</sup> धन्यो यथासुखं ॥ [२९\*] ✽  
 ईवूरि पोलमेर  
 52 सोमलु । तूर्पुन । तोत्तडिमूंडि पोलमेर पुंत बत्तुलसुप्पडितोत्तमाभिं-<sup>८</sup>

## Third Plate ; First Side.

- 53 ड्लु मोदलुगां बोयि मल्लायमंगारिकीम[रगिरिपुरपु पोलमेर]<sup>९</sup>  
 54 पुंत मोचेनु ॥ दक्षिणान । आ कीमरगिरिपुरपु पोल[मेरवुंडे वृध्वगौत-  
 मि]  
 55 मोचेनु । पडुमटनु <sup>१०</sup>वृध्वगौतमि । उत्तराननु । विद्या[रखतीर्यमनि  
 वृध्वगौत]-

<sup>१</sup> Read संपूर्णा.<sup>२</sup> Read गुर.<sup>३</sup> Read काखदिजा<sup>०</sup>.<sup>४</sup> Read वृ.<sup>५</sup> Read यथा<sup>०</sup>.<sup>६</sup> Read °आखाभा (P).<sup>७</sup> Read भुङ्क्ते.<sup>८</sup> The anusvāra stands at the beginning of the next line.<sup>९</sup> That piece of the third plate, which contains the bracketed passages at the ends of lines 53—56, is now lost.<sup>१०</sup> Read वृ.

- 56 मिलोनि गुमि मोदलुगा वञ्चिन तीत्तडिमूडि पील[मिर पुंत वत्तुलसु]-  
 57 षडितोत्तमामिड्लु मोचेनु । ✽ पालनमुक्तस्य चापहरणदोषस्य च [प्र]-  
 58 काशनाय केचन पुरातना[.\*] श्लोका लिख्यन्ते ॥ दानपालनयोर्मध्ये  
 दानात्<sup>1</sup>  
 59 त्रेयोनुपालनं । दानात् स्वर्गमवाप्नोति पालनादच्युतं प-  
 60 (प)दं ॥ [३०\*] शत्रुणापि कृतो धर्मः पालनीयः प्रयत्नतः । शत्रुरिव  
 हि  
 61 शत्रु[.\*] स्वाध्वर्मः<sup>2</sup> शत्रुर्न कस्वचित् ॥ [३१\*] स्वदत्तां परदत्तां वा  
 यो हरेत वसुंधरां  
 62 । षष्टिवर्षसहस्राणि विष्ठायां जायते क्रिमिः ॥ [३२\*] तटाकानां सह-  
 स्रेण चाश्व-  
 63 मेधशतेन च(:) । गवां कोटिप्रदानेन भूमिहर्ता न शुध्यति ॥ [३३\*]  
 न विषं विषमि-  
 64 त्याहुर्ब्रह्मस्त्रं विषमुच्यते । विषमेकाकिनं हन्ति ब्रह्मस्त्रं पुत्रपौ-  
 65 त्रकं ॥ [३४\*] किञ्चैतद्वातवचनं ॥ कर्तव्यवित्काटयवेमभूपः कृताञ्जलिः

*Third Plate ; Second Side.*

- 66 प्रार्थयते नृपालान् । एषान् भवद्भिः परिपालनीयो धर्मो ममायं दय-  
 67 या धिया वा ॥ [३५\*] श्रीरामचन्द्रेणाप्येवमेवोक्तं ॥ सामान्योऽयं धर्मसेतु-  
 68 र्नृपाणां काले काले पालनीयो भवद्भिः । सर्वानिवं भाविनः पार्थिवै-  
 द्रान् भू-  
 69 यो भूयो याचते रामचन्द्रः ॥ [३६\*] कृतं श्रीवत्समेनेदं शासनं सद्विका-  
 सनं ।  
 70 कस्तुगोत्रेण पुत्रेण लक्ष्मीश्रीवत्सभार्ययोः । [३७\*] श्रीवराहो रक्षतु ।  
 मंगळमहाश्री  
 71 श्री श्री जियुन् [॥\*] वेसु ब्राह्म [॥\*]

**APPENDIX.**

*Extract from the Preface to Kātaya-Vēma's Kumāragirirājīyam.*

कीर्तिप्रतापसीभाग्यलानभोगविभूतिभिः ।

एक एव कलौ आध्यः कुमारगिरिभूपतिः ॥ [१\*]

<sup>1</sup> Bend दानाञ्जयो.

<sup>2</sup> Read साधर्मः.

वीरः श्रीरमणीविलाससुकुटी वैरियङ्गामणी-  
सर्वथासविचतुदः सितयज्ञःपुष्पाभिर्बर्षी चनः ।  
दत्ता ब्राह्मणपत्रिका वसुमतौरचाविधौ शंभुना  
शङ्खी दिग्विजयो कुमारगिरिभूभर्तुः ससुख्यते ॥ [२\*]

जयति महिमा खीकातीतः कुमारगिरिप्रभोः  
सदसि लकुमादेवौ यस्य श्रिया सदृशी प्रिया ।  
नवमभिनयं नाट्यार्थानां तनीति सङ्गच्छा  
वितरति बहून्धर्मार्थिभजाय सङ्गच्छः ॥ [३\*]

राजवेष्टाभुजंभः श्रीकुमारगिरिभूपतिः ।  
शस्त्री काटयवेमस्य प्रमल्भा तत्र दूतिका ॥ [४\*]

पादारविन्दारमस्य पुंसी वर्षश्चतुर्थोज्ज्वलि विश्वव्यात् ।  
पुनाति नित्यं भुवनानि सिसुः पुष्टीः प्रवाहिः सङ्गा यदीया ॥ [५\*]

वंशेच्छिन्नदिती मन्त्रीयसि मनीर्वंशे जगत्पावने  
धीरोदासगुणोत्तरी रघुरिष श्रीकाटयाश्वी नृपः ।  
दानत्वात्परिण येन विदधे भूदेवसंतर्पणं  
मृयिष्ठैः परिपन्थिपार्थिवज्जव्याजिन स्वर्धर्षणैः ॥ [६\*]

तस्माद्भूदक्षिणकर्मविदां वरेच्छी  
मारुतमाधिपतिरप्रतिमप्रभावः ।  
अन्यानपास्य नृपतीनभिरुपसृष्टै-  
र्वन्दे स्वयं यमजमिन्दुमतीष कौर्तिः ॥ [७\*]

तस्यास्तां तनयौ समयविनयौ विख्यातदीर्घिक्रमौ  
काटचीधिपतिश्च मारुतपतिः कान्तौ निदासीजसा ।  
लक्ष्मीकौर्तिवसुंधराभिरभजन्तौभाव्यमाद्यस्तयोः  
कौसल्यादिवधूजर्नर्दशरथः श्रीमां प्रपेदे यथा ॥ [८\*]

असहायशूर इति काटयप्रभं प्रवदन्ति मारुतपतेस्तनूभवम् ।  
भुवनादिदुर्गजयसाहसिन यी जलदुर्गमङ्गविदः प्रमत्सते ॥ [९\*]

पृथ्वीं ब्राह्मणसाधकार विदधे क्षमाद्रिदानानि चः  
सीपानावलिमातदान विषमे पाताळनङ्गापथे ।  
दीङ्ढात्मासुपयस्य तस्य तनयां वेमप्रभोः काटयः  
पुत्रं वीरमल्लम् रामसदृशं वेमं विसृजे सुवः ॥ [१०\*]

गुह्यानां पुष्पानां वसतिरनपीतचित्तिपतेः  
स्वसा श्रीदीङ्ढात्मा समभवदुमायाः प्रतिनिधिः ।  
पिता मूढसाधः पतिरपि मङ्गलः प्रियसुतो  
मङ्गसेनी यस्याः स्वयमङ्ग यदावेति कथिता ॥ [११\*]

मारजारमः पितामहृतया मातामहृत्येन च  
 श्रीवेमचित्तिनायकः प्रचयते ब्रह्माभिजात्यत्रियम् ।  
 धनः काटयवेमभूपतिरसी यज्ञानिवसती  
 जामावा स्वयमन्नपीतवृपतेः श्रीवीरभूषणमणेः । [१२०]  
 श्रीकृष्णेन समः कुमारगिरिभूषाक्षी वृषाक्षीतमः  
 स्वामी यस्य वसन्तराजविहारी वीरान्नपीतात्मजः ।  
 संयामाकुलमामजनि सुविद्यसं भीमसेनाम्बितं  
 भूमी काटयवेमभूषरमणी कर्षप्रियासद्गुणाः । [१२१]  
 पल्लवपञ्चकमकरोत्प्रघने निर्जित्य वैरिणी रामः ।  
 वैरिकुलपरशुरामः काटयवेमसु कीर्तिवार्धितम् । [१२२]  
 चाटीवीटीखुरावृष्टितनिरितटे यत्र माहेटिदुर्गं  
 दुर्गं किष्कारसंज्ञं दक्षिणरिपुवसे दुर्गं वंजपूडिम् ।  
 दुर्गं वंजपूटं जितवति रमसा रामगिर्याख्यदुर्गं  
 विख्यातं वीरवीटं मखितमसुहृदा वीरसंन्याहृष्टार्थम् । [१२३]  
 सुनीनां भरतादीनां भोजादीनां च भूभुजाम् ।  
 ब्राह्मणं सव्यमाखीय नाव्यवेदार्थवेदिनाम् । [१२४]  
 प्रोक्तं वसन्तराजेन कुमारगिरिभूभुजा ।  
 नाथा वसन्तराजीयं नाव्यब्राह्मं यदुत्तमम् । [१२५]  
 तत्रोक्तेनैव मार्जेन दर्शिताग्नेष्वपचम् ।  
 कवीनामाश्रयो मणिकाटभूपतन्मवः । [१२६]  
 श्रीयं वेमविभुः कुमारगिरिचा राज्ञा नियुक्तः सती  
 नाव्यानां पितयं कृतं कृतपिथा श्रीकाण्दिदासेन यत् ।  
 तस्मिन्दीर्घरसार्धवस्य रसिकः ब्राह्मणचादिः स्वयं  
 व्याख्यानं कुरुते कुमारगिरिराजीयाख्यमख्ये हितम् । [१२७]

#### POSTSCRIPT.

[Of the nineteen verses now published by Mr. Ramayya, only five are found at the beginning of a MS. of the *Kumārāgīrīrājīya*, as printed in Dr. Burnell's *Tanjore Catalogue*, p. 173. While Mr. Ramayya's copy reads in verse 1 *Kumārāgīrī-bhūpatiḥ*, the Tanjore MS. and an India Office MS. (Professor Pischel's *Dissertatio de Grammaticis Prācriteriis*, p. 17) have *Kumārāgīrī-jō nripaḥ*. This erroneous reading has naturally enough led to the statement that the *Vasantarājīya Nāṭyaśāstra* was composed by 'Vasantarāja, king of Kumārāgīrī, a place on the frontiers of the Nizam's country' (see Wilson's *Mackenzie Collection*, Madras reprint, p. 157; Professor Pischel, *l. c.* p. 18; Professor Aufrecht's *Catalogus Catalogorum*, p. 556). It is now clear that the author of the work was Kumārāgīrī, king of Koṇḍaviḍu, who bore the surname (*biruda*) Vasantarāja (above, verse 13), which he had inherited from his uncle Anavêma; see p. 319 above.—E. H.]



No. 47.—THREE INSCRIPTIONS OF KATAYA-VEMA;  
SAKA-SAMVAT 1313, 1336 AND 1338.

By E. HOLTZSCH, PH.D.

The first of the three subjoined inscriptions (A.) is the last of the four inscriptions on the pillar at the entrance of the Kuntimādhava temple at Piṭhāpuram.<sup>1</sup> It is engraved on the north face of the pillar. The two others (B. and C.) are engraved on two pillars in the Bhīmēśvara temple at Drākshārāma. All three are well preserved, are written in the Telugu alphabet, and consist of one Sanskrit verse in the Giti metre and a passage in Telugu prose.

The Sanskrit verse at the beginning of the three inscriptions confirms the genealogy of Kāṭaya-Vēma of Rājamahēndri, which Mr. Ramayya has derived from the Tottaramūḍi plates,<sup>2</sup> in stating that (Kāṭaya)-Vēma was the great-grandson of Kāṭaya (I.), the grandson of Māra, the son of Kāṭa (II.), and the son-in-law of Annavōta (of Koṇḍaviḍu). In the Telugu portions Kāṭaya-Vēma is called Kāṭamareḍḍi-Vēmireḍḍi, -Vēmāreḍḍi, or -Vēmāyareḍḍi. His father Kāṭa II. and his mother Doḍḍāmbā are mentioned in A. as Kāṭamareḍḍi and Doḍḍasāni-amma. B. and C. mention his son Komaragireḍḍi, who was evidently named after Kumārāgiri of Koṇḍaviḍu, the brother-in-law of Kāṭaya-Vēma.

A. records the building of an enclosure for the Kuntimādhava temple at Piṭhāpuram by Kāṭaya-Vēma himself; B. the building of a *maṇḍapa* by an officer of Kāṭaya-Vēma; and C. the building of an enclosure for the Bhīmēśvara temple at Dākshārāma<sup>3</sup> by the wife of the same officer.

A. is dated at the Makara-saṁkrānti on Thursday, Pusya *śu* 2 in Śaka-Saṁvat 1313 (expired), the Prajāpati-saṁvatsara; B. on Sunday, Kārttika *śu* 15 in Śaka-Saṁvat 1336 (expired), the Jaya-saṁvatsara; and C. on Monday, Chaitra *śu* 11 in Śaka-Saṁvat 1328 (for 1338, expired), the Durmukha-saṁvatsara. Professor Kielhorn kindly contributes the following remarks on these three dates :—

“A.—In Śaka-Saṁvat 1313 expired=Prajāpati, the Makara-saṁkrānti took place (by the Ārya-Siddhānta) 12 h. 0 m. after mean sunrise of the 27th December A.D. 1391, during the second *tithi* of the bright half, which ended 3 h. 54 m. after mean sunrise of Thursday, the 28th December A.D. 1391, which is the proper equivalent of the date.

“B.—The date regularly corresponds for Jaya = Śaka-Saṁvat 1336 expired to Sunday, the 28th October A.D. 1414, when the full-moon *tithi* ended about 16 h. 46 m. after mean sunrise.

“C.—The date is incorrect for Śaka-Saṁvat 1328, both current and expired. For the year Durmukha = Śaka-Saṁvat 1338 expired, it regularly corresponds to Monday, the 9th March A.D. 1416, when the 11th *tithi* of the bright half ended about 22 h. after mean sunrise.”

A.—Piṭhāpuram Pillar Inscription.

TEXT.<sup>4</sup>

|   |                 |               |        |               |                     |
|---|-----------------|---------------|--------|---------------|---------------------|
| 1 | Naptā           | Kāṭaya-Śaurēḥ | pauṛō  | Mārasya       | Kā-                 |
| 2 | ṭa-ribhu-sūnuḥ  |               |        | vir-Annavōta- |                     |
| 3 | nṛipatēr=jāmātā |               | jayatu |               | Vēma-               |
| 4 | bhūpālaḥ        | Svasti        | śrī    | [!*           | Śaka-varshāmbulu    |
| 5 | 1313            | agunēmti      |        |               | Prajāpati-saṁvatsa- |

<sup>1</sup> See above, p. 226.

<sup>2</sup> See above, p. 321.

<sup>3</sup> This is the ancient name of Drākshārāma; see above, p. 37, note 3.

<sup>4</sup> From inked estampages.

6 ra-Pushya-sū 2 Gu<sup>1</sup> | nāmṭi Makara-samkrānti-[pu]-  
 7 nya-kālamāndu Kāṭamareḍḍi-Vēmireḍḍimḡā-  
 8 ru tama tamdri Kāṭamareḍḍimḡārikimni tama talli  
 9 Doḍḍasāni-ammaṅḡārikimni akshaya-[su]kṛi-  
 10 tamugānu Piṭhāpuramāndu śrī-Kumṭṭi[mā]-  
 11 dhava-dēvaraku śilā-prākāramu ā-chamdr-ārka[k]a-  
 12 mugānu chēyimchchiri | Dēvāchāri-likhitam [||\*]

## TRANSLATION.

(Line 1.) Let prince Vēma be victorious,— the great-grandson<sup>2</sup> of Kāṭaya (*who resembled*) Śauri (Kṛishṇa),<sup>3</sup> the grandson of Māra, the son of the lord Kāṭa, (*and*) the son-in-law of the heroic prince Annavōta!

(L. 4.) Hail! Prosperity! On Thursday, the 2nd (*tīthi*) of the bright (*fortnight*) of Pushya in the Prajāpati-saṁvatsara, which was the Śaka year 1313,— at the auspicious time of the Makara-samkrānti,— Kāṭamareḍḍi-Vēmireḍḍi caused to be made,— for the perpetual merit of his father Kāṭamareḍḍi and of his mother Doḍḍasāni-amma,— an enclosure of stone, (*which is to last*) as long as the moon and the sun, for the holy temple of Kuntimādhava at Piṭhāpuram.

(L. 12.) Written by Dēvāchāri.

B.—First Drākshārāma Pillar Inscription.<sup>4</sup>

## TEXT.

## First Face.

1 ✽ Naptā Kāṭaya-Śaurēh pantrō Mārasya Kāṭa-nṛipa-sūnuh |  
 2 vir-Āmnavōta-nṛipatēr=jāmātā jayātṇ Vēma-bhūpālah [||\*]  
 3 Yituvamṭi Kāṭamareḍḍi-Vēmāreḍḍimḡāri nija-bhṛityum<sup>5</sup>  
 4 d-aīna Kāḍiyamu Māchinēnimḡāru tanaku svāmi ayi-  
 5 na Kāṭamareḍḍi-Vēmāreḍḍimḡārikimni vāri dēvulakunnu  
 6 Kāṭamareḍḍi-Vēmāreḍḍimḡāri kumārūmḡu Komara-  
 7 girireḍḍimḡārikimni vāri dēvulakunnu akshaya-su-  
 8 kṛitam=avunattṅḡānu Dākshārāma-śrī-Bhimēśvara-  
 9 śrīman-Mahādēvaraku āsthāna-śilā-mamḡḍapamu  
 10 kaṭṭimchi | Śaka-varahambulu 1336 agunēṁṭi Jaya-samva-  
 11 tsara-Kārtika-sū 15 Bhā<sup>6</sup> | nāmḡu samarpaṇa chēṣenu | Pedda[n]ā-

## Second Face.

12 chāryya-likhi[ta]m | śrī śrī śrīm jēyunu ||

<sup>1</sup> This is an abbreviation of *Gururāra*.

<sup>2</sup> The word *gnapti* generally means 'a grandson,' but is also used for 'a great-grandson' if it occurs together with *pantra*; see above, p. 323, verse 21, and my *Reports on Sanskrit Manuscripts*, No. I. p. 73, No. 333; and No. II. p. 74, No. 682; p. 94, line 12; and p. 144, line 6 from below.

<sup>3</sup> This comparison rests on the fact that the son of Kāṭaya I. bore the name Māra, which is also used for Kṛishṇa's son Pradyumna.

<sup>4</sup> No. 423 of 1893.

<sup>5</sup> Read *bhṛityum*.

<sup>6</sup> This is an abbreviation of *Bhānuvāra*.

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Kaḍiyam Māchinēni, the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of his master Kāṭamareḍḍi-Vēmāreḍḍi, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragireḍḍi, and of his queen,— an *asthāna-maṇḍapa* of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Sunday, the 15th (*tithi*) of the bright (*fortnight*) of Kārttika in the Jaya-samvatsara, which was the Śaka year 1336.

(L. 11.) Written by Peddanāchārya.

C.— Second Drākshārāma Pillar Inscription.<sup>1</sup>

## TEXT.

## First Face.

|    |                                  |               |                                |                   |         |
|----|----------------------------------|---------------|--------------------------------|-------------------|---------|
| 1  | ✽ Naptā                          | Kāṭaya-Śaurēḥ | pautrō                         | Mārasya           | Kā[ṭa]- |
| 2  | nṛipa-sūnuḥ                      |               | vir-Ānavōta-nṛipatēr-jāmā-     |                   |         |
| 3  | tā                               | jayati        | Vēma-bhūpālāḥ                  |                   | Iṭu-    |
| 4  | vamṭi                            |               | Kāṭamareḍḍi-Vēmāreḍḍiṅgāri[ki] |                   |         |
| 5  | nija-bhṛityuṁḍ=aina <sup>2</sup> |               | Kaḍiyam                        | Māchinēni[m]g[ā]- |         |
| 6  | ri                               | dēvuln        | Pōtasāniṅgā[ru]                | Kaḍiyam           |         |
| 7  | Māchinēniṅgāriki                 |               | svāmi                          | aīna              | [Kā]-   |
| 8  | ṭamareḍḍi-Vēmāreḍḍiṅgārikinni    |               |                                | vā-               |         |
| 9  | ri                               | dēvulakunnu   | Kāṭamareḍḍi-Vēmāreḍḍiṁ-        |                   |         |
| 10 | gāri                             | knmāruṁḍu     | Komaragireḍḍiṅgā[ā]-           |                   |         |

## Second Face.

|    |                             |      |                                  |                     |         |
|----|-----------------------------|------|----------------------------------|---------------------|---------|
| 11 | rikinni                     | vāri | dēvulakunnu                      | akshaya-sukṛita-    |         |
| 12 | m=avunaṭṭugānn              |      |                                  | Dākshārāma-śrī-Bhi- |         |
| 13 | mēśvara-śrīman-Mahādēvaraku |      |                                  | śilāma-             |         |
| 14 | ya[m=aina]                  |      | tiruchṇṭṭumālika                 | kaṭṭimchchi         |         |
| 15 | svast[i]                    | śrī  | Śaka-varshambnlu                 | 1328                | [a]gu-  |
| 16 | nēmṭ[i]                     |      | Durmukha-samvatsara-Chaitra-[śu] |                     |         |
| 17 | Sō <sup>3</sup>             |      | nāmḍu                            | samarppapa          | chēsenū |
| 18 | Peddanāchārya-likhitam      |      | śrī                              | śrī                 | śrī-    |
| 19 | m jēynn [  *]               |      |                                  |                     |         |

## TRANSLATION.

(Line 1.) [The same verse as at the beginning of A.]

(L. 3.) Pōtasāni, the wife of Kaḍiyam Māchinēni, who was the servant of this Kāṭamareḍḍi-Vēmāreḍḍi, caused to be built,— for the perpetual merit of Kāṭamareḍḍi-Vēmāreḍḍi, who was the master of Kaḍiyam Māchinēni, and of his queen, and of Kāṭamareḍḍi-Vēmāreḍḍi's son Komaragireḍḍi, and of his queen,— an enclosure of stone for the god Mahādēva of the Bhimēśvara temple at Dākshārāma, and presented (it to the god) on Monday, the 11th (*tithi*) of the bright (*fortnight*) of Chaitra in the Durmukha-samvatsara, which was the Śaka year 1328.<sup>4</sup>

(L. 18.) Written by Peddanāchārya.

<sup>1</sup> No. 443 of 1893.

<sup>2</sup> This is an abbreviation of *Sāmasēdra*.

<sup>3</sup> Read *bhṛityuṁḍ*.

<sup>4</sup> This is a mistake for 1336.

## No. 48.—KARIKAL INSCRIPTION OF MADHURANTAKA.

By E. HULTZSCH, Ph.D.

According to the large Leyden grant, six Chôla kings ruled between Parântaka I. and Râjarâja I. But while the inscriptions of the two latter are found scattered over the whole Tamil country, no records of those six intermediate kings had so far turned up, except two inscriptions of Âditya II.<sup>1</sup> and the mere mention of Gaṇḍarâditya, the second son of Parântaka I., in an inscription of his father.<sup>2</sup> This break in the continuity of the Chôla records is probably due to the conquest of their dominions by the Râshtrakûṭa king Kṛishṇa III. whose vassal Bûtuga killed Râjâditya, the eldest son of Parântaka I., at Takkôlam<sup>3</sup> before A.D. 949-50.<sup>4</sup>

The village of Karikal<sup>5</sup> between Sholinghur and Bâpavaram contains a small temple of the goddess Poṇṇi-Amman. The slab which forms the roof of this temple, bears the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai (Madhurâ)." Madirai koṇḍa is known to have been a surname of Parântaka I.<sup>6</sup> and the Sanskrit synonym Madhurântaka is applied to Râjendra-Chôla I. in the large Leyden grant.<sup>7</sup> These two kings, however, had the title Parakêsarivarman and not Râjakêsarivarman. Consequently the subjoined inscription of "Râjakêsarivarman, the conqueror of Madirai," may be attributed to another Madhurântaka who, according to the large Leyden grant, was the son of Gaṇḍarâditya and ruled between Âditya II. and Râjarâja I.<sup>8</sup> This identification would suit the alphabet of the subjoined inscription, which resembles that of the Tamil inscriptions of the Râshtrakûṭa king Kṛishṇa III.<sup>9</sup>

The alphabet is Tamil, with the exception of the two Grantha words *suvasṭi śri* at the beginning. It is worth noting that, in *miṇāṭṭi* (l. 3) and *Veṇṇāyi* (l. 4), the syllable *nā* is expressed by two separate symbols and not, as usual, by a conjunct character. The language of the inscription is vulgar Tamil.

The inscription records that a temple of Piḍāri<sup>10</sup>—which must be the present temple of Poṇṇi-Amman—was built by a woman named Veṇṇāyi-Naṅgai.

TEXT.<sup>11</sup>

- |   |                       |                     |         |          |       |                    |
|---|-----------------------|---------------------|---------|----------|-------|--------------------|
| 1 | Suvasṭi <sup>12</sup> | śri(śrī)            | [  *]   | Madirai  | koṇḍa | kōv=Irâsakêsaripa- |
| 2 | ṇmar[k*]              | k-iyāṇḍu            |         | añjavadu |       | Pulivala-nāṭṭu     |
| 3 | Mariyāḍi              | Vi(vi)ra-Vaḷaṇṇiyaṇ | miṇāṭṭi |          |       | Kiḷâr-kû-          |
| 4 | rattu                 | Ērupāḍi             | Ācheṇ   |          |       | Veṇṇāyi-Na-        |
| 5 | ṅgaiy-ēṇ              | śe[yv]ichcha        | Piḍāri  | kōyil    | [  *] |                    |

<sup>1</sup> *South-Ind. Inscr.* Vol. III. p. 21 and note 1.<sup>2</sup> *Ibid.* Vol. II. p. 374.<sup>3</sup> Takkôlam (No. 237 on the *Madras Survey Map* of the Wâḷajâpêt tâluka of the North Arcot district) is a village 6 miles south-east of Arkonam Junction. The temple at Takkôlam contains an inscription of Kṛishṇa III.<sup>4</sup> *Ep. Ind.* Vol. II. p. 168.<sup>5</sup> No. 40 on the *Madras Survey Map* of the Wâḷajâpêt tâluka. In Mr. Sewell's *Lists of Antiquities*, Vol. I. p. 162, the name is, owing to an error, given as Karikâlâ. The village of Karikal must not be confounded with the French settlement of Karikal, the proper Tamil name of which is Kâraikkâl; see *Ind. Ant.* Vol. XXI. p. 327.<sup>6</sup> See above, p. 178 and note 11.<sup>7</sup> *South-Ind. Inscr.* Vol. I. p. 111 f. and Vol. II. p. 139, note 1.<sup>8</sup> See the Table, *Ibid.* Vol. I. p. 112.<sup>9</sup> Above, Vol. III. p. 285, and Vol. IV. p. 82.<sup>10</sup> This is the Tamil name of a village goddess; compare *South-Ind. Inscr.* Vol. II. p. 48, note 10, and Vol. III. p. 9.<sup>11</sup> From two inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.<sup>12</sup> Read *suvasṭi*.

## TRANSLATION.

Hail ! Prosperity ! In the fifth year (of the reign) of king Rājākēsarivarman who conquered Madirai,— I, Veṇṇāyi-Naṅgai, (the daughter of) Āchchan of Ērupāḍi in Kīlār-kūṛram<sup>1</sup> (and) the wife<sup>2</sup> of Vira-Vaṇṇijyan<sup>3</sup> of Mariyāḍi in Pulivala-nāḍu,<sup>4</sup> caused to be made (this) temple of Piḍāri.

No. 49.— KADABA PLATES OF PRABHUTAVARSHA ;  
SAKA-SAMVAT 735.

By H. LÜDERS, Ph.D. ; OXFORD.

The copper-plates which contain this inscription, were found at Kaḍaba in the Tumkūr district of the Mysore State. They are now preserved in the Mysore Government Museum, Bangalore. The inscription has been previously published, with a photo-lithograph, by Mr. Rice in the *Indian Antiquary*, Vol. XII. p. 11 ff. A reprint of this edition, with some corrections of obvious errors, will be found in the *Prāchīnalēkhamālā* of the *Kāvyamālā*, Vol. I. p. 47 ff. The impressions which I have used for this new edition, were supplied by Dr. Hultzsch, who obtained the original plates from Mr. J. Cameron, Superintendent, Mysore Government Museum, Bangalore, and were made over to me through Professor Kielhorn.

The plates are five in number, each measuring about 9½" long by about 5⅜" broad at the ends and about 4⅝" in the middle. They all have raised rims. The first and the last plate are engraved on one side only, the latter containing altogether only twelve *akṣaras*. The ring on which the plates are strung, is now cut. Its diameter is 4" to 4½". It holds a circular seal, 1⅞" in diameter. The seal bears, in relief on a countersunk surface, a figure of Garuḍa, facing to the full front, and squatting on a lotus. The wings, which do not appear in the drawing in the *Indian Antiquary*, are, as Dr. Hultzsch states, distinctly visible in the original. The figure differs only in details from those on the seals of other Rāshṭrakūṭa grants.<sup>5</sup> The average size of the letters is ⅜". In lines 76, 77 and 79 blanks were originally left by the engraver for the name of the founder of the grantee's *anvaya*, and the names of the grantee's teacher's teacher and teacher. These were filled in afterwards by a second hand in a very rude manner.<sup>6</sup> The words *po[la]-puṇu[se] eva[r]iṣe ante pōyīṣe*, in the description of the boundaries in l. 90, have been written by the same hand, the original text being effaced here. Other corrections have been occasionally made by the engraver himself. The characters belong to the southern class of alphabets. Details will be discussed below.—The language is Sanskrit, but the description of the boundaries and witnesses in ll. 88-98 is in Kanarese. The text and translation of the Kanarese portion have been contributed by Mr. H. Krishna Sastri, B.A. The Sanskrit portion of this inscription is of special interest on account of its form. Being mixed of prose and verse, in an exceedingly rich and flowery language, it belongs to that kind of literary composition which is styled *Champū*.—The orthography calls for a few remarks.

<sup>1</sup> The same district is mentioned in the Tañjāvūr inscriptions ; *South-Ind. Inscr.* Vol. II. pp. 74, 76, 222 and 229.

<sup>2</sup> *Mināṭṭi* is probably a corruption of *maṇaiyāṭṭi*.

<sup>3</sup> On the *Vaṇṇijyan* see above, p. 296, note 2.

<sup>4</sup> This division is probably named after Pulivalam (No. 42 on the *Madras Survey Map* of the Wāḷajāpēt tāluka) near Sholinghur.

<sup>5</sup> Compare e.g. above, Vol. III. p. 104 ; *Ind. Ant.* Vol. XI. pp. 112, 126, and 161, Plates.

<sup>6</sup> L. 76, *Śrikīrtiḍ* for *Śrikīrti-d(chāryy-anvay)* ; l. 77, *Kūli-d(chāryy)* (Mr. Rice reads *Kūvilā*, but the last *akṣara* is distinctly *ā* ; for the second *akṣara*, which I consider to be *li*, compare the *li* in *kali* in a temple inscription at Paṭṭadakal, *Ind. Ant.* Vol. XI. p. 125, Plate, l. 2) ; l. 79, *Vijayakīrti*, or, perhaps, originally *Vijayikīrti* for *Vijayakīrti*.

The vowel *ri* is employed instead of *ri* in *namas-kriyamānam*, l. 30, whereas *ri* is written for *ri* in *visṛita*, *kṛita*, l. 1, *dhṛita*, l. 60, and *parama-rishi*, l. 9, where the usual spelling would be *parama-rshi*. The sibilant *ś* is used for *s* in *avataṁśa*, l. 1, *pāṁśu*, l. 52, and *s* for *ś* in *visēśha*, l. 3, *yasa(s)*, l. 16, and *asēśha*, l. 74. Twice the sonant non-aspirate is found instead of the sonant aspirate, in *saṁgāta*, l. 17, and *stamba*, l. 16. The rules of *saṁdhi* have been frequently disregarded. Three times, in ll. 22, 71 and 75, the *upadhmanīya* occurs before *p*. Consonants after *r* are doubled, with the exception of *k* (except in *arkka*, l. 13), *th*, *bh*, and the sibilants. The doubling of the first consonant of a group occurs only in *vikrama*, l. 17. A double *m*te before a consonant, on the other hand, is represented by a single *m*te in *jagatrāya*, l. 19, and *ujvala*, l. 25.—As regards lexicography, it may be pointed out that *chārvi* in l. 3 and *sudhā* in l. 16 are used in meanings known hitherto from dictionaries only.<sup>1</sup> In l. 24 a denominative *bhāvvyati* seems to be used in the sense of 'bhavishyati'; and *chaturākāra* occurs in l. 48, in a pun, in the meaning of 'square.' Regarding the word *pada* in l. 50, I refer to the note on that passage.

The inscription records that the king Prabhūtavarsha, (i.e. Gōvinda III.), residing in his victorious camp at Mayūrakhaṇḍi, on the application of Chākīrāja, in Śaka-Samvat 735 presented the village of Jālamaṅgala to the Jaina muni Arkakīrti, on behalf of the temple of Jinendra at Śilāgrāma, in remuneration for his having warded off the evil influence of Saturn from Vimalāditya, the governor of the Kunuṅgil district.

Before giving a more detailed account of the contents, it will be expedient to determine, as far as can be done from external points of evidence, whether the inscription is a genuine one or a forgery. Doubts about its genuineness have been already expressed by Dr. Fleet,<sup>2</sup> and we shall see that his suspicion certainly cannot be called unjustified.

I shall begin with the palæography. In his examination of the palæography of the spurious copper-plates of the Western Gaṅgas,<sup>3</sup> Dr. Fleet has used, as leading tests, the letters *kh* and *b*. Of these, *kh* in the present inscription appears generally in the later form; but in *sukha*, l. 15, *likhita* (for *likhita*), l. 16, and, probably, in *mukha*, l. 7, and *vikhyāta*, l. 10, the old type is followed. For *b* the older form is used throughout. Dr. Fleet states that the later form of *kh* appears first in an inscription of Amoghavarsha I. at Mantravāḍi near Bāṅkapur, dated in A.D. 865,<sup>4</sup> and that it does not seem at all possible that it can be carried back to before A.D. 804, as the Kanarese grant of Gōvinda III., dated in that year,<sup>5</sup> and earlier inscriptions contain the older form only. Our inscription, being dated in A.D. 812, lies within these limits, and, accordingly, the occurrence of the later form cannot prove its spuriousness. Nevertheless, I consider it a little suspicious; for, though the later form actually is used in A.D. 865, the older form alone appears, according to Dr. Fleet, in the Śīrūr inscription of Amoghavarsha I., dated in A.D. 866,<sup>6</sup> and it appears therefore that at that time the later form was not yet generally employed, but rather on the point of coming into use. Such, however, being the case, it does not seem likely that it was used altogether already more than fifty years before that time.

The remaining letters call for no remarks, with the exception of the dental *l*. For this two signs are used: the subscript sign in the stretched form, which appears already in older inscriptions, and the full sign in the later form, which seems to have been introduced into this alphabet in the second half of the eighth century A.D.; for, though in the Wokkalēri grant of Kīrtivarman II., dated in A.D. 757,<sup>7</sup> the full sign appears still in the old form of the Cave-

<sup>1</sup> *Chāret* 'dīptau,' *Śahdaratnāvalī* in *Śabdakalpādrum*; *sudhā*, 'earth,' in von Boettlingk's *Dictionary*, quoted from a *Dictionary* of Galanos.

<sup>2</sup> *Dynasties of the Kanarese Districts*, 2nd ed., p. 399.

<sup>3</sup> Above Vol. III. p. 161 ff.

<sup>4</sup> It has not been published yet.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 126, Plate.

<sup>6</sup> *Ind. Ant.* Vol. XII. p. 215. A lithograph of this inscription has not been published yet.

<sup>7</sup> *Ind. Ant.* Vol. VIII. p. 23 ff., and lithograph.

characters, with the curve attached to the right vertical stroke ending at the base-line,<sup>1</sup> the later form is used throughout in Gōvinda's Kanarese grant of A.D. 804, mentioned above.<sup>2</sup> There is nothing remarkable, therefore, as to the forms of the *l* in the present inscription, but what is quite peculiar is the manner in which the two signs are employed. According to older inscriptions, we should expect to find the subscript sign in combination with *i*, *ē*, *ē*, *ā* and *au* and as second letter of a ligature, and the full sign everywhere else. But this is not the case. Perfectly regular is only the use of the subscript sign as second letter of a ligature (12 times), and of the full sign in combination with the *vīrāma* (5 times in the Kanarese portion). Nearly regular is also the use of the full sign as first letter of a ligature (14 times), the subscript sign appearing here only once (l. 39), and of the subscript sign in *lō* (13 times), the full sign appearing here twice (ll. 69, 70). In *li* the subscript sign is employed 6 times, the full sign once, in *pulipadiya* (l. 91), which is a mistake for *pul-padiya*. In *li* the subscript sign occurs 5 times, the full sign 5 times.<sup>3</sup> In *lā* the full sign is used 13 times,<sup>4</sup> the subscript sign 9 times. *La* is expressed by the full sign 33 times, by the subscript sign 28 times. The full sign is used in *lu*, and the subscript sign in *lē*; but this is irrelevant, as neither of them occurs more than once; *lū*, *lā* and *lau* do not occur at all. I have not been able to find an analogy to this almost indiscriminate use of the two signs in another inscription written in the same alphabet, but am inclined to look at it as a characteristic feature of the writing in the ninth century A.D. The Wokkalēri grant referred to above proves that, in the middle of the eighth century A.D., there was a tendency to generalize the use of the subscript sign; for in that inscription the subscript sign appears everywhere, except in combination with *ā*. That this tendency was only temporary, is shown by the later development of the alphabet; in inscriptions of the tenth century A.D. the full sign again is generally used, the subscript sign appearing only as second letter of a ligature. Secondly we have the curious fact that at the same time the same mixing of the two signs took place in that variety of the southern alphabet which was used in Gujaraṭ and the adjacent districts. In the Tōrkhādē copper-plates of Gōvindarāja,<sup>5</sup> dated in A.D. 812, we find the full sign in *la* 13 times, *lā* 5 times, *li* twice, *lō* twice, *lu* twice, and the subscript sign in *la* twice, *lā* 3 times, *li* twice, *lē* once. Of ligatures only *lla* occurs; this is expressed by the combination of the full and the subscript sign 4 times, by two subscript signs twice.<sup>6</sup>

The next point that commands attention is the orthography. Badness of orthography is a common badge of almost all forged grants, and it cannot be denied that our inscription shows a want of accuracy in this respect. I do not attach too much importance to the misspellings quoted above, and the numerous minor slips, as they are either commonly found in records of this time, or may be due merely to the carelessness of the engraver. But there are some passages which seem to have been corrupt already in the original copy,<sup>7</sup> and, in addition to this, we find twice (l. 19 ff. and l. 64) faulty constructions.

Nor is the form of the record much in favour of its genuineness. I have already stated above that the inscription is composed in the style of the *Champās*, and I have only to add here that it is quite original, and has not one line in common with any of the other Rāshtrakūṭa grants. I admit, however, that this may be accounted for by assuming that it was not issued from

<sup>1</sup> Compare the *l* in *lāchhāna*, ll. 4, 5, *paldyandnair*, l. 28, etc.

<sup>2</sup> Compare *vallabha*, l. 4, *kāladol*, l. 6, *goṭai-bandalli*, ll. 7, 8, *iriyabandalli* (ll.), l. 10. The subscript sign appears in *modalol*, l. 9, and *likhātāṣ* (for *likhātāṣ*), l. 19. Both the older and the later form of the full sign appear in the temple inscription at Paṭṭadakal of the time of Dhruva (between A.D. 783 and 794; *Ind. Ant.* Vol. XI. p. 125 and lithograph), but the later form used here has a somewhat peculiar shape (compare *bellāha*, l. 2, *dēgūṭāda*, ll. 3, 4, and *vallabha*, l. 1, *kāli*, l. 2).

<sup>3</sup> Of these, however, four cases are misspellings for *li*.

<sup>4</sup> In three cases of these, *lā* is a misspelling for *la*.

<sup>5</sup> Which form is used in *madgala*, l. 89, I cannot decide.

<sup>6</sup> Above, Vol. III. p. 53 ff.

<sup>7</sup> Compare e.g. ll. 11, 12, 26, 60, 57.

the office of the Rāshtrakūṭa king directly, but that, the sanction of the sovereign having been obtained, it was drawn up by somebody in the service of the governor of the Kunnūgil district or of the viceroy of the Gaṅga province in whose territory the granted village was situated.

Finally we have to examine the date. It runs (line 83) : *Śakanripa-saṃvatsarēshu sarakikhi-munishu vyatītēshu J[y\*]ēshthamāsa-suklapaksha-daṭamyām Pushyanakshatrē Chandravdrē*. The year being taken as current,<sup>1</sup> the date would correspond, as pointed out by Professor Kielhorn,<sup>2</sup> to Monday, the 24th May A.D. 812, and this would be a perfectly possible date for Gōvinda III. Prabhūtavarsha, as we know from the stone inscription at Sirūr that his successor Śarva or Amoghavarsha I. came to the throne in A.D. 814 or 815.<sup>3</sup> But the date offers two difficulties which cannot be overlooked. Firstly, the *nakshatra* is wrong. On the 24th May A.D. 812 the moon was, as shown by Professor Kielhorn, in Hasta (No. 13) and Chitrā (No. 14), not in Pushya (No. 8). This, however, may perhaps be considered as being of little importance, as such and even graver mistakes will be found in doubtlessly genuine records. Of much greater consequence is the second point, the expressing of the Śaka year by numerical words. The earliest epigraphic instance of this in India proper is the stone inscription of Chaṇḍamahāsēna at Dhōlpur, dated in Vikrama-Saṃvat 898,<sup>4</sup> and the earliest instance in Mysore is a stone inscription at Śravaṇa-Belgoḷa, which gives Śaka 904 as the year of the death of the Rāshtrakūṭa Indra IV., and probably was engraved not much after that time.<sup>5</sup> The present inscription would therefore furnish the earliest example of the use of numerical words not only in this part of the country, but in India altogether. Of course, even this does not prove with absolute certainty that the inscription is a forgery. It may be alleged that it precedes the Dhōlpur inscription only by thirty years, and that in Cambodia and Java numerical words appear already in

<sup>1</sup> That current years are called "expired" is not unusual; compare Professor Kielhorn's list, *Ind. Ant.* Vol. XXIII. p. 127 ff. — [Without wishing to decide — what, indeed, at present I cannot do — whether the inscription is a forgery or not, I would, with Dr. Lüders' permission, offer the following additional remarks on the date:— 1. The phrase *Śakanripa-saṃvatsarēshu . . . vyatītēshu* is foreign to the inscriptions of the Rāshtrakūṭas, in which the regular phrase is *Śakanripa-kāl-ditta-saṃvatsara*. On the other hand, we have the similar phrases *Śakanripa-dāḍēshu . . . vyatītēshu* in the British Museum forged copper-plate inscription of the Western Chalukya Pulikēśin I. of Śaka-Saṃvat 411 (to be taken, like the year of the Kadaba plates, as a current year); *Śakanripa-saṃvatsara . . . atītēshu* in the Haidarābād plates of the Western Chalukya Pulikēśin II. of Śaka-Saṃvat 534; and *Śakanripa-saṃvatsarēshu . . . gātēshu* in the Nilgund inscription of the Western Chalukya Taila II. of Śaka-Saṃvat 904. Considering that these dates belong to Chalukya inscriptions, attention may be drawn to the fact that the family of the Vimalāditya of the present inscription claimed to belong to the Chalukyas. — 2. Genuine dates with current years, before Śaka-Saṃvat 1000, are indeed very rare; but, supposing the date to be a forgery, one would expect the forger to have been anxious to give it some appearance of probability, while, in quoting the *nakshatra* Pushya with Jyēshtha-sudi 10, he would have decidedly failed to do so. The *nakshatra* on Jyēshtha-sudi 10 usually is Hasta, in whatever year, and this the writer of the date may reasonably be assumed to have known. Of 12 ordinary Hindu calendars for different years, which I have examined, no less than 10 give Hasta for Jyēshtha-sudi 10. — 3. It may also be argued that the circumstance of the inscription being a *śūkyā* of some sort, sufficiently accounts for the fact that the year of the date is expressed by numerical words, with the use of which the people of India proper undoubtedly were well acquainted in A.D. 812. The dates from Cambodia, in which numerical words are used as early as Śaka-Saṃvat 526 and 546, are in verse; and so is the date of Śaka-Saṃvat 654 from Java. The same is the case with all the Indian Śaka dates of the published inscriptions that give numerical words, down to at least Śaka-Saṃvat 1001 (of Ś. 867, 904, 944, 991, 999, and 1001), and with all the Vikrama dates down to at least Vikrama-Saṃvat 1240 (of V. 898, 978, 1008, 1010, and 1240). — F. Kielhorn.]

<sup>2</sup> *Ind. Ant.* Vol. XXIV. p. 9.

<sup>3</sup> *ibid.* Vol. XII. p. 319. The inscription is dated in Śaka 788 expired, Vyaya, while the fifty-second year of the reign of Amoghavarsha-Nripataṅga was current.

<sup>4</sup> *Zeitschrift der Deutschen Morg. Ges.* Vol. XL. p. 38. The stone inscription of Dhavala of Hastikūṇḍi at Bliṇṇap (Journ. Beng. As. Soc. Vol. LXII. Part I. p. 314) contains the date Vikrama-Saṃvat 973 in numerical words, but the inscription itself belongs to Vikrama-Saṃvat 1053. These and the following dates were kindly pointed out to me by Professor Kielhorn.

<sup>5</sup> L. Rice, *Inscriptions at Śravaṇa-Belgoḷa*, No. 57, p. 55.



Sanskrit inscriptions of the seventh and eighth century A.D.<sup>1</sup> But I should think that by the fact that the use of the numerical words is combined with a series of other suspicious circumstances: the mistake in the date, the unusual form of the record, the incorrectness of the orthography, and the doubts attaching to the palaeography, we are entitled to declare the genuineness of the present inscription as somewhat doubtful.

We shall now consider the contents. The first part of the inscription (ll. 1-64) consists of a eulogy of the Rāshtrakūṭa kings. The genealogy is given as follows: Gōvinda; his son Kakka; his son Inda; his son Vairamēgha; his paternal uncle Akālavārsha; his son Prabhūtavarsha; his younger brother Dhārāvārsha Śrī-Prithvivallabha *Mahārājādhirāja Paramēśvara*, called also Vallabha; and his son Prabhūtavarsha Śrī-Prithvivallabha *Rājādhirāja*<sup>2</sup> *Paramēśvara*, afterwards (l. 82) called Vallabhēndra. Six of these names can be identified at once: Gōvinda is Gōvinda I.; Kakka is Karka I. whose name appears in the present form also in the Sāmangaḍ and Bharōch grants;<sup>3</sup> Inda is Indra II., the form of the name occurring here being either the Prākṛit form or a mere mistake of the engraver; and Akālavārsha, Dhārāvārsha, and the second Prabhūtavarsha are, respectively, Kṛishṇa I., Dhruva, and Gōvinda III., called here by their *birudas* which are known also from other grants. Of the remaining two kings, therefore, Vairamēgha would correspond to Dantidurga or Dantivarman II., and the first Prabhūtavarsha to Gōvinda II. These *birudas*, however, do not occur in any other inscription. For Gōvinda II. we know no individual *biruda* at all, and Dantidurga is stated in the Sāmangaḍ grant to have been called Khadgāvalōka.<sup>4</sup> But as almost all the Rāshtrakūṭa kings bore more than one *biruda*, it does not seem quite improbable that Dantidurga had a *biruda* Vairamēgha in addition to that of Khadgāvalōka; and as regards Prabhūtavarsha, a strong argument in favour of its correctness lies in the fact that in the Rāshtrakūṭa family certain *birudas* are constantly combined with the same name, and that Prabhūtavarsha was the *biruda* of Gōvinda III. and Gōvinda IV. of the main branch, and of Gōvinda I. of the second Gujarāt branch, and of these only.<sup>5</sup> Unfortunately, there is another point to render it somewhat doubtful again whether the composer of the grant was sufficiently acquainted with the names of the dynasty to deserve credit for his statements in this respect. In line 34 Akālavārsha is said to have erected a temple which was styled after his own name Kannēśvara. As the combination of a dental and lingual *n* in the interior of a word is absolutely impossible, this must be a mistake for either Kannēśvara or Kappēśvara, and the name of the king would therefore be either Kanna or Kappa. As far as I know, neither of these forms can be considered as derived from Sanskrit Kṛishṇa, the common Prākṛit form being Kaṇha, and the Kanarese equivalent Kannara, whereas both Kanna and Kappa

<sup>1</sup> Barth, *Inscriptions Sanscrites du Cambodge*, p. 36 ff. (Śaka 526, 546, etc.); *Ind. Ant.* Vol. XXI, p. 48.

<sup>2</sup> *Rājādhirāja* is perhaps only a mistake of the engraver, who omitted *mahā*.

<sup>3</sup> *Ind. Ant.* Vol. XI, p. 111; Vol. XII, p. 182.

<sup>4</sup> I have not overlooked the fact that Gōvinda II. is called Vallabha, and Dantidurga, besides Khadgāvalōka, Vallabhārāja and Prithvivallabha. But these are the common titles borne by all the Rāshtrakūṭas, beginning from Dantidurga, and not individual *birudas* which here alone are the matter in question.

<sup>5</sup> That the relations between the *birudas* and the names in the Rāshtrakūṭa family were constant, was first pointed out by Mr. Rice in his introduction to the present inscription. And though they are not constant in all cases (compare e.g. Amoghavarsha in combination with Śarva, Baddiga and Kakka II.), it is a fact that Prabhūtavarsha, Nirupama Dhārāvārsha, and Śubhatuṅga Akālavārsha are found as the *birudas* of, respectively, Gōvinda, Dhruva, and Kṛishṇa only. But in using this fact for the identification of an Akālavārsha mentioned in the Merkara plates with a Kṛishṇa supposed to have lived in the fifth century A.D.,—the impossibility of which, for other reasons, has been shown by Dr. Fleet (above, Vol. III, p. 168),—Mr. Rice has overlooked the second fact that no *biruda* at all has turned up until now for the predecessors of Dantidurga. I do not consider this to be merely accidental, but infer from it that Dantidurga, the first king who acquired supreme sovereignty, was also the first who adopted the custom of *birudas*. It will be observed that also in the present inscription the predecessors of Dantidurga are called by their real names, whereas for all the following kings the *birudas* only are used. This too supports to a certain extent the assumption that the names, as given in the present inscription, are correct.

represent the Sanskrit *Karṇa*. We have to assume, therefore, either that the real names of the king and of the temple were unknown to the author, and that the name he gives is a product of his own imagination, or that *Kaṇṇēśvara* is a misspelling or a clerical error for *Kaṇhēśvara* or *Kannarēśvara*. But even if the latter opinion should be the correct one, it would be still questionable whether the temple really had that name. In ll. 29-30 it is said that the sun, reflected in its jewel-paved floor, seemed to have descended from heaven to show reverence to *Paramēśvara*. This and the form of the name<sup>1</sup> indicate that the temple was dedicated to *Śiva*. And it must have been an uncommonly magnificent building; for nearly the sixth part of the whole inscription is devoted to its description, and its erection is the only deed of the king which the author has thought worth mentioning. The temple spoken of here must therefore necessarily be that splendid *Śiva* temple which, according to the Baroda grant, was built by *Kṛṣṇa* on the hill of *Ēlāpura*, the modern *Ēlūrā*.<sup>2</sup> None of the temples at *Ēlūrā*, however, bears, as far as I can ascertain, the name of *Kṛṣṇēśvara* or a similar name, and, to reconcile the statement of the inscription with the facts, we have to assume again that either that temple itself has entirely disappeared, or, at least, that its original name was in course of time forgotten, and exchanged for another. But all these suppositions are very vague, and as long as the reality of that name is not established by other facts, it would be hardly advisable to rely on it.

The building of that temple is almost the only historical event related in this portion of the inscription. As was pointed out already by Mr. Rice, king *Dhruva Dhāravarsha* is mentioned in verse 7 as having fought some battle on the banks of some river; but no particulars are given, and the text, moreover, seems to be corrupt.<sup>3</sup> I will add here, as it is a matter of some interest in connection with the *Rāshtrakūṭas*, that afterwards, in l. 81, *Gōvinda III.* is stated to have resided at the time of the grant in his victorious camp at *Mayūrakhaṇḍi*.<sup>4</sup> This is the same place from which the *Vaṇi-Diṇḍōri* and *Rādhapur* grants of *Gōvinda III.* are dated,<sup>5</sup> and it has long ago been identified by Professor *Bühler* with the modern *Mōrkhaṇḍ*, a hill-fort in the *Nāsik* territory. But those two grants leave it doubtful whether *Mayūrakhaṇḍi* was the capital of the dynasty. Professor *Bühler* thought it not likely, because "Indian princes do not usually govern their dominions from lonely forts;"<sup>6</sup> and as the statement of the present inscription that it was only a place of encampment coincides with his opinion, they may be considered as mutually supporting each other.

In ll. 65-75 the inscription gives the genealogy of *Vimalāditya*. His father was the *rājan Yaśōvarman*, and his grandfather the prince (*narenara*) *Balavarman*. The family claimed to belong to the *Chālukyas*; but to the present time we are unable to connect them in any way either with the earlier or the later dynasty of this name, and Professor *Bhandarkar* therefore considers them an independent branch.<sup>7</sup> *Vimalāditya* apparently was a petty chief under the *Rāshtrakūṭas*; he governed, as mentioned above, the district (*deśa*) called *Kunuṅgil*.<sup>8</sup> Mr. Rice has suggested that this might be the modern *Kuṇigal*, but he has added himself that this is only a conjecture, and that he has taken the same *Kuṇigal* to be the *Konikal-vishaya* of the *Hosūr* grant of *Ambērā*, which, though a palpable forgery, cannot on palaeographical grounds be placed later than the present inscription. Taking for granted that the second identification is

<sup>1</sup> Names ending in *īśvara* always refer to buildings consecrated to *Śiva*. In the present case, it may be noted that *Śiva* is actually mentioned, under the name *Bhava*, in v. 4.

<sup>2</sup> *Ind. Ant.* Vol. XII. p. 159 and p. 228 ff. Professor *Bhandarkar* supposed the temple to be the famous *Kailāsa*.

<sup>3</sup> That really a battle near some river is spoken of in that verse, is proved by the mentioning of elephants and boats, which is in accordance with *Manu*, vii. 192.

<sup>4</sup> In the present inscription the name is written with a short *i*. But as *i* and *ī* are often confounded, this may be only a clerical error.

<sup>5</sup> *Ind. Ant.* Vol. XI. p. 159; Vol. VI. p. 67.

<sup>6</sup> *Ind. Ant.* Vol. VI. p. 61.

<sup>7</sup> *History of the Dekkan*, 2nd ed., p. 79.

<sup>8</sup> In line 98 the name is spelled with a lingual *ṣ*.

correct,—and it seems to me much more probable,—it is hardly possible to connect Kunigal at the same time with Kunnāgil.

Vimalāditya is stated to have been the sister's son of Chākirāja who is called the ruler of the entire province of the Gaṅgas (*aśeṣa-Gaṅgamaṇḍal-ādhirāja*), and on whose application the grant was made. As for this prince, our knowledge is confined to what we learn of him from the present inscription. From his title and the fact that he applied to Gōvinda, we must infer that he was a vassal of the Rāshtrakūṭa king, and governed the Western Gaṅga kingdom in his name.<sup>1</sup> And this is indeed the state of things that we should expect for the time of our grant. All that can be ascertained with respect to the relations between the Rāshtrakūṭas and the Gaṅgas in the second half of the eighth and the beginning of the ninth century A.D. is this. In the Paiṭhaṇ plates<sup>2</sup> the Gaṅga is mentioned among the princes who were called to assistance by Gōvinda II. against his brother Dhruva. The Vapi-Diṇḍōri and Rādhapur plates relate that Gaṅga—who is described as a powerful monarch—was imprisoned by Dhruva. He must therefore have been conquered and taken prisoner between A.D. 783, when Gōvinda II. was still on the throne,<sup>3</sup> and A.D. 794, when Dhruva's son, Gōvinda III., was already reigning.<sup>4</sup> We are further told, in the same plates, that Gōvinda III. released him from his long captivity; but as soon as Gaṅga had returned to his country, he revolted against his benefactor. Gōvinda then defeated and imprisoned him again. This must have taken place before A.D. 807, the two plates being dated in this year.<sup>5</sup> It would therefore be quite natural to find a viceroy appointed by the Rāshtrakūṭa king in A.D. 812.

Here the historical portion of the inscription ends. As far as I see, it does not contain anything that would decide the question of the genuineness of the record; for the incorrectness of the name of the temple—the only thing that can be proved to be actually wrong—may after all be accounted for as I have tried to show above. I can therefore only repeat here what I have said before, that this inscription, though there is not sufficient evidence to establish its spuriousness beyond all doubt, is subject to a slight suspicion of being a forgery. Such being the case, those statements which are not supported by other records must, of course, be taken for what they are worth.

In ll. 75-80 the inscription gives a detailed account of the grantee. He was called Arkakirti, and was the disciple of Vijayakirti, who again was the disciple of Kūli-āchārya.<sup>6</sup> This person is said to have belonged to the family (*anvaya*) of Śrikirti-āchārya<sup>7</sup> in the Punnāgavṛikṣhamūlagana of the Nandisaṅgha of the venerable Yāpaniyas, and in l. 77 he is given the epithet *vṛata-samīti-guṇḍi-guṇḍi-muni-vṛinda-vandita-charaṇaḥ*. Comparatively little is known hitherto about the Yāpaniyas. In the *Bhadrabādhucharita*<sup>8</sup> we are told that king Bhūpāla of Karahāta, at the request of his wife Nṛikuladēvā, invited the Śvêtāmbara monks of Valabhī to come to his city. But beholding them dressed in white garments, he

<sup>1</sup> Mr. Rice thinks it possible that Chākirāja was a supreme king. But neither is *ādhirāja* ever applied to an independent sovereign, nor *maṇḍala* to an independent state. I would remark that the term *Gaṅga-maṇḍala* is quite analogous to the term *Lakṣmīvara-maṇḍala*, occurring in the Baroda, Tōrkhēḍē and Kāvī plates as the name of the province of Gujārāt.

<sup>2</sup> Above, Vol. III. p. 107.

<sup>3</sup> Bhandarkar, *History of the Dekkan*, 2nd ed., p. 65.

<sup>4</sup> The Paiṭhaṇ grant of Gōvinda III. was issued in this year.

<sup>5</sup> The account of these facts given by Mr. Rice in his *Epigraphia Carnatica*, p. 3, is very inaccurate. Besides, he says that it must have been during the reign of Śivamāra that the Rāshtrakūṭa king Dhārāvārsha or Nirupama is said to have defeated and imprisoned Gaṅga. For this Śivamāra he fixes (*ibid.*) A.D. 804 as the year of his accession to the throne. The dates given above show that these statements are incompatible.

<sup>6</sup> See above, p. 332, note 6.

<sup>7</sup> I consider *śrī* here to be a constituent of the name, partly on account of the analogy to Arkakirti and Vijayakirti, and partly because the person who inserted these names has not added a honorific prefix in any other case.

<sup>8</sup> Chapter iv. verse 133 ff.; *Zeitschrift der Deutschen Morg. Ges.* Vol. XXXVIII. p. 39 ff.

turned away from them in disgust, and did not receive them before they had yielded to the queen's entreaties to cast off their clothes. This was the origin of the Yāpaniyasaṅgha, the members of which "had the appearance of Digambaras, but the observances of Śvētāmbaras" (verse 151). A similar account is given in the *Pañchamārgōtpatti*,<sup>1</sup> a work in Tamil mixed with Sanskrit, propounding the origin of the five unorthodox sects of the Jainas. According to the statements of Mr. Taylor, it is related here that "out of them (the Śvētāmbaras) proceeded a class termed Yavaniyam, who were unclothed ascetics: they taught some opposite tenets, relative to prescribed fasts, and to prohibited periods of journeying." In a *Paṭṭavālī* of the Digambaras, published by Dr. Hoernle, it is stated, on the authority of the *Nītisāra*, that the Yāpaniyasaṅgha was one of the five false Jaina sects, and though no details are given, the passage is of some interest as probably containing a second name of the sect, the Yāpṇigachchha or Yāpuliya.<sup>2</sup> Epigraphical records show that the sect existed from about the fifth to the twelfth century A.D. in the western part of the Dekkan, from Kōlhāpur in the North to Mysore in the South.<sup>3</sup> There are, as far as I know, four inscriptions, in addition to the present one, containing references to the Yāpaniyas. Three are copper charters of the early Kadamba kings, found in the districts of Belgaum and Dhārwar. In a grant of Ravivarman,<sup>4</sup> the revenues of a village are allotted to some Jaina *sāris* who are called *Yāpaniyās tapasvināḥ*. In a grant of Ravivarman's father Mṛigēśa,<sup>5</sup> the king is said to have presented some land to the Yāpaniyas, Nirgranthas and Kūrchakas. And in a grant of Kṛishṇavarman,<sup>6</sup> the king is stated to have given a field to the Yāpaniyasaṅghas (*Yāpanīya[sā]ṅghēbhyaḥ*). To these we may add a stone inscription of Gaṇḍarāditya at Honūr in the Kōlhāpur State.<sup>7</sup> For though it seems that the name of the Yāpaniyas does not actually occur here, and though the name of the *saṅgha* cannot be made out from the facsimile, there can be no doubt that the *gaṇa* referred to is the Punnāgavṛikshamūlagana, the very *gaṇa* that is found in the present inscription.

Lastly we have to consider the epithet given in full above. In his paper on *Bhadrabāhu, Chandragupta and Śravaṇa-Belgoḷa*,<sup>8</sup> and again in his remarks on the Śravaṇa-Belgoḷa epitaph of Prabhāchandra,<sup>9</sup> Dr. Fleet has called attention to this passage as containing the name of the Jaina teacher Guptigupta. Dr. Fleet quotes only the words *guptiguptamunivṛinda*, and translates them by 'the body of saints (i.e. community) of Guptigupta.' But the preceding words *vratasamiti* cannot possibly be taken separately, and the whole, from *vrata* to *charaṇaḥ*, must be taken as one compound: 'he whose feet were revered by crowds of *munis*, protected by observance of the rules, good conduct, and guard from sins.' The five *vratas*, the five *samitis* and the three *guptis* are the three requisites of a Jaina monk.<sup>10</sup> Though it must therefore be denied that the name of Guptigupta is found in the present inscription, I need hardly say that this is of very small importance as regards the question discussed by Dr. Fleet in his two articles.

As regards the formal part of the inscription (ll. 80-98), the main points have been mentioned already above, and I have to add only a few remarks on some details. The Jaina temple at Śilāgrāma—which I cannot identify—is said to have adorned the western side of the excellent Mānyapura. Mr. Rice remarks that this would naturally suggest Mānyakhēṭa, the modern Mālkhēḍ in the Nizām's territory. The identification of these places, if correct, would imply

<sup>1</sup> Taylor, *Catalogue Raisonné*, Vol. III. pp. 78, 79. See also *Ind. Stud.* Vol. XVII. p. 133.

<sup>2</sup> *Ind. Ant.* Vol. XXI. p. 67 ff., §§ 16, 17.

<sup>3</sup> As was pointed out by Dr. Hoernle, these paragraphs seem to be a little confused.

<sup>4</sup> This may be considered as to a certain extent confirming the tradition on the origin of the sect at Karahāṭa, the modern Karhāḍ in the Sātara district.

<sup>5</sup> *Ind. Ant.* Vol. VI. p. 26.

<sup>6</sup> *Ibid.* p. 24.

<sup>7</sup> *Ibid.* Vol. VII. p. 34; compare Dr. Fleet's note.

<sup>8</sup> Major Graham's *Statistical Report on the Principality of Kolhapoor*, p. 466; No. 23, Facsimile.

<sup>9</sup> *Ind. Ant.* Vol. XXI. p. 159, note.

<sup>10</sup> Above, p. 24, note.

<sup>11</sup> Compare the *Uttarādhyayanāsāstra*, translated by Professor Jacobi, p. 50, and Professor Bhandarkar's *Report on the Search for Sanskrit MSS. for 1883-84*, p. 98, notes, and p. 100, note.

that the inscription is considerably later than it pretends to be; for we know from the Dêôli plates that Mānyakhêta was founded by Gôvinda's successor, Nripatunga Amôghavarsha I., and therefore did not exist at all or, at any rate, was not a city deserving the predicate *pura-vara* in 812 A.D. But in addition to the fact pointed out by Mr. Rice himself that it does not appear that Mānyakhêta is ever described as Mānyapura,<sup>1</sup> I cannot see any reason whatever for that identification, and Mr. Rice's second suggestion that it might be the old Mānyapura, "situated near Châmrajnagar in the south of Mysore, the site of which is known on the spot as Manipura," seems to me far preferable. According to ll. 82, 83, 85-88, Jālamāṅgala, the granted village, was situated in the Idigûr-*visaya*, and surrounded by the villages Svastimāṅgala on the east, Bellinda on the south, Guḍḍanûr on the west, and Taripāl on the north, and a more detailed description of the boundaries is added in ll. 88-96. I am not able to identify any of these localities. The inscription concludes with the names of the witnesses (ll. 97-98), and four of the usual imprecatory verses (ll. 99-103).

TEXT.<sup>2</sup>

## First Plate.

- 1 Ôm<sup>3</sup> svasti [||\*] Vistri(ṣṭri)ta-viśada-yaśô-vitāna-viśadīkri(kṛi)t-âśâ-chakravāla[h\*]  
karavāla-prav[â\*]l-âvatamśa(sa)-virāji(ji)ta-Jayalakshmi-samālī[m](līm).<sup>4</sup>
- 2 gita-dakṣa-dakṣiṇa-bhûri-bhuj-ârggalah<sup>5</sup> galita-sāra-śaurya-rasa-visara-vi[sa\*]-  
khalīkrit-ôgr-â-
- 3 ri-varggaḥ varga-traya-vargga-aika-nipunô=chal-âchâra-chârvi(rvvi)-visê(sê)sha-  
nirjiti-ôrvvi(rvvi)-maṇḍal-ôtsav-ôtpādana-para[h\*]
- 4 para-bhûpāla-manli-mālâ-lîḍh-âṁghri-dvandv-âravindô Gôvindarājah [||\*] Tasya sū-  
5 nuḥ sutarṇa-bhāv-ôdaya-dayâ-dâna-dîvêtarâ-guṇa-gaṇa-samarppita.<sup>6</sup>bandhu-janah saka-  
6 la-kal-âgama-jaladhi-Kalâśayôniḥ Manu-darśita-mârgg-âṅgāmî Râshtrakûta-kul-â-  
7 mala-gagana-mṛigalâṁchhanah budha-jana-mukha-kamal-â[m]śumālî manôha-  
8 ra-guṇa-gaṇ-âlamkāra-bhârah Kakkarāja-nâmadhêyah [||\*] Tasya putraḥ sva-  
vams-ânêka-nri-
- 9 pa-samghâta-parampar-âbhyudaya-kâraṇah parama-rishi.<sup>7</sup>brâhmaṇa-bhakti-tâtparyya-  
10 kuśalah samasta-guṇa-gaṇ-âdhivvônô<sup>8</sup> vikhyâta-sarvva-lôka-nirupama-sthira-bhâva-  
ni(vi)jit-â-
- 11 ri-maṇḍalah yasy=aimam<sup>9</sup>=âsit || <sup>10</sup>Jitvâ bhûp-âri-varggan=naya-knâlatayâ yêna râ-  
12 jyam kṛitam yah kashtê Manm(nv)<sup>11</sup>-âdi-mârggê stuta-dhavaḷa-yaśâ na  
kvachid=yâga-pûrvvah<sup>12</sup> [||\*] samgr[â]mê yasya sêshâ

<sup>1</sup> The Mānapura mentioned in a grant of some Râshtrakûta prince Abhimanyu (*Journ. Bo. Br. As. Soc.* Vol. XVI. p. 91) stands certainly in no connection with Mānyakhêta, as the editor thinks. The name rather seems to indicate that it was founded by Mânânka, one of the ancestors of Abhimanyu, as it is a common custom to form the name of a town by compounding the first element of the founder's name with *pura*.

<sup>2</sup> From impressions supplied by Dr. Hultzsch.

<sup>3</sup> Expressed by a symbol.

<sup>4</sup> Instead of *sa* two *akṣaras*, the first of which was *nî*, were originally engraved.

<sup>5</sup> Here and in other places below, the rules of *sandhi* have not been observed.

<sup>6</sup> Read *-santarppita*.

<sup>7</sup> Read *parama-rishi*.

<sup>8</sup> Mr. Rice reads *-gaṇ-âdhi-dhvânô*, but this is impossible. There can be only a doubt whether the last but one *akṣara* is *vô* or *dhô*. The editors of the *Kavyamālâ* read *-gaṇ-âdhi-dhvânô*, the meaning of which I fail to see. As the signs for *vô* and *dhô* do not differ very much (compare *shkhdnô*, l. 63), I propose to read *-gaṇ-âdhi-shkhdnâm*.

<sup>9</sup> This passage is corrupt. I cannot suggest any satisfactory correction.

<sup>10</sup> Metre: Sragdharâ.

<sup>11</sup> Perhaps this correction was made by the engraver himself.

<sup>12</sup> This *pida* seems to be corrupt; perhaps we have to read *yâta-pûrvvâ*. For this suggestion and the right interpretation of vv. 4 and 6 my thanks are due to Professor Kielhorn.

- 13 sva-bhuja<sup>1</sup>-kara-bala-pr[ā\*]pitā yā Jayaśrī[r=\*]yasmin=<sup>2</sup>jātē sva-vaṁśō=bhyudaya-  
dhavalatām yātavān=arkka-tējāḥ [|| 1\*] ā(a).  
14 sāv=Indarāja-nāmadhēyaḥ [||\*] Tasya putraḥ sva-kula-lalāmāyamānō māna-  
dhanō dīn-ānā-

*Second Plate ; First Side.*

- 15 tha-jan-āhlādanakara-dāna-nirata-manō-vṛittih hima-kara iva sukhakara-karaḥ kul-  
āchala-samu-  
16 dāya iva sudh-ādhāra-guṇa-nipuṇaḥ Himasaila-kūṭa-tata-sthāpita-  
yasa(śa)stambam(mbha)-li(li)khi(khi)t-ā-  
17 nō(nē)ka-vikkrama-guṇa[h\* 1\*] <sup>4</sup>Agha-saṁgā(ghā)ta-vināśaka-surāpagā yasya<sup>5</sup> sad-  
yaśō viśadam<sup>6</sup> [1\*] gāyant=iva tarāṅga-prabhava-  
18 ravair-vvahaṭi jana-mahitā [||] [2\*] asau Vairamēgha-nāmadhēyaḥ [||\*] Tasya  
pitṛivyaḥ hṛidaya-padma-ā-  
19 sanēstha-Paramēśvara<sup>7</sup>-śiraś-śiśirakara-[kara-\*]nikara-nirākṛita-tamō-vṛittih  
saviśēshasya<sup>8</sup> jaga[t\*]-traya-<sup>9</sup>  
20 sār-ōchchayēn<sup>10</sup>=ēva virachitasya chaturtha-lōka-ōdaya-samānasya Kṛitayuga-satair=  
iva nirmmi-  
21 tasya yasya yaśasaḥ puṁjam=iva virājamānaḥ<sup>11</sup> || <sup>12</sup>Pradagdha-kālagaru-dhūpa-  
22 dhūmaiḥ pravarddhamān-ōpachayāḥ=payōdāḥ [1\*] yasy=ājirām svachchha-  
sugandha-tōyai[h\*]  
23 siñchanti Siddh-ōdita-kūṭa-bhāgāḥ || [3\*] Na ch=ēdṛisām prāpyam=iti pralōbbhāt  
Bhav-ōdbhavō<sup>13</sup> bhāvi-[yu]g-ā-  
24 vatārē [1\*] avaimi yasya sthitayē svayan=tat kalp-āntaram n=aiva cha  
bhāvyat=iti || [4\*] Tārā-ga-  
25 nēsh=ūnnata-kūṭa-kōṭi-tat-ārppitās=ū[j\*]jvala-dīpikāsu [1\*] mōmuhyatē rātri-vi[bhēda-  
bhā]-  
26 vaḥ<sup>14</sup> niś-ātyayaḥ paura-janair=nniśāyām<sup>15</sup> || [5\*] Ādhāra-bhūt-āham=idam vyattitya  
mā[m] varddhatē  
27 ch=āyam=atiprasaṁgaḥ [1\*] yasy=āvakāśārtham=it=iva prithvī prithv=iva<sup>16</sup> bhūt-ēti  
cha mē vi(vi)-  
28 tarkaḥ || [6\*] vichitra-patākā-sahasra-saṁchhāditam upari-paricharaṇa-bhayāt  
lōka-ai-  
29 ka-chūḍāmaṇinā maṇi-kuṭṭima-sa[m]krānta-pratibimba-vyājēna svayam=avatīrya

*Second Plate ; Second Side.*

- 30 Paramēśvara-bhakti-yuktēna namaskṛi(skri)yamānam=iva vi(vi)rājamānam prahata-  
pushkara-mandra-nī(ni)nād-ā-

<sup>1</sup> It would seem that originally *kara* was engraved instead of *bhuja*.

<sup>2</sup> Read *yasmin*.

<sup>3</sup> *-gaṇaḥ* would be a preferable reading.

<sup>4</sup> Metre : Āryā.

<sup>5</sup> Originally *yasyā* was engraved, but it seems to have been corrected to *yasya* by effacing the *ā*-stroke.

<sup>6</sup> Originally *va* was engraved, but the engraver corrected the error by beating it down and engraving *vi* a little more to the right.

<sup>7</sup> Originally another *akṣara* was engraved before *sva*, but it has been struck out.

<sup>8</sup> From here to line 21 the construction is faulty. Instead of the genitives *saviśēshasya*, *virachitasya*, *-samānasya*, *-nirmmitasya* the respective nominatives *saviśēsham* etc. are required.

<sup>9</sup> Perhaps *-traya-* was engraved.

<sup>10</sup> The first *ch* looks like *v*.

<sup>11</sup> Read *puṁja iva virājamānaḥ*.

<sup>12</sup> Metre : Upajāti ; also of the next three verses.

<sup>13</sup> Read *pralōbbhāt=Bhav-ōdbhavō*.

<sup>14</sup> Read *-bhāḍō*.

<sup>15</sup> I consider the second half of the verse to be corrupt, without being able to offer a plausible conjecture.

<sup>16</sup> *prithvy=eva* would be a preferable reading.

- 31 karṇan-ôdit-ânnrâgaiḥ prāvṛṇ-ârambha-kâla-janit-ôtsav-ârambhaiḥ<sup>1</sup> mayûraiḥ  
prârabdha-vṛitta-nṛi-  
32 ttântam<sup>2</sup> dhûma-vêlâ-lilâ-gata-vilâsini-janânâm kara-tala-kisalaya-rasa-bhâva-sad-  
bhâva-praka-  
33 tana-kuśala-śaśivadan-âṅganâ-narttan-âhṛita-paura-yuvati-jana-chitt-ântaram samasta-  
siddhânta-sâga-  
34 ra<sup>3</sup>.pâraga-muni-śata-saṁkulam dēvakulam=âsit Kanṇô(ṇṇô)śvaran-nâma  
sva-nâmadhēy-âmkita[m\*] asâ-  
35 v=Akâlavarsha iti vikhyâtaḥ [||\*] Tasya sūnuḥ ânata-nṛipa-makuta-mapi-gaṇa-  
kīraṇa-jâla-râmjita-  
36 pada-yugala-nakha-mayûkha-prabhâ-bhâsita-simbhâsan-ôhâ(pâ)ntaḥ kântâ-jana-kâṭaka-  
khachi-  
37 ta-padmarâga-di(di)dhiti-visara-śumbhat-kusumbha-rasa-râmjita-nija-dhavaḥa-  
vi(vi)jyamâna-châru-châ-  
38 mara-nichaya-vikhyâtam(ta)-prâjya-râjya-âbhishêk-ântar-aikaisvaryya-sukha-samanubhava-  
sthi-  
39 tiḥ nija-tuka(ram)gam-aika-vijay-ânita-râjalakshmi-sanâthô mahi-nâthô yaḥ  
kalpâṅghmi(ghri)paḥ sakhavaḥ<sup>4</sup>  
40 chintâmapir=iti dhruvam yam vadanty=arthina[h]<sup>5</sup> nī(ni)tya[m] prityâ prâpt-  
ârtha-sâmpad=asau Prabhûtavarsha iti vi-  
41 khyâto bhûpa-chakra-chûḍâmaṇiḥ [||\*] Tasy=ânujah Dhârâvarsha-  
Śri-Prithuvi(thvi)vallabha-mahârâjâdhi-  
42 râja-paramêśvaraḥ khaṇḍit-âri-maṇḍal-âsi-bhâsita-dôr-ddaṇḍaḥ Puṇḍarika<sup>6</sup> iva bali-  
ripu-marddan-â-  
43 krânta-sakala-bhuvana-talaḥ sukṛit-ânêka-râjya-bhâra-bhâr-ôdvahana-samarthaḥ  
Himaśaila-vi-  
44 sâl-ôra-sthalêna râjalakshmi-viharaṇa-mapi-kuttimêna chatur-âṅgan-âṅgana-turṅga-  
kucha-

*Third Plate; First Side.*

- 45 sa[m]ga<sup>7</sup>-sukh-ôdrêk-ôdita-rômâncha-yôjitêna sva-bhuj-âsi-dhârâ-dalita-samasta-<sup>8</sup>galita-  
muktâphala-vi-  
46 sara-virâjit-âri-bala-hasti-hast-âsphâlana-danta-kôṭi-ghaṭṭita-ghanikritêna virâjamânaḥ  
Tripura-  
47 hara-vṛishabha-kakud-âkâr-ônnata-vikaṭ-âmsa-taṭa-nikaṭa-dôdhûyamâna-châru-châma-ra-  
chayaḥ phêna-piṇḍa-  
48 pânḍara-prabhâv-ôdita-chchhavinâ vṛittên=âpi chatur-âkârêna sit-âtapatrêṇ=  
âchchhâdita-samasta-dig-viva-

<sup>1</sup> After this we should expect *iva*.

<sup>2</sup> Read *vṛitta-vṛittântam*, as suggested in the *Kavyamûlâ*.

<sup>3</sup> Originally another *akshara* seems to have been engraved instead of *ra*.

<sup>4</sup> The second *akshara* of this word, which I have read *kha*, is very uncertain; it is apparently a later correction. Mr. Rice reads *saśa*, but the *virarga* at the end of the line is distinctly visible in the impression. I fail to see which word was meant by the author. The editors of the *Kavyamûlâ* suggest *satyam=śa*.

<sup>5</sup> Evidently the author has endeavoured here, in imitation of a well-known practice of writers of artificial prose works, to impart a certain rhythmical flow to the words. The sentence ends like a *pada* of the Sragvîpi metre: *-ti dhruvam yam vadanty arthinaḥ*. Similarly we find twice periods ending like *Nandana*: *svadmadhēyâmkitam* (l. 34) and *bhêpachakrachûḍâmaṇiḥ* (l. 41).

<sup>6</sup> Read *Puṇḍarikâksha*.

<sup>7</sup> It is possible that before this another *akshara*, perhaps *sa*, was engraved. But it is entirely effaced.

<sup>8</sup> Read *-dalita-masta-*.

- 49 rô ripu-jana-hridaya-vidâraṇa-dâruṇâna sakala-bhû-tal-âdhipatya-lakshmi-lilâm= utpâdayatâ pra-
- 50 hata-pada<sup>1</sup>-dhak[k\*]-â-gambhira-dhvânâna ghanâghana-garjjan-ânuâripâ asyâchitô.<sup>2</sup> vinôda-nirggamaḥ sva-
- 51 [k]lyâ[m] sañchalatâm para-nripa-chêtô-vṛittishu dâtum=iv=ôchchair-âvilôla- prakaṭita-râjya-chi-
- 52 hnaḥ turaṅgama-khara-khur-ôttitha-pâmâsu(su)-paṭala-masṛipita-jalada-saṅchaya[h\*]
- 53 anêka-matta-dvipa-karata-tata-galita-dâna-dhârâ-p r a t â n a - p r a s â m i t a - m a h i -
- 54 pa-râgaḥ || <sup>3</sup>Yasya śrī[s\*]chapal-ôdayâ <sup>4</sup>khura-taraṅg-âli-sama(mâ)sphâlanât nirbhinna<sup>5</sup>-dvipa-yânâpâ-
- 55 tragatayô yê sañchalach-chêtasaḥ<sup>6</sup> [l\*] tasminn=êva samêtya sâra-vibhavam sa[m\*]tyajya râjyam raṇê
- 56 bhagûâ mōha-vaśât svayam khalu diśâm=antam bhajantê-rayah || [7\*] <sup>7</sup>Idam kiyad=bhû-talam=atra
- 57 samyak sthâtum=mahat=samkaṭam=ity=udagram [l\*] svasy=âvakâsam na<sup>8</sup> karôti yasya yasô
- 58 diśâm bhitti-vibhêdanâni || [8\*] anavarata-dâna-dhârâvarsh-âgamêna tripta-janatâyah Dhâ-
- 59 râvarsha iti jagati vikhyâtas=sarvva-lôka-vallabhatayâ Vallabha iti || Tasy- âtmajâ(jô) nija-bhu-

*Third Plate; Second Side.*

- 60 ja-bala-samânita-para-nripa-lakshmi-kara-dhri(dhri)ta-dhava-âtapatra-nâla[h\*] pratikûla-ripu-kû(ku)la-charaṇa-nibaddha-
- 61 khalakhalâyamâna-dhava[la]-ârimkhala-rava-badhirikṛita-[pa]ryyanta-janô nirupama-guṇa-gaṇ-âkarṇana-samâ-
- 62 hlâdita-manasâ sâdhu-janêna sadâ sannî(mgi)yamâna-âsi-viśada-yasô-râsik(r)=âs-âvasṭabdhâ-ja-
- 63 na-manah-parikalpana-triguṇikṛita-svaky-ânuṣṭhânô nishṭhita-karttavayah(vyah) Prabhûtavarsha-Śrī-Prî-
- 64 thuvi(thvi)vallabha-râjâdhirâja-paramêśvarasya<sup>9</sup> pravarddhamâna-âri-râjyâ<sup>10</sup>-vijaya-samvatsarêshu vaha-
- 65 tsu | châru-Châluky-ânvaya-gagana-tala-hariṇalâ[n]chhanâyi(ya)mâna<sup>11</sup>-âri-Balavarṇma-narêndra-

<sup>1</sup> The editors of the *Kavyamâlâ* have corrected this word to *paṭaka*; but, though this would be correct Sanskrit, I would retain the word as it stands, as it occurs in the same form in the inscription of Kirtivarman II (*Ind. Ant.* Vol. VIII, p. 23 ff., Plate, l. 27: *pada-dhakkâ*). *Paṭaka* and *dhakkâ* are mentioned together also in the *Sayambhâṣya*, p. 297; compare *Amarakôṣa*, i. 7, 6.

<sup>2</sup> This passage is corrupt. Something like *kârit-dri-ôhâtô* seems to be intended.

<sup>3</sup> Metre: Sârdûlavikṛita.

<sup>4</sup> I would read *khara*; but it is possible that *Khara* is the name of some river, though, in this case, we should expect to find a feminine form.

<sup>5</sup> Read *-sambhâṣṭabdhâ-nirbhinna*.

<sup>6</sup> The text is here apparently corrupt. Considering that *tasmin* *raṇê* in the second half of the verse implies a relative pronoun in the first half, we have perhaps to read *nirbhinnadvipayânapâtrakatayâ yasmin=chalach-ôhâtasah*. This, at least, yields a tolerable meaning.

<sup>7</sup> Metre: Upajâti.

<sup>8</sup> I would read *svasy=âvakâśa*, though the dative *avakâśya* would be preferable.

<sup>9</sup> The construction is here confused. The correct reading would be *-paramêśvarah || tasya*.

<sup>10</sup> Read *-râjya*. Perhaps the sign for the long vowel has been struck out again by the engraver.

<sup>11</sup> This word seems to have been corrected.



- 66 sya su(sû)nu sva-vikram-âva[r]jjita-sakala-ripu-nripa-śiraś-śekhara-â[r\*]chchita-  
charaṇa-yuga-  
67 lō **Yasôvarmma**-nâmadhêyō rājā vyarājata' [l\*] Tasya putras=suputraḥ kula-  
dīpaka  
68 iti purāṇa-vachanam=avitatham=iha kurvann=atitarām virājamānō Manōjāta iva  
mānini-  
69 jana-maṇa-sthalī-[sa]ñcharaṇa<sup>2</sup>-chaturag(ś)=chatura-jau-āśrayaḥ śrī-samālīm(līm)gita-  
viśālā(la)-vaksha-sthalō ni-  
70 tarām=asōbhata asau mahātmā || <sup>3</sup>Kamal-ôchita-sad-bhujāntara śrī-  
**Vimalādityā**(tya) i-  
71 ti pratīta-nāmā [i\*] kamanīya-vapur=vvilāsininā[m] bhramad-akshi-bhramar-āli-  
vaktra-padmaḥ l(II) [9\*] yaḥ=pra-  
72 chaṇḍatara-karavālā(la)-dalīta-ripu-nripa<sup>4</sup>-kari-ghaṭa-kumbha-mukta-m u k [t] ā p h a l a -  
vira[ch]ita-ruchi-  
73 ra-kapṭhik-ātiruchira<sup>5</sup>-parita-nī(ni)ja-kalatra<sup>6</sup>-kaṇṭhaḥ Śī(Śī)tikaṇṭha iva ma[h]ita-  
ma[hi]m[ā] pra]thya[mā]na<sup>7</sup>-ruchira-

*Fourth Plate ; First Side.*

- 74 <sup>8</sup>kirttir=asē(śē)sha-Gaṅga-maṇḍal-ādhirāja-śrī-Chākirājasya bhāginēyaḥ bhuvi  
pr[ā\*]kāśata [i\*] yas[m]i(smin) Ku-  
75 nuṅgil-nāma dēśam=ayaśaḥ-parāṇmu(nmu)khō Manu-mārggēṇa pālā(la)yati sati  
© **Śrī-Yāpaniya-**  
76 Nandi(ndi)samgha-Punnāgavṛikshamūlaganē Śrīkīrti-<sup>9</sup>āchāryy-ānvayē bahushv=  
āchāryyō(ryyō)shv=atikrā-  
77 ntēshu vrata-samiti<sup>10</sup>-gupti-gupta-muni-vṛinda-vandita-charaṇa[h\*] **Kūli-āchāryyō**  
nām=āsi(sī)t [l\*]  
78 tasy=ātēvāsi samupanata-jana-parīśrama-haraḥ sva-dāna-santarppita-samasta-vidvaj-  
janō  
79 janita-mah-odayaḥ **Vijayakīrti**<sup>11</sup> nāma muni-prabhur=abhāvan<sup>12</sup> || <sup>13</sup>**Arkakīrttir**=iti  
khyātīm=ātanva-  
80 n=muni-sattama[h] [i\*] tasya śishyatvam=āyātō na yātō vaśam=ēuasā[m\*] ||  
[10\*] tasmē(smai) muni-varāya  
81 tasya **Vimalā**[lā]dityā(tya)sya Śaunaischara-pīḍ-āpanōdāya **Mayūrakhaṇḍi**(ṇḍi)m-  
adhiवासति  
82 vijaya-skandhāvārē **Chākirājēna** vijñāpitō **Vallabhēndraḥ** Idīgūr-vvishaya-  
madhya-vartti-  
83 na[m] **Jālama**[m]gala-nāmadhēya-grāma[m] **Śaka-nripa-samvatsarēshu** śara-  
śikhi-munishu vyatitē-

<sup>1</sup> ja seems to have been omitted first and inserted afterwards.

<sup>2</sup> sa is very indistinct, and apparently inserted afterwards.

<sup>3</sup> Metre : Apachchandasika.

<sup>4</sup> In the *Kātyamālā* this is corrected to -nripa- ; perhaps we have to read -nripa-para.

<sup>5</sup> The aksharas *tiruchira* are engraved below the line.

<sup>6</sup> Between ka and la another ja was originally engraved, but it appears to have been effaced.

<sup>7</sup> The reading of this word is rather uncertain. Mr. Rice reads -mahim-āmodyamāna-.

<sup>8</sup> Originally -ta- was engraved for -ra-.

<sup>9</sup> Read *Śrīkīrti*.

<sup>10</sup> sa cf samiti has evidently been inserted afterwards.

<sup>11</sup> Read *Vijayakīrti* ; perhaps *Vijay*<sup>12</sup> was originally engraved.

<sup>12</sup> Read *atharat* ; the n is indistinct.

<sup>13</sup> Metre : Anushtubh

- 84 shu J[y\*]ēshṭha-māsa-sukla-paksha-dasamyām Pushya-nakshatrē Chandravārē  
Mānya-puravar-āpara.<sup>1</sup>
- 85 dig-vibhāg-ālamkāra-bhūta-Śilāgrāma-Ja(Ji)nēndra-bhavanāya dattavān [||\*] tasya  
pūrvva-dakshi-
- 86 ṇ-āpar-ōttara-dig-vibhāgēshu Svasti(sti)maṅgala-Bellinda-Guddanūr-Ttaripāl-iti  
prasi(si)ddhā grā
- 87 mā[h |\*] ēvaṁ chaturṇām grāmāṇām=madhyē vyavasthitasya Jālamaṅgalasya-  
āyaṁ chatur-āghā-

## Fourth Plate ; Second Side.

- 88 ṭi-kramah [||\*] punas=tasya simā-vibhāgah [||\*] Śānataḥ mukūḍal dakahina-dig-  
vibhāgam=avalōkya E|taga-
- 89 kodala<sup>2</sup> mūḍa gareyi[m\*] bandu irppeya<sup>3</sup> komade pallad=olagana uli alariye  
kodeyā[l]i be-
- 90 lane saykane bandu <sup>4</sup>po[la]-puṇu[se] eva[r]ile ante pōyie<sup>5</sup> Bi-  
91 dirūr-ggere mukūḍal<sup>6</sup> [l\*] Tataḥ=paśchimataḥ pulipadiya<sup>7</sup> teṁkaṇa  
pēr-olbeyi[m\*] pē[r-bi]like e|a-
- 92 gala<sup>8</sup> korāṇḍ-āle mukūḍal<sup>9</sup> [l\*] Ante saykane pōgi Gāymani-gereya tāy-gaṇḍi  
mukūḍal [l\*]
- 93 Tataḥ uttarataḥ Batti-gereya paḍuva gaḍe goda palambe puṇuseye Ānedale-  
gere<sup>10</sup>
- 94 pul-[p]adiye <sup>11</sup>e|a-galle Pulī(li)[v]ārada gere mukūḍal [l\*] Tataḥ pūrvvataḥ  
niduvilimkka
- 95 kadavi[na] pul-pādiye<sup>12</sup> ka[n̄cha]gāra-galle pola-elle-puṇusee<sup>13</sup> batṭa-puṇu-
- 96 seye helane bandu śānada <sup>14</sup>mukūḍalo[l]=k[ū]ḍi nindattu ☉ ☉
- 97 Rāvamalla-Gāmuṇḍanuṁ Śiṇanuṁ Gaṅga-Gāmuṇḍanuṁ Māreyanuṁ Be[l]gerey=  
Oḍeyō-
- 98 ruṁ modal=āge E|padimbaruṁ Kuṇuṅgil=Aynūrbaruṁ sākshiy=āge koṭṭattu ☉  
namaḥ ☉
- 99 <sup>15</sup>Adbhir=ddatta[m] tribhir=bhuk[t]am shad̐bhiś=cha parihā(pā)litam [l\*] ētāni na  
nivarṭantē pūrvva-rāja-kṛitāni cha ||
- 100 Svan=dātu[m] suma[ha\*]ch=chhakyam duḥkham=anyasya pālā(la)nam [l\*]  
dānēm(nam) vā pālanam chētti<sup>16</sup> dānāch=chhrēyō=
- 101 nupālanam || Sva-datt[ā\*]m para-datt[ā\*]m vā yō harēti(ta) vasundharām [l\*]  
shaśṭhīm(shtīm) varsha-sahasrāpi vi-
- 102 shṭhāyām jāyatē krimi[t] || Dēva-svam [hi\*] viśam ghōram kākakūṭa-sama-  
prabham [l\*] viśam=ēkā-

## Fifth Plate.

- 103 kinam hanti dēva-svam putra-pautri(tra)kam ||

<sup>1</sup> Properly this should be *Mānyapura-puravar-āpara*, but *para* is frequently omitted in this case compare the title of Kṛishṇa-Kandhāra, *Kandhārapuravar-dāhīvara*, *Ind. Ant.* Vol. XII. p. 220, etc.

<sup>2</sup> Read *kolāda* (?).

<sup>3</sup> Read *ippeya*.

<sup>4</sup> The words from *pola* to *pōyie* are written on an erasure and in a larger hand.

<sup>5</sup> Read *pōyie*.

<sup>6</sup> Read *mukūḍal*.

<sup>7</sup> Read *pul-padiya*.

<sup>8</sup> Read *elle-galle*.

<sup>9</sup> Read *mukūḍal*.

<sup>10</sup> Read *-gereye*.

<sup>11</sup> Read *elle*.

<sup>12</sup> Read *-padiye*.

<sup>13</sup> Read *-puṇuseye*.

<sup>14</sup> Read *mukūḍa*.

<sup>15</sup> Metre : Anuṣṭubh ; also of the following verses.

<sup>16</sup> Read *v=ti* ; *chā* is indistinct.

## TRANSLATION.

(Line 1.) Ōm. Hail ! (*A king*) who brightened the circle of the quarters by the expansion of his profuse brilliant fame ; whose strong, bar-like right arm was accustomed to the embraces<sup>1</sup> of the goddess of victory, shining with a garland of sprout-like swords ; the crushed host of whose formidable enemies resembled lotus-fibres, the abundant juice of which had lost its flavour, as (*out of fear of him*) their great valour had lost its strength ; who was skilled only in multiplying the three objects of life ; who was intent upon causing jubilation on the globe of the earth, conquered by the excellent splendour of his firm conduct ; (*and*) whose two lotus-feet were touched by rows of crowns of hostile princes,— was Gōvindarāja.

(L. 4.) His son, who rejoiced his relatives by the multitude of his virtues, (*viz.*) his tenderness, prosperity, clemency, liberality and high spirits ; a real Agastya<sup>2</sup> to the ocean of all arts and sciences ; following the way pointed out by Manu ; the moon in the spotless firmament of the race of the Rāshtrakūtas ; the sun to the lotus-faces of the learned ; wearing as ornament the multitude of his captivating virtues,— was called Kakkarāja.

(L. 8.) His son, who caused the prosperity of an uninterrupted series of numerous kings of his own lineage ; who was filled with deepest devotion to great sages and Brāhmaṇas ; who was an abode of the multitude of all virtues ; who by his famous firmness, unequalled in all the world, conquered the circle of his enemies ; to whom the following stanza refers (*P*)<sup>3</sup> :—

(Verse 1.) Who, having conquered the host of hostile kings with experience in policy, exercised the government ; who, his bright fame being praised, (*walked*) in the difficult path (*pointed out*) by Mann and others, which had never been followed before ;<sup>4</sup> whose garland was the goddess of victory, gained in battle by the strength of the hand of his arm ;<sup>5</sup> at whose birth his sun-like race assumed the brightness of the rising sun,—

he was called Indarāja.

(L. 14.) His son, the ornament of his family ; endowed with pride ; whose thoughts incessantly were occupied with gifts that gladdened the poor and helpless ; who, causing joy with his (*lavish*) hands, was like the moon that causes pleasure by its beams ; who, being skilled in protecting the earth, was like the group of the principal mountains that are accustomed to support the earth ; who engraved his many heroic virtues<sup>6</sup> on the memorial pillars set up on the slopes of the summit of the Himālaya ;—

(V. 2.) Singing, as it were, his excellent pure fame with the murmur of its waves, the Gaṅgā is running along, annihilating the multitude of sins and extolled by men ;—

he was called Vairamēgha.

(L. 18.) His paternal uncle, who dispelled the darkness by the cluster of the rays of the moon on the head of Paramēśvara<sup>7</sup> who dwelt in the lotus of his heart ; whose bright fame was embodied, as it were, in the excellent temple<sup>8</sup> which seemed to have been constructed by accumulating the quintessence of the three worlds, which resembled the rising of a fourth world, which seemed to have been created during hundreds of Kṛitayugas :—

(V. 3.) The clouds, their masses increasing by the smoke of the burnt aloë incense, and their summits being mounted by the Siddhas, besprinkle its court with their pure, fragrant waters.

<sup>1</sup> I take *samślingita* in the sense of *samślingana*.

<sup>2</sup> In the text *Kaśāyāni*,— 'born in a water-jar.'

<sup>3</sup> The text is corrupt here.

<sup>4</sup> I have translated *yāta-pārvata* instead of *yāga-pārvata*.

<sup>5</sup> This seems to mean that the goddess of victory, embracing his chest, clung to him like a garland of flowers. For *śekhā* in the sense of 'garland' see the *Sūktāśhitāvali*, verse 2556.

<sup>6</sup> Or, reading *-gaṇaḥ* for *-gaṇaḥ* : 'the series of his numerous exploits.'

<sup>7</sup> i.e. Śiva.

<sup>8</sup> Literally : 'shining like a cluster of whose fame, a temple,' etc.

(V. 4.) Bhava<sup>1</sup> will not be allured to be born again in a future age by the prospect of getting such (a temple);<sup>2</sup> nay, in order that this (temple) may be permanent, that new period, I fancy, will not come (at all).<sup>3</sup>

(V. 5.) When at night the blazing lamps have been fixed on the outsides of the pinnacles and battlements that touch the groups of the stars, the division of the night is in great disorder, the citizens thinking that the morning has come (?).<sup>4</sup>

(V. 6.) 'I am (its) seat, and it is growing beyond me; this is an *atiprasaṅga*;<sup>5</sup> with such and similar thoughts, in order to make room for it, the earth has grown wide I suppose.—

(This temple) which, covered with thousands of coloured banners, shone honoured, as it were, through devotion to Paramēśvara, by the one crest-jewel of the world (*the sun*) which, out of fear of moving above (*in the sky*), had descended of its own accord, in the guise of its image that was reflected in the jewel-paved floor; where the peacocks, their passion being roused by hearing the deep sounds of the beaten drums, commenced to perform their dances, as if the beginning of the rainy season had caused their exultation; where the minds of the citizens' young women were enchanted by the dances of moon-faced girls that were skilled in manifesting by (*the gestures of*) their sprout-like hands the true state of the sentiments and affections of lovely maidens engaged in wanton sport at the time of the smoke;<sup>6</sup> which was filled by hundreds of sages who had crossed the ocean of all Siddhāntas; which, being marked with his own name, bore the name of Kāṇṇēśvara,— he was renowned as Akālavarsha.

(L. 35.) His son, the neighbourhood of whose throne was illuminated by the splendour of the rays of his foot-nails that were coloured by clusters of beams from the jewel-groups in the diadems of kings bowing down (*before him*); who, at his numerous royal inaugurations, by the multitude of the beautiful, white fanning *chauris*, coloured with safflower-juice and irradiated by thick flashes from the rubies sparkling in the bracelets of the (*fanning*) women, showed that he permanently enjoyed the pleasure of supreme sovereignty;<sup>7</sup> who possessed the goddess of regal fortune, won by a single victory of his horse; the lord of the earth; whom supplicants in truth called the tree of desires, . . . .<sup>8</sup> the gem of wishes; who only by peaceable means had acquired a store of riches,— he was known as Prabhūtavarsha, the crest-jewel of the circle of kings.

(L. 41.) His younger brother, Dhāravarsha Śrī-Prithivīvalabha Mahārājādhirāja Paramēśvara, whose strong arm shone with his sword that had cut into pieces the hosts of his enemies; who, having conquered the whole earth by destroying his mighty foes, was like Puṇḍarikāksha<sup>9</sup> who stepped over the whole world to defeat the hostile demon Bali; who was able to bear the heavy burden of (*the government of*) numerous well-ruled kingdoms; who was adorned by a chest as broad as the Himālaya mountain,— a jewelled floor for the promenades of the royal Lakshmi,— the hair on which, in the embraces of lovely women, used to thrill with ecstasy from the contact with their high bosoms, (*and*) which had grown hard by the strokes

<sup>1</sup> i.e. Śiva.

<sup>2</sup> The meaning is that there will never be again a temple of Śiva like this one.

<sup>3</sup> Before the beginning of a new *Kalpa* the world is destroyed. The rise of a new *Kalpa* would therefore imply the destruction of the temple.

<sup>4</sup> This seems to be the meaning of the second half of the verse, which apparently is corrupt.

<sup>5</sup> *Atiprasaṅga* is a grammatical term. It takes place in case of a rule exceeding its sphere, that is, if it should be applicable beyond its proper sphere. *Avakāśa* also, in the second half of the verse, is apparently used with an allusion to the special meaning attached to the word in grammatical literature, 'the opportunity for the taking effect of some rule.'

<sup>6</sup> *Dhūmavāṇī* may have a special meaning unknown to me. Mr. Rice seems to render it by 'south-east.' Can it mean 'the time when the smoke of the evening-fires arises, the evening-time'?

<sup>7</sup> I think that this is what the author intended to say, though it implies the supposition that the words *prādyārdjy-dbhishak-antara* are not in their proper place in the compound.

<sup>8</sup> Regarding this blank see p. 342, note 4.

<sup>9</sup> i.e. Viṣṇu.

with the trunks and the blows with the points of the tusks of the violent hostile elephants that were covered with clusters of pearls which had dropped out of their skulls cleft by the edge of the sword of his arm; who had groups of beautiful *chauris* fanned near his shoulders which, being high and broad, resembled the hump of the bull of the destroyer of Tripura;<sup>1</sup> who overshadowed all the quarters by his white parasol, the lustre of which rose like the white splendour of a ball of foam, and which, though being round, yet offered a charming aspect;<sup>2</sup> who, by the deep sounds of the beaten *paṭaha*<sup>3</sup> and *ḍhakkā* drums, which imitated the rumbling of thick rainy clouds, made his enemies give up their diversions<sup>4</sup>— for, cruelly they pierced the hearts of his foes and caused sport to his own Lakshmi that held the supremacy over the whole of the earth;— who displayed his royal emblems waving aloft, intent, as it were, to confer their vacillation upon the hearts of the hostile kings; who by the dust rising under the hard hoofs of his steeds made round the banks of clouds; who cooled the rage of (*foreign*) princes by the streams of juice running down from the temples of his numerous rutting elephants;—

(V. 7.) When once in battle his fortune was fickle, his heart trembling on account of the destruction of his elephants and ships by the crushing of the rough waves,<sup>5</sup>— even then his enemies, though united, and their power being unshaken, forsook the kingdom, and, bewildered by delusion, fled themselves to the remotest regions.

(V. 8.) 'How small this earth is! The space is much too confined to rest here comfortably!' Having thus reflected, his lofty fame, in order to get room, breaks down the walls of the quarters.

Being used to gladden people by incessant showers of gifts, he was known in the world by the name of *Dhāravarsha*, and, being everybody's favourite, by that of *Vallabha*.

(L. 59.) His son, who had the rod of his white parasol carried by the hands of the Lakshmis of hostile kings, gathered by the valour of his arm; who, by the noise of the rattling polished chains bound to the feet of hosts of hostile kings, deafened the people that were near; whose clustering fame, as white as the moon, was continually sung by the good whose hearts were delighted with hearing of his unequalled numerous virtues; who trebled his incumbencies by accomplishing even the thoughts of those who were hoping (*for the fulfilment of their desires*);<sup>6</sup> who performed his duties,— was *Prabhūtavarsha Śrī-Prithivīvallabha Rājādhirāja Paramēśvara*.

(L. 64.) While the years of his glorious and victorious reign were running on:—

(L. 65.) There was ruling a king called *Yaśovarman*, the son of the glorious king *Balavarman*, the moon in the sky of the excellent race of the *Chalukyas*, whose feet were revered by the crest-diadems of all the hostile kings that were humbled by his valour. His son, making true here the old saying "a good son is a light to his family," exceedingly brilliant, like *Manōjāta*<sup>7</sup> accustomed to abide in the hearts of enamoured women, the support of clever people, having his broad chest embraced by Śrī,— he shone bright with his lofty mind.

(V. 9.) His excellent chest being cherished by *Kamalā*,<sup>8</sup> his face, on account of his charming beauty, being sought for by the embarrassed glances of the fair, as the lotus is sought for by swarms of buzzing bees, he was renowned by the name of glorious *Vimalāditya*.

<sup>1</sup> i.e. Śiva.

<sup>2</sup> Or 'appeared square.' There can be no doubt that *chatur-dīdra*, to work out the pun, is used here in the sense of *chatur-asra*, though this is hardly admissible.

<sup>3</sup> The form used in the text is *pada*; see p. 343, note 1.

<sup>4</sup> I have followed the conjectural reading in translating this passage; see p. 343, note 2.

<sup>5</sup> See p. 343, note 6.

<sup>6</sup> I am not sure that my translation is correct. Perhaps the author intended to say that the king used to grant thrice as much as was expected by the supplicants.

<sup>7</sup> i.e. Kāma.

<sup>8</sup> i.e. Lakshmi.

(L. 71.) The necks of his wives being beautifully adorned with beautiful collars composed of pearls that were scattered from the frontal globes of the war-elephants of hostile kings, cleft by his terrible sword, his majesty being praised like that of Śitikanṭha,<sup>1</sup> his splendid fame spreading afar, the sister's son of the glorious Chākīrāja, the Adhirāja of the entire province of the Gaṅgas, was flourishing on earth.

(L. 74.) While he, averse from all that is not honourable, was ruling the district called Kunuṅgil in accordance with the Law of Manu :—

(L. 75.) When many *āchāryas* in the family of Śrīkīrti-āchārya in the Punnāga-vṛkṣhamūlagana of the Nandisaṃgha of the venerable Yāpaniyas had passed away, there was a man whose feet were revered by crowds of *munis* protected by observance of the rules, good conduct, and guard from sins, called Kūli-āchārya. His disciple, relieving the misery of people devoted (to him), rejoicing all learned men by his gifts, and causing great prosperity, was the lord of *munis* called Vijayakīrti.

(V. 10.) The best of *munis*, who spread his famous name Arkakīrti, having become his pupil, was no more subject to sin.

(L. 80.) To him, the best of the *munis*, on removing the evil influence of Saturn from that Vimalāditya,—Vallabhendra, residing in his victorious camp at Mayūrakhaṇḍī, on the application of Chākīrāja, gave the village named Jālamaṅgala, situated within the district of Idigūr, when 735 years (of the era) of the Śaka king had elapsed, on the tenth of the bright fortnight of the month Jyēṣṭha, in the constellation Pushya, on Monday, on behalf of the temple of Jinendra at Śilāgrāma which adorned the western side of the excellent city of Mānyapura.

(L. 85.) On its east, south, west and north are (*respectively*) the well-known villages Svastimaṅgala, Beḷḷinda, Guḍḍanūr and Taripāl. This is the order of the four boundaries of Jālamaṅgala, which is situated in the middle of those four villages. Again the details of its boundaries :— Looking towards the south from the north-eastern angle,<sup>2</sup> the eastern bank of the Eltaga pond ; coming thence, . . . . . of an olive tree ; . . . . . a *pīpal* tree<sup>3</sup> in a pit ; . . . . . coming straight (*thence*), a tamarind tree in a field ; . . . . . going further, the tank of Bidirūr (*forms*) the (*south-eastern*) angle. Thence towards the west, on the south of a grass ridge . . . . . ; thence . . . . . a boundary stone ; the stump of a banyan tree (*forms*) the (*southern*) angle. Going straight on, the head-sluice (?) of the Gāymaṇi tank (*forms*) the (*south-western*) angle. Thence towards the north, on the western side of the Baṭṭi tank . . . . . a tamarind tree ; the Ānedaḷe tank ; a grass ridge ; a boundary stone ; the tank of Puli[v]āra (*forms*) the (*north-western*) angle. Thence towards the east, a grass ridge at the door . . . . . ; the stone ( *i.e.* anvil ?) of a brazier ; a tamarind tree at the boundary of a field ; a circular tamarind tree ; . . . . . coming (*thence, the boundary*) joins the north-eastern angle.

(L. 97.) Given while Rāvamalla-Gāmuṇḍa, Siṛa, Gaṅga-Gāmuṇḍa, Māreya, Be[ ]gere Oḍeyōra and others of the 'Seventy,' and the 'Five-hundred' of Kupuṅgil were witnesses. Obeisance !

[Ll. 99-103 contain the usual imprecations.]

<sup>1</sup> *i.e.* Śiva.

<sup>2</sup> With *mukūḍal* compare *mayyanikṣṇu*, above, p. 96, note 4, and *muckhōndi*, p. 237 f.

<sup>3</sup> *Ajari* is probably the same as *araji*.

## No. 50.—HEBBAL INSCRIPTION OF A.D. 975.

By J. F. FLEET, I.C.S., PH.D., C.I.E.

Hebbāl<sup>1</sup> is a village about eighteen miles to the south-east of Lakshmēshwar, in an outlying portion of the Miraj State within the limits of the Dhârwâr district. Its name occurs in the present record in the ancient form of Perbāl, with some prefix, partly illegible, to distinguish it from certain other villages of the same name; and the record also tells us that the place was in a circle of seventy villages in the Puligere three-hundred district. The record has been noticed by me, inaccurately, from imperfect materials, in the *Ind. Ant.* Vol. XII. p. 170. I edit it now, with some help from one of Mr. Rice's Paṇḍits,<sup>2</sup> from better materials, obtained more recently. The original is on a stone tablet which stands against the front wall of a temple of Māruti, outside the village.

The writing covers an area about 2' 2½" broad by 4' 7" high. Almost the whole of it is very greatly damaged, and difficult to read; and neither from the ink-impression, nor from the plain estampage, can a clearly legible photolithograph or colotype be prepared. Still, with care and trouble, it has proved possible to make out practically the whole of the record; and there are, comparatively, but few letters which are so completely obliterated, or so doubtful, as to require to be shewn in square brackets.—The sculptures at the top of the tablet are in five compartments: there are small pinnacles, like those of shrines, over the outer compartment at each end; and the centre compartment is surmounted by the head of a *siṃha* on three tiers of stone-work. In the centre compartment there is a *līṅga*, with the figure of a priest or worshipper kneeling to it, and with the sun and moon above it; on its proper right, in the next compartment there is apparently an image of Gaṇapati, and in the end compartment there is a figure of the bull Nandi; on its proper left, in the next compartment there is a standing figure, facing full-front, and in the end compartment there are a cow and calf.—The characters are Kanarese, of the regular type of the period to which the record refers itself; and they were boldly formed and well executed throughout. They include decimal figures in line 16, and the *upadhmanīya* in line 28. They do not appear to include the separate distinct form of the lingual *ṣ*. The *b* appears, of course, only in the later or cursive form; so, also, the *kh*, which occurs in *sukhadim*, line 7. In the cases of final *t*, lines 2, 4, 11, and *ḥ*, lines 5, 19, 21, 27, 46, we have the *virāma*, represented by its own proper sign which resembles an exaggerated superscript *r* or *e*. On the other hand, in the word *mattaru*, lines 22, 24, the *virāma* is apparently represented by the sign for the vowel *u*; at any rate, the occurrence of the other form, *mattar*, in *saṃdhi* in line 23, and by itself in lines 34, 35, 36, 37, suggests that, in *mattaru*, the final mark is intended to represent the *virāma* and not to be pronounced. In the cases of final *n*, line 10, and *r*, lines 34, 35, 36, 37, 39, 40, 45, we have a superscript mark resembling the *virāma*: but as it is attached to miniature forms of the *akṣaras*, we seem to have final forms here, and not other instances of the use of the *virāma*. The size of the letters ranges from ½" to ¾".—The language is Kanarese, of the archaic type.<sup>3</sup> We have one ordinary verse in lines 45 to 47, and two of the customary benedictive and imprecatory verses in lines 27 to 29, and 32, 33.—As regards orthography, it is sufficient to note that there are some instances of confusion between the sibilants, and that the *upadhmanīya* or old form of the *visarga* before *p* and *ph*,—identical in shape with the letter *r*,—occurs in *bhāvinaḥ-pārthivēndrō*, line 28.

The inscription first recites the fact that, during the reign of the Rāshtrakūṭa king Kṛishṇa II. (about A.D. 878 to 911-12), Baddegadēva,—i.e. his son Amoghavarsha—

<sup>1</sup> The 'Hebbal' of the Indian Atlas, sheet No. 42.<sup>2</sup> See p. 351 below, note 3.<sup>3</sup> Two archaic forms occur, which are apparently not to be found in Mr. Kittel's *Kannada-English Dictionary*, viz. *galde*, = *gadde*, lines 22, 24, and *kaḷcha*, = *karsa*, *kachcha*, line 44; they are both found in other records also.

**Vaddiga**,—gave his own daughter **Révaka**, the elder sister of **Kṛishṇa III.**, in marriage to the **Gaṅga** prince **Permānadi-Būtayya**, and gave as her dowry the districts known as the **Puligege** three-hundred, the **Belvola** three-hundred, the **Kisukād** seventy, and the **Bāge** seventy. Then, it says, while **Amōghavarsha-Vaddiga** himself was reigning (between A.D. 933 and 940), to **Būtayya** and **Révaka** there was born **Maruḷadēva**. To him and to **Bijabbe** there was born a son, whom it perhaps names as **Bachcha-Gaṅga**. And immediately after this person had ruled, there ruled another son of **Būtayya**, by another wife named **Kallabbarasi**, viz. **Mārasimha**, who is well known from other records. When he was ruling, the record says, and when his grandmother **Bhujjabbarasi** was governing the village of **Paṭṭu** . . **Perbāl** in the **Pnligege** district, **Bhujjabbarasi** performed an act of religion; namely, she caused to be built, apparently, the plinth of a temple of the god **Śiva** under the name of **Bhujjabbēśvara**, and a large outlet of a tank: and **Mārasimha** granted certain lands to the said temple. The rest of the record is occupied with matters for which reference may be made to the translation; it is unnecessary to recapitulate them here, beyond noting that mention is made of a *Perqade* or chamberlain of **Bhujjabbarasi**, named **Kannayya** or **Kannapayya**.

The record contains the date of Thursday, coupled with the fifth *tithi* of the bright fortnight of the month **Phālguna** of the **Bhāva saṃvatsara**, Śaka-Samvat 896 (expired). By the southern Inni-solar system of the cycle, **Bhāva** coincided, as indicated, with Ś.-S. 897 current.<sup>1</sup> And the corresponding English date is Thursday, 18th February A.D. 975; on which day the given *tithi* began, by Prof. Keru Lakshman Chhatre's Tables, at about 5 h. 36 min. after mean sunrise (for Bombay). So far, the result is satisfactory. But the construction of the record requires us to take the date as the date of the acts performed by **Mārasimha** and **Bhujjabbarasi** (lines 20 to 22). And this appears inconsistent with the statement in an inscription at **Mēlāgāni**,<sup>2</sup> to the effect that the **Pallava** prince **Pallavāditya-Nolambādhirāja** had already heard of the death of **Mārasimha** in the month **Āshāḍha**, of the same *saṃvatsara*, falling in June-July A.D. 974,—seven months before the date of the present record. The use, however, of the past participle *īdu*, in respect of the rule of **Mārasimha** and the government of **Bhujjabbarasi**, shews that the record was not written contemporaneously with the performance of the acts first registered in it. And it would seem, therefore, that the date is the date,—inserted in a wrong place,—either of the preparation of the record, or of the performance of one or other of the acts mentioned in the subsequent portion of it, viz. the apportionment of the lands among the staff of the temple (lines 24 to 37), and the granting of the property to **Gōkarparāśi** by **Bhujjabbarasi** and **Kannayya** (lines 42 to 44).

### TEXT.<sup>3</sup>

1 Om<sup>4</sup> Svasty=**Akālavarshadēva** śrīprithvivallabha mahārājādhirāja paramēśvara  
para-

<sup>1</sup> By the mean-sign system, the **Bhāva saṃvatsara** began on the 24th June A.D. 972, in Śaka-Samvat 895 current, and ended on the 20th June A.D. 973, in Ś.-S. 896 current. And the month **Phālguna** of this *saṃvatsara* fell in the early part of A.D. 973, at the end of Ś.-S. 895 current, and cannot be connected with the figures 896 at all. Moreover, in that **Phālguna**, the given *tithi* cannot be coupled with a Thursday, either for its beginning or for its end.

<sup>2</sup> Unless, indeed, the **Mēlāgāni** inscription embodies a false rumour; of which, however, there is no indication in the published portion of the text.—For the **Mēlāgāni** inscription, see Mr. Rice's *Inscriptions at Sravana Belgola*, Introd. p. 18, note 7.

<sup>3</sup> From an ink-impression and an estampage.—In 1894, I sent both the materials, with my reading as far as line 17, to Mr. Rice, in the hope of obtaining a satisfactory solution of a difficult passage in line 6. He sent me back a transcription of the whole record, made by one of his Pandits. I am indebted to his Pandit for some improved readings in the first seventeen lines; and the transcription further gave me great help in making out the remainder of the record, which I had left untouched till then.

<sup>4</sup> Represented by an ornate symbol.



- 2 mabhattarakam chalake-nallatam śrīmat Kannaradēvaṁ<sup>1</sup>-ā-samudra-  
paryyā(ryya)ntam saka-
- 3 l-āvani-maṇḍalamam pratipālisuttam-ilḍu [i\*] Svasti Satyavākya-Koṁguni-  
varmma dharmma-
- 4 mahārājādhirāja Kōlāla-puravar-ēvara Nandagiri-nātha [ś]r[i]mat Peramānaḍi-  
5 Būtayyaṁge Baddegadēvaṁ Kannaradēvaṁ p[i]riyo! Rēvakani(na)m-<sup>2</sup>  
[m]a[d]iyo!<sup>3</sup> vivā-
- 6 ham-māḍi Puligere-mūnūṛumam Beḷvola-mūnūṛumam Kisukāḍ-eḷpattu-  
7 mam Bāgey-eḷpattumam ba[i]vali-gottu sukhadiṁ rājya[m]geyyuttam-ire [i\*]  
8 Avargge puttida[m] Maruḷadēvaṁ-ātamaṁ Bijabbegaṁ puttidaṁ [Rachcha]<sup>4</sup>-  
Gaṁgaṁ ava-
- 9 ra rājyada tadana(na)ntaradiṁ baliyam-arasu-geydatam Būtayyaṁga[m] Kalla-  
10 bba[ra]s[i]gs[m]<sup>5</sup> puttidoṁ<sup>6</sup> || Svasti Satyavākya-Koṁgunivarmma dharmma-  
mahā[rā]jādhirāja
- 11 Kōlāla-purava[r]-ēvara Nandagiri-nātha chalad-uttaraṁga jaga[d-ē]ka-vira<sup>7</sup>  
śrīmat
- 12 Noḷamba-kuḷ-Āntakad[ē]va Gaṁgara-siṁga<sup>8</sup> Gaṁga-Kandarppa Gaṁga-  
chūḍāmaṇi Gutti-
- 13 ya-Gaṁga Mārasīṁgadēva[m]<sup>9</sup> Noḷambavāḍi-[mūva]tti[rchchāsiramam] Gaṁga-  
vāḍi-tombha(mba)-
- 14 tt[ā\*]ru-sāyiramuman= . . . . . mu[mam]<sup>10</sup> Banava[se]-pan[n]ir-  
chchhā(rchchā)siramma[m]
- 15 Sāntaḷige-sāyiramma[m] . . . . . pe[rddo]re-  
[pa]ryya[nta]yu(mu)ma-
- 16 [n]<sup>11</sup>-āḷuttam-ilḍu [i\*] Svasti Sa(śa)ka-nṛipa-kā-āt[ī]ta-sa[m]vatsara-śataṁga[i\*]  
896neya

<sup>1</sup> Read °dēvaṁ.

<sup>2</sup> The second syllable of this word may possibly be *eka*, as was thought by me at first, and by Mr. Rice's Paṇḍit. But, on the whole, it seems to be *va*.

<sup>3</sup> In the first syllable of this word, the subscript *m* is rather damaged: but it seems clearly recognisable; and, in fact, we must of necessity read either *Rēvakani*-[m]a[d]iyo! or *Rēvakani*[m] ma[d]iyo!. In the second syllable, the consonant is a good deal damaged, but the superscript *i* is very distinct. I myself read *maḷiyo!*, or *maḷiyo!*; Mr. Rice's Paṇḍit agreeing in respect of the first alternative. No proper sense, however, could be made with either word. And I am indebted to Mr. H. Krishna Sastri for the suggestion that the instrumental *Rēvakani* should be altered into the accusative *Rēvakani*, and that the following word must be *maḍiyo!*, "in the lap," — with reference to the custom of the bride sitting in her father's lap before she is given away.

<sup>4</sup> I owe this name, *Rachcha*, to Mr. Rice's Paṇḍit. But the *akṣaras* are both very much damaged; and it is possible that there is a three-syllable name here.

<sup>5</sup> I owe this name, and the next word, to Mr. Rice's Paṇḍit.

<sup>6</sup> Read *puttidon*.

<sup>7</sup> I owe this epithet to Mr. Rice's Paṇḍit.

<sup>8</sup> I owe this epithet, also, to Mr. Rice's Paṇḍit.

<sup>9</sup> The fourth syllable here is distinctly *ga*; in line 18, it is distinctly *gā*.

<sup>10</sup> At first, I was inclined to read here *eraḍ-aruṁṣṛumam*, "and the two (three-hundreds of Puligere and Beḷvola, which together make up a) six-hundred" (compare, e.g., *Ind. Ant.* Vol. XII. p. 271, text lines 7, 8). But this is not suitable; because these two districts were included in the Banavase province, which is mentioned next. — Mr. Rice's Paṇḍit would read *eraḍ-grāmamamam*, "and two villages." But this does not give a suitable meaning. — After the *e*, we certainly seem to have *ra*; but it may be *ka*. The consonant of the next *akṣara* does look very like *d* or *ḍ*; but it may be *l*. In the next *akṣara*, we seem to have *g* or *ḡ*, with a subscript *r*. The next *akṣara*, immediately before the *ma*[mā], looks very like *ka* or *pa*. — It is also possible that, instead of *adyiramamam* = *e* . . . . . *ma*[mā], we have *adyiramamam* = . . . . . *ma*[mā].

<sup>11</sup> I owe the reading here to Mr. Rice's Paṇḍit; except that, in actual details, he would read *perdoga-paryantdyata*.

- 17 Bhāva-samvatsarada P[ā]lguna suddha pañchami Bṛihaspativārad-andu [i°]  
Būṭayyaṅga-
- 18 l=abbe Mārasimghadēvaṅga[-aj[j]i Baṭṭayyanindam Si[m]ghavarma-  
rasarin[dam] Ch[echcha]payyani-
- 19 ndam piriyoḷ Bhujjabbarasi<sup>2</sup> [P]u[li]gere-nāḍ-olagana . . . . [e]lpattara  
Paṭṭu-
- 20 . . Perbbālan<sup>3</sup>-ānttum-ijdn tamma māḍisida dharmmam dēgula-[k]aṭṭam<sup>4</sup> kere  
hiri-
- 21 [ya] bilam<sup>5</sup>=māḍisida Bhuj[j]abbēva(śva)rake Noḷambe-kuḷ-Āntakadēvara biṭṭa  
rāja-mā-
- 22 nam ereya keyi nūru mattaru gaḷdey-ir-mmatta[ru] pūvina tōṭṭam=eraḍu yi-
- 23 vaṇ-olage dēvargge ayvattu mattar=k[k]eyi ma[ṭa]ke ayvattu mattar=kkeyu-
- 24 m=[era]ḍu mattaru gaḷ[d]e[yum°] gāpav-āru . . . . . epṭu<sup>6</sup> maṭakam  
dēgulakam samana
- 25 paṇneraḍu maneya [n]ēapa<sup>7</sup> sarvva-parihāra[m] dharmma[k=a]nnakūlan-āgi mā-
- 26 [di]sida[m] arasiya perggade Kan[n]ayya[n°-ī] dharmman-āvon-orvvaṁ tann=  
āva kāla-
- 27 doḷ naḍeyisidan=ātanaye dharmma || Sāmānyō<sup>8</sup>=[ya]m dharmma-sētur=nnripā-
- 28 [nām] kālō-kālō pālanīyō bhavadbhiḥ sarvvaṇ=ētām<sup>10</sup> bhāvinah-pārtthivēndrā<sup>11</sup> bhū-
- 29 yō-bhūyō yāchatō Rāmabhadraḥ l(II) I dharmmamam kādātām<sup>12</sup>=ēl-kōṭi-tapō-
- 30 dhanamu(ru)maṁ kavileyumam Bāpārāsiyumam<sup>13</sup> kādōn=idan=āvon-orvva-
- 31 n=ajidom Bāpārāsiyo[-ēl-kōṭi-tapōdhanamu(ru)maṁ kavileyumam brāhma-
- 32 ṇaruman=ajida pañcha-mahāpātakan=ak[k°]uṁ l(II) Sva<sup>14</sup>-datt[ā°]m para-datt[ā°]m  
vā yō harō-
- 33 ta vasumndharā<sup>15</sup> shaṣṭi-varisha-sahasrāṇi<sup>16</sup> [vi]ṣṭhāyām jayātō krimiḥ ||
- 34 Dēvargge biṭṭa keyy-olage paṇey-oy[v]aṅge hadināḷku mattar ayvar=  
asūḷeya[r]gg[e]

<sup>1</sup> Read *Phālguna suddha*.

<sup>2</sup> This name is here distinctly written with a double *j* in the second syllable; and perhaps in line 21, as part of the god's name. In lines 43 and 45, it is written with a single *j*. But line 45 is in verse; and the metre shows that the second *j* has to be supplied.

<sup>3</sup> Mr. Rice's Paṇḍit would here read *Bhujjabbarasi* — — *gere* — — *olagana* — — *mmad* — — *reppattara* *paṭṭu* *Pañjeras*; in which Mr. Rice finds a reference to *Pañjara*, — *Heñjara*, a place which he has identified (see the Introduction, p. 2, of his *Inscriptions to the Mysore District*, Part I) with *Hēmavati*, somewhere in Mysore. But that is not the reading. — In the second syllable of *Perbbālan*, the second *b*, subscript, seems to have been omitted at first and then to have been inserted in a cramped and not easily distinguishable form. The rest of the word, however, is quite clear. The preceding word, — as to the third syllable of which I cannot satisfy myself at all (but it may possibly be the *ff* of *paṭṭu* repeated by mistake), — must be some prefix of the name of this village, to distinguish it from the other seven villages named *Hebbal* which exist in the Belgaum and Bijāpur districts and the Kōlāpur, Mudhol, and Rāmdurg States. The distinctness of the vowel *u* in the second syllable prevents our reading *paṭṭu* on the analogy of the well-known *Paṭṭada-Kieuvoḷ*.

<sup>4</sup> We might perhaps read *dēgula* [ā] [ka]ṭṭam.

<sup>5</sup> Mr. Rice's Paṇḍit would read *ānigiddālam*. But I cannot make sense of this; and the last syllable seems distinctly to be *la*, not *dā*.

<sup>6</sup> Mr. Rice's Paṇḍit would read *gāpavayirigerage*, which I do not understand. The *gāpav-āru* and *epṭu* seem quite clear. The intermediate *shāṣṭras* look like *ṭigeyal* or *ṭigeyal*; but I cannot make a recognisable word out of them.

<sup>7</sup> The consonant of the first syllable of this word is illegible. I owe the reading to Mr. H. Krishna Sastri, who points out that the same word, *śāṣṭra*, — *śāṣṭras*, occurs in one of the inscriptions on the Śāḷōṅgi pillar (above, p. 64, text line 24).

<sup>8</sup> This name appears in the same form in line 43 below. In line 47, a *pe* is inserted. — *Kannapayya*.

<sup>9</sup> Metre: *Śālinī*.

<sup>10</sup> Read *hān*.

<sup>11</sup> Read *pārtthivēndra*.

<sup>12</sup> Read *kādātām*.

<sup>13</sup> Read *Bāpārāsiyoḷ*.

<sup>14</sup> Metre: *Śiōka* (*Anuṣṭubh*).

<sup>15</sup> Read *vasumndharā*.

<sup>16</sup> Read *varsha-sahasrāṇi*.

- 35 irppattu mattar nduvâdu(?du)vâtamge<sup>1</sup> âru mattar pâtrakke ondu mattar  
 36 kâleyâtamge e[ra]du mattar dēgulamañ besageyda biñnmâñi<sup>2</sup>. Polla-  
 37 mañge pañneraḍu ma[tta]r [||\*] Bûta-gâvunḍanum Râjayyanum Gu-  
 38 l[|]ugayyanum<sup>3</sup> Nâgavarmmayyanu[m] |<sup>4</sup> Kabbilayyanu[m] int=iy=ayva-  
 39 r=ggâvunḍugalum=i dharmmamam kâdu naḍeyisuvar kâla-kâ-  
 40 l-âmtarado]=ivara sañtatî go(?)riḷaravaḷavañte<sup>5</sup> pratipâlisuvar  
 41 pâpamam bageyad=âvan-orbba[n<sup>6</sup>=ida]n=aḷidoḍe ta[nna] dharmmad-oḍane ki-  
 42 ḍuv[on] || Svasti Yama-niyama-svâdhyâya-dhyâna-dhâraṇa-samâdhi-sañpan[n\*]a-  
 43 r=appa śrî-Gôkarṇarâsi(śi)-bhaṭ[â]rargg[e] Bhuj[j\*]abbarasiyum perggade  
 Kan[n\*]ayyanu-  
 44 m=i sthânamam kâla[m] kaḷchi kottar=Ivara śishya-pratiśipya(śhya)-kram-ânvaya-  
 45 r=i sthânake aruḥar || Bhuj[j\*]abbarasiya<sup>7</sup> matado]=Bhuj[j\*]abbésva(śva)ra-tatâ-  
 46 [ka] vâpî-sahitam rañjisi sa[le] nila mādīsidoñ jagadoḷ  
 47 Kannapayyan=ēm pati-hitanô || Maṅgaḷa-mahâ-śrî [||\*]  
 48 Kammaṇa-Kêṭōjage sadi(?ḷi)vâḷa keyi mattar=eraḍu [||\*]

## TRANSLATION.

Om ! Hail ! When<sup>8</sup> Akâḷavarshadēva, the favourite of fortune and of the earth, the *Mahârâjâdhirâja*, the *Paramēśvara*, the *Paramabhaktâra*, he who excelled in firmness of character, the glorious Kannaradēva-(Kṛishṇa II.), was protecting the whole circuit of the earth as far as the oceans :—

(Line 3)—Hail ! Baddegadēva, (*holding her*) in (*his*) lap, gave Rēvaka, the elder sister<sup>9</sup> of Kannaradēva-(Kṛishṇa III.) in marriage to Satyavākya-Koṅṇuvarman, the pious *Mahârâjâdhirâja*, the lord of Kôḷāḷa the best of towns, the lord of the mountain Nandagiri, the illustrious Permāṇḍi-Bûtayya, and gave, as (*her*) dowry, the Puligere three-hundred, the Belvola three-hundred, the Kisukâḍ seventy, and the Bâge seventy; (*and then*) while<sup>10</sup> he (Baddegadēva) was reigning happily :—

(L. 8)—To them (*viz.* to Bûtayya and Rēvaka) there was born Maruḷadēva. To him and to Bijabbe there was born [Bachcha]-Gaṅga. Immediately after his reign, there reigned he who was born to Bûtayya and Kallabbarasi; (*viz.*)—

(L. 10)—Hail ! Satyavākya-Koṅṇuvarman, the pious *Mahârâjâdhirâja*, the lord of Kôḷāḷa the best of towns, the lord of the mountain Nandagiri, the lintel of firmness of character, the sole hero of the world, the illustrious Nôḷamba-kuḷ-Ântakadēva ("a very Death to the family of the Nôḷambas, *i.e.* the Pallavas"), the lion of the Gaṅgas, the Gaṅga-Kandarpa (god of love), the crest-jewel of the Gaṅgas, the Gaṅga of Gutti,<sup>11</sup> Mârasingadēva;

<sup>1</sup> Mr. Rice's Paṇḍit would read *yenduvâḍuvâtamge*. But in the first *akṣara* there seems to be a subscript *y*.

<sup>2</sup> Read *biñnmâñi*.

<sup>3</sup> \* \* These marks of punctuation are unnecessary.

<sup>4</sup> Mr. Rice's Paṇḍit would read *vôri* — *ravarsamte*. But I cannot find any meaning for that, any more than I can for what I take to be the reading.

<sup>5</sup> Read *dvon-oruvan*, as in lines 26, 30, above.

<sup>7</sup> Metre: Kanda.

<sup>8</sup> "When \* \* Kannaradēva \* \* was protecting;" here we have the past participle, *iḷḍa*.

<sup>9</sup> *Piriyol* seems to be equivalent to *piriyavāḷu*, nom. sing. fem. (if such a form is permissible), rather than to be the locative singular of *piri*. So also in line 19.—Mr. Rice suggested the alternative possibility of reading *Kannaradēvan=impariyol*, and translating "in the gracious manner, or after the good example, of Kannaradēva-(Kṛishṇa II.)." But, *impari*,—supposed to be compounded, I think, from *impa*, 'sweetness, agreeableness, pleasantness, charm,' and *ari*, for *ari*, 'to know,'—does not seem to me a very practical word.

<sup>10</sup> Here we have the present (or synchronistic) participle, *ire*, which places the birth of Maruḷadēva in the reign of Amôghavarsha-Vaddiga.

<sup>11</sup> *Guttiya-Gaṅga*. But, taking *gutti* as a corruption of *gupti*, we might render this epithet by "the secret or reticent Gaṅga"—on the analogy of *manṣiya-Gaṅga*, "the truthful Gaṅga," which occurs in other records.

(and) when<sup>1</sup> he was governing the Nalambavādi thirty-two thousand, the Gaṅgavādi ninety-six thousand, . . . , the Banavase twelve-thousand, the Sāntalige thousand, . . . , and (everything) included up to the great river:<sup>2</sup>—

(L. 16)—Hail! On Thursday (coupled with) the fifth tithi of the bright fortnight of (the month) Phālguna of the Bhāva saṁvatsara, which was the 896th (year of) the centuries of years that have gone by from the time of the Śaka king:—

(L. 17)—When<sup>3</sup> Bhujjabbarasi, the mother of Būtayya, the grand-mother of Māra-siṅghadēva, the elder sister of Baṭṭayya and Siṅghavarmarasa and Ch[echcha]payya, was governing (the village of) Paṭṭu . . . Perbāl of the . . . seventy in the Puligere district, the act of religion which she herself caused to be performed (*was this*); she caused to be made the plinth of the temple (and) a large outlet (*of*) the tank. (And), to the temple of (the god) Bhujjabbēvara, Nalamba-kuḷ-Āntakadēva allotted one hundred *mattars* of cultivable black-soil land, of the king's measure, (and) two *mattars* of rice-land, (and) two flower-gardens. Among these, (*there were apportioned*) fifty *mattars* of the cultivable land to the god, and, to the *maṭa*,<sup>4</sup> fifty *mattars* of the cultivable land, and the two *mattars* of rice-land, (*with*) six oil-mills (and) eight . . . . . To the *maṭa* and the temple, equally, (*there were given*) twelve sites for houses, with complete exemption from taxes. (And) the queen's *Pergaḍe*, Kannayya, consenting to (*this*) act of religion, caused (*it*) to be carried out.

(L. 26)—Whosoever shall continue this act of religion in the time when he himself is governing, to him, indeed, belongs (*the merit of this*) act of religion! "This general bridge of piety of kings should at all times be preserved by you;" thus does Rāmabhadra again and again make a request to all these future kings! He who protects this act of religion, is (*as meritorious as*) he who preserves seven crores of devotees, and (*as many*) tawny-coloured cows, at Bānarāsi; whosoever destroys this, he shall incur the guilt of the five great sins of slaying seven crores of devotees, and (*as many*) tawny-coloured cows and Brāhmanas, at Bānarāsi! Whosoever confiscates land that has been given, whether by himself or by another, he is born as a worm in ordure for the duration of sixty thousand years!

(L. 34)—In the cultivable land allotted to the god, (*there were apportioned*)—fourteen *mattars* to the drummer, twenty *mattars* to the five harlots (*of the temple*), six *mattars* to . . . . ., <sup>5</sup> one *mattar* for the sacrificial vessel, two *mattars* to the horn-blower, (and) twelve *mattars* to the skilful Pollama who built the temple. Būtagāvunḍa, and Rājayya, and Gullugayya, and Nāgavarmayya, and Kabbilayya,—these five village-headmen shall continue this act of religion; (and), from time to time, their lineage shall protect it like . . . . . <sup>6</sup> If any one destroys it, (*even*) though he does not intentionally contemplate a sinful act, he (*will be exactly like*) the destroyer of an act of religion of his own!

(L. 42)—Hail! To the holy Gōkarṇarāsibhaṭāra, who was endowed with self-control, the observance of restraint, the repetition of the scriptures to himself, meditation, immovable abstraction of the mind, and deep contemplation, Bhujjabbarasi and the *Pergaḍe* Kannayya, having laved (*his*) feet, gave this estate. Those who belong to the lineage of the succession of his disciples, and their successors, are entitled to this estate.

<sup>1</sup> Here we have again the past participle, *iḍa*.

<sup>2</sup> Mr. Rice has identified the *perdoṛe* or "great river" with the Kṛishṇā (*Inscriptions in the Mysore District*, Part I. Intro. p. 19).

<sup>3</sup> Here we have again the past participle, *iḍa*.

<sup>4</sup> *i.e.* *maṭa*,—the college attached to the temple.

<sup>5</sup> The meaning of . . . *ndavōddavōddāṅge* (or *yendavōddavōddāṅge*), line 35, is not known.

<sup>6</sup> The meaning of *go(?)riḷaravaḷavāḷe* (or *vōri* — *ravaravāḷe*), line 40, is not known.

(L. 45)—In (accordance with) the intention of Bhujjabbarasi, Kannapayya, with pleasure (and) in a very proper manner, caused to be made, so as to endure, the tank of (the god) Bhujjabbêśvara, together with a reservoir; was he not indeed devoted to (his) mistress? (May there be) auspicious and great good fortune! Two mattars of . . . .<sup>1</sup> cultivable land (were given) to Kammarā-Kêtôja.

No. 51.—DONEPUNDI GRANT OF NAMAYA-NAYAKA;  
SAKA-SAMVAT 1259.

By F. KIELHORN, PH.D., LL.D., C.I.E.; GÖTTINGEN.

The plates which contain this inscription were received by Dr. Hultzsch from the Collector of the Gôdâvari district, and are deposited now in the Madras Museum. There is no information as to where or by whom they were discovered. I edit the inscription from excellent impressions, supplied to me by Dr. Hultzsch.

These are five copper-plates, the first and last of which are inscribed on one side only, and each of which measures 8 $\frac{3}{4}$ " broad by 4" high. They are numbered in Telugu figures, which are engraved near the proper right margin of the first inscribed side of each plate. The plates have raised rims, and are strung on a plain, unsoldered ring, which is  $\frac{3}{8}$ " thick and from 4 to 4 $\frac{1}{2}$ " in diameter.—The writing is boldly and carefully engraved, and is well preserved throughout. The characters are Telugu. As regards individual letters, *bh* is distinguished from *b* only by the top-stroke (*talakaṭṭu*), except when (as in *bhā*, *bhi*, *bhī*, *bhō*, and *bhyō*) a following vowel leaves no room for it. Where this is the case, *bh* sometimes is distinguished from *b* by a small opening in the lower part of the sign for *bh*, but just as often there is no difference at all between the two letters. The sign for *d*, also, differs from that for *dh* only by a slight opening on the right side, and the latter, in consequence, is several times employed by the writer instead of the former.<sup>2</sup> Similarly, there often is very little, if any, difference between the signs for the medial *i* and *ī*. The size of the letters is about  $\frac{5}{16}$ " —The language is Sanskrit, except in the description of the boundaries of the village which was granted by this inscription, and in the signature of the donor,<sup>3</sup> in lines 42-54, where it is Telugu.<sup>4</sup> The Sanskrit portion, with the exception of the first words in line 1, is entirely in verse. In line 34 it contains, as an epithet of the donee, the compound *prasnāshṭaka-vid*, about the meaning of the first part of which I am doubtful;<sup>5</sup> and in line 28 the Telugu *biruda* *Pagamechchuganḍa*, the meaning of which is expressed in Sanskrit by *pratyaṛithi-garo-āpaha*.<sup>6</sup> As regards orthography, the vowel *ṛi*, which is correctly used in *-ākṛitih*, l. 14, and *u[j\*]jṛimbhatē*,<sup>7</sup> l. 16, is six times represented by the syllable *ru*, e.g. in *kruta*-, l. 2, and *-ṛuṅgam*, l. 9; the dental *ṇ* is employed instead of the lingual *ṇ* in the word *karnna*, twice in line 3, and in *paurṇamāsyām*, l. 32, and *ṇ* instead of *ṇ* in *nishanna*-,

<sup>1</sup> The meaning of *sadīdā* or *saḥīdā*, line 48, is not known.

<sup>2</sup> Instead of *dbb* we have *dhb* in *yāvadh-būmir*-, l. 39, and *dvadh-būyda*-, l. 40.

<sup>3</sup> In the words *Nāmi-Nēni* *ṛdū*, 'the signature of Nāmi-Nēni (Nāmaya-Nāyaka)', in line 54, the engraver apparently has tried to imitate the actual writing of the donor.

<sup>4</sup> For a transcript and translation of the Telugu passage I am indebted to Dr. Hultzsch's Assistant, Mr. Krishna Sastri.

<sup>5</sup> The epithet perhaps has reference to the donee's knowledge of astronomy or astrology.

<sup>6</sup> The Telugu word *paga* means 'an enemy' and *mechchū* 'praise, applause.'

<sup>7</sup> The manner in which this word is written in the original (with *j* instead of *jj*) appears to indicate that the vowel *ṛi* here also was pronounced as *ṛu*; compare the very common *vjāla* for *vjāla*.

l. 13; and a superfluous *anuvāra* is inserted by the writer before *nn* in *°bhyān nnamaḥ* (for *°bhyān=namaḥ*), l. 1, *vibhinṇ-ākṛitīḥ* (for *vibhinṇ-ākṛitīḥ*), l. 14, and *śrīmānn=Nāmaya-*, l. 30, before *nm* in *śaṭkarmṇ-* (for *śaṭkarmṇ-*),<sup>1</sup> l. 35, and *Vallepakomṇmana*, l. 44, and before *no* in *=ānnvaya-* (for *=ānvaya-*), l. 40.

The inscription records a grant which on Sunday, the full-moon *tithi* of *Bhādrapada* of the Śaka year measured by the Nandas (9), the arrows (5) and the suns (12), i.e. of Śaka-Saṃvat 1259, was made by *Nāmaya-Nāyaka* of *Piṭhāpuri*. After<sup>2</sup> the words 'adoration to the holy *Umā* and *Mahēśvara*,' and two verses invoking the protection of the gods *Gaṇeśa* and *Vishṇu*, it glorifies (in v. 3) the *Āndhrakhaṇḍa-maṇḍala*,<sup>3</sup> rich in precious treasures, and extending from the banks of the *Gautama* river (i.e. the *Gōdāvarī*) to *Kaliṅga*; and (in vv. 4 and 5) its city of *Piṭhāpuri*,<sup>4</sup> of which the town of the gods was as it were an image, reflected in the sky, and where the faces of the women, seated on the palaces, looked so exactly like the moon that the creator, to distinguish this luminary from them, had to mark it with a dark spot. This city was taken care of by a family of feudatory chiefs (*sāmanta*, v. 6), in which, to one *Koppulakāpa-Nāyaka*, was born a son, named *Prōlaya-Nāyaka* (v. 7). To him, from *Chōdamāmbā*, was born a son, full of prowess (v. 8), 'whom women called the god of love, suppliants the tree of paradise, men of learning the serpent-king, and friends the full-moon; who, powerful, gently ruled the country nourished by the *Ēlā* river, and whom, since he was the destroyer of the pride of adversaries, people aptly called by the *biruda* *Pagamechchuganḍa*' (v. 9). This glorious *Nāmaya-Nāyaka*, while on the holy bank of the *Gōdāvarī*, on the date given above, granted the village of *Donepūṇḍi*, which after his father he had called *Prōlōra*, as an *agrahāra*, together with the eight enjoyments (*bhōga*) and powers (*aīśvarya*),<sup>5</sup> to one *Gaṇapati* of the *Bhāradvāja gōtra*, who knew the *prastūṣhaka*, and who was an ocean of the knowledge of the *Vēdas* and *Śāstras*, and fit for the six duties enjoined on *Brāhmaṇas* (vv. 10-14).

(L. 42.) 'The limits of the fields which are the four boundaries of this *agrahāra* (are):— In the east the boundaries (are) the *Vallepakomṇmana* river; thence the path to *Dīra[sa]m*; thence the *Būruḡu[v]āya* river at *Ēṇḍapalli*. In the south the boundary (is) the *Lanka* river; thence the path to the lands of the god *Maṇḍanārāyaṇa*. In the west the boundary (is) the path to the yard of *Apparājñ* in the fields of *Kondevuramu*; thence the *Dūsanēru* (river). In the north the boundary (is) a path to the tamarind field of the god *Kukkutēśvara*. Ten *puṭṭi* of cultivated land in the *Boḍḍaladoḍḍilanka* (island), (which belongs) to the fields of *Piṭhāpuramu* on the west of the *Dūsanēru* (river), were given to this *agrahāra* for the subsistence of the village.— Be it auspicious! — The signature of *Nāmi-Nēni*.<sup>6</sup>— Bliss! Great fortune! Fortune! Fortune!'

*Piṭhāpuri* is the modern *Piṭhāpuram*, the head-quarters of the *Piṭhāpuram samindāri* in the *Gōdāvarī* district.<sup>7</sup> The village, granted by this record, must have been situated between *Kondevuramu* and *Ēṇḍapalli*.<sup>8</sup> *Kukkutēśvara*, which occurs in the description of the

<sup>1</sup> In the original the *anuvāra* of course is written immediately before the double *m*.

<sup>2</sup> Of lines 1-42 I consider it sufficient to give an abstract of the contents. The verses contained in them are very simple.

<sup>3</sup> I take this to be equivalent to *Āndhra-maṇḍalaṃ*, which we have above, p. 41, l. 55.

<sup>4</sup> In line 52 the place is called *Piṭhāpura*; the name is also written *Piṭhapura* and *Piṭhāpura* (see above, p. 37, note 11), and *Piṭhāpuri* (*Ind. Ant.* Vol. XIX. p. 432, l. 97).

<sup>5</sup> See above, Vol. III. p. 289, l. 31, *śaṭkarmṇaṃ śaṭkarmṇam*. The term, used in the original, may also be translated by 'together with the power over (or ownership of) the eight enjoyments.' On *śaṭkarmṇaṃ* see *Ind. Ant.* Vol. XIX. p. 244, and *Ep. Carn.* Part I. pp. 19, 23, 77, etc.

<sup>6</sup> i.e. *Nāmaya-Nāyaka*.— [With *Nāmi-Nēni* compare the name *Māchi-Nēni*, above, p. 330.— E. H.]

<sup>7</sup> See above, p. 32; Constable's *Hand Atlas of India*, Plate 32, Cc.

<sup>8</sup> [2 miles and 4½ miles, respectively, east of *Piṭhāpuram*.— E. H.]

boundaries, is the name of a Śiva temple at Piṭhāpuram itself, and Maṇḍenārāyaṇa the name of a Viṣṇu temple at Bhimavaram, about six miles south-west of Piṭhāpuram.<sup>1</sup>

The date of the inscription is irregular. In Śaka-Saṃvat 1259 current the full-moon *tithi* of Bhādrapada ended on Friday, the 23rd August A.D. 1336, and in Śaka-Saṃvat 1259 expired<sup>2</sup> on Wednesday, the 10th September A.D. 1337. Since in Śaka-Saṃvat 1260 expired the given *tithi* did end on the required weekday, *viz.* on Sunday, the 30th August A.D. 1338 (18 h. 25 m. after mean sunrise), it is not improbable that this is the day on which the grant was made, and that the Śaka year 1259 has been quoted by the writer erroneously instead of 1260.<sup>3</sup>

TEXT.<sup>4</sup>

## First Plate.

- 1 ✽<sup>5</sup>Śrī-Uṃā-Mahēśvarābhyām nnamaḥ<sup>6</sup> (||) <sup>7</sup>Pāyād=vaḥ Kari-vadanah  
2 kru(kṛi)ta-niḥa-dāna-stutāv=iv=āli-gaṇē | ninadati muhur=a-  
3 pidhattē karnnan(rṇṇan) yaḥ karnna(rṇṇa)tālābhyām || [1\*] <sup>8</sup>Śrī-Viṣṇu=astu  
bhava-  
4 d-iṣṭa-phala-pradātā vārāha-mūrttir=akhiḥ-āga-  
5 ma-gita-kīrtiḥ | yō daṃshṭrayā sva-ramaṇim=aram=abdhī-  
6 magnām sambhōga-lampāṭa-manāḥ kshitim=uddadhā-  
7 ra || [2\*] Asti praśasta-nidhi maṇḍalam-Āṃdhra-khaṇḍam-ārabhya Gau-

## Second Plate; First Side.

- 8 tama-nadi-taṭam=ā-Kalīṅgam | ālōkya yad=divishadas=Surā-  
9 śaila-śrūṇ(śrīm)gam=ārōhaṇa-śrama-phalam kalayām-babhū-  
10 vuḥ || [3\*] Piṭhāpuri jayati tatra samasta-dēva-śakti-prayatna-  
11 parikalpita-tōraṇa-śrīḥ | yasyās=sunirmala-nabhō-  
12 mukur-āntarālō dhattē Surēndra-nagarī pratibimbā-  
13 līlām || [4\*] <sup>9</sup>Yat-saudhāgra-nishapna(rṇṇa)-vāravanitā-vaktreṇdu-ma-  
14 dhya-sthitah sv[ai]ram n=aisha vibhāvyatē himaruchis=tēbyō(bhyō)  
<sup>10</sup>vibhūm[n]-ākṛtiḥ |

## Second Plate; Second Side.

- 15 ēvaṃ chētasi śaṃkitēna rachitō dhātṛā kalāṃka sphṇṭam nō  
16 chēd=idru(dṛi)śi nirmalaḥ katham=idam mālinyam=u[j\*]jṛimbhatē || [5\*] Vi-  
17 khyātā<sup>11</sup> vīra-sāmaṇta-saṃtatis=tām-aramjayat [1\*]  
18 pārijāta-prasūna-śrīr=iva Nāṇḍana-mēdinim || [6\*] <sup>12</sup>Tad-anvayē  
19 Koppulakāpa-nāyakād- vibō(bhō)r= abhūt= Prōlaya-nāya-  
20 ka-prabhuh | yaśō yadiyam vibhavam cha vikramam na va-  
21 ktum=iṣṭē vachasām=ap=iśvaraḥ || [7\*] <sup>13</sup>Tasmāj=jātō jayati vijayī

## Third Plate; First Side.

- 22 Chōḍamāmbā<sup>14</sup> - k u m ā r a s s a n d h a ś r ē ṇ ī - m i ḷ a d - a r i p u r ī - s a m y a -  
23 g-āhāra-dhā(dā)nāt | jāta-prīti śrayati satatam yat-pra-

<sup>1</sup> See Dr. Hultzsch's *Annual Report* for 1893-94, p. 5.

<sup>2</sup> In Śaka-Saṃvat 1259 expired the month of Śrāvaṇa was intercalary, and the full-moon *tithi* of the first Śrāvaṇa ended on Sunday, the 13th July A.D. 1337, 10 h. 50 m. after mean sunrise. I do not consider it likely that this is the day on which the grant was made.

<sup>3</sup> For similar dates see *Ind. Ant.* Vol. XXV. p. 268.

<sup>4</sup> From impressions supplied by Dr. Hultzsch.

<sup>5</sup> Read *Śrī*.

<sup>6</sup> Read *bhāṇa=namaḥ* or *bhāṇa namaḥ*.

<sup>7</sup> Metre: Āryā.

<sup>8</sup> Metre of verses 2-4: Vasantatilakā.

<sup>9</sup> Metre: Śārdūlavikrīḍita.

<sup>10</sup> Read *vibhūm*.

<sup>11</sup> Metre: Ślōka (Anuṣṭubh).

<sup>12</sup> Metre: Vamāsthā.

<sup>13</sup> Metre: Maṇḍākrāntā.

<sup>14</sup> This *akṣara*, *ōd*, looks rather like *ōḥ* in the original.

|    |                       |                   |                                |           |               |                 |
|----|-----------------------|-------------------|--------------------------------|-----------|---------------|-----------------|
| 24 | tāpam                 | Kru(kṛi)sānur=nnô | chêch=chêtas=sa                | dahati    | katham        | vairi-vâmêksha- |
| 25 | nânām                 | [8*]              | Yam <sup>1</sup>               | kāmtāḥ    | kathayanti    | Pushpa-viśikha- |
| 26 | m                     | kalpadrumam       | yāchakā                        | vidvāmsaḥ | phaṇi-nāyakam | cha             |
| 27 | suhrudhō <sup>2</sup> |                   | Rākā-sudhādīhitim   (l)        | désam     | yas=sadaya-   |                 |
| 28 | m                     | prasāsti          | balavān=Ēlā-nadī-mātru(tri)kam | yam       | prāhuḥ        | Paga-           |

*Third Plate ; Second Side.*

|    |                               |                          |                              |                   |             |       |
|----|-------------------------------|--------------------------|------------------------------|-------------------|-------------|-------|
| 29 | mechhugamḍa-birudam           | pratyarthi-garvv-âpam    | [9*]                         | Ayam <sup>3</sup> | na-         |       |
| 30 | ya-nidhir=vvirah <sup>4</sup> | śrīmānn= <sup>5</sup>    | Nāmaya-nāyakaḥ               | anapam            | phala-      |       |
| 31 | m=anvichchann=â-kalpaṁ        | bô(bhō)ga-sâdhanam       | [10*]                        | Śâk-âbdē          | Namda-      |       |
|    | bâp-ârka-                     |                          |                              |                   |             |       |
| 32 | mitē                          | Bhâdrapadē               | tathâ                        | paurṇa(rṇa)mâsyâm | Ravēr=vvârē | puṇyē |
| 33 | Gôdâvari-taṭē                 | [11*]                    | Pavitrita-Bharadvâja-gôtrâya |                   | guṇa-sâ-    |       |
| 34 | linē                          | praśnâṣṭaka-vidē         | vêda-sâstra-vijñâna-simdhavē |                   | [12*]       |       |
|    | Gaṇapaty-a[bh]idhânâ-         |                          |                              |                   |             |       |
| 35 | ya                            | shaṭkam(ṭka)rmm-ârh[â]ya | sâdhavē                      | Prôlôram=iti      | nâm=âsya    |       |

*Fourth Plate ; First Side.*

|    |                          |                 |                                       |  |
|----|--------------------------|-----------------|---------------------------------------|--|
| 36 | nirddiśya                | pitur=ākhyayā   | [13*]                                 | Agrahāram=abī(bhī)shṭ-āṣṭa-bô(bhō)g-aivāryya-                          |
| 37 | samanvitam               | Donepūṁdim=imam |                                       | grāmam prādād=ā-cham-  |
| 38 | dra-tārakam              | [14*]           | <sup>6</sup> Ētad=dattam              | yāvad=arkk-ēṁdu-tāram yā-  |
| 39 | 7vadh=būmir=yyāvad=ēshām |                 | vidhātā                               | yāvach=chhrimān=A-   |
| 40 | chyutō                   |                 |                                       | yāvad=Īśas=tāvadh <sup>8</sup> =būyād=dātur=asy=āmnavaya- <sup>9</sup> |
| 41 | ś=cha                    | [15*]           | <sup>10</sup> Akhamḍ-Ākhamḍala-śrīkaḥ | khamḍit-ārāti-mamḍalah   ā-  |
| 42 | chamdra-tārakam          | bhūyād=ēsha     | Nāmaya-nāyakaḥ                        | [16*] ī agra-  |

*Fourth Plate ; Second Side.*

|    |             |                      |                        |                                |
|----|-------------|----------------------|------------------------|--------------------------------|
| 43 | b[ā]rānaku  | chatus-simalumn=aina | pola-mêralu            | Terppu <sup>11</sup>           |
| 44 | simalu [i*] | Vallepakommmāna      | êru                    | â taṇvātānu Dira-              |
| 45 | [sa]m       | puṁta                | â taṇvātānu            | Emḍapalli Būrug-               |
| 46 | [v]āya      | êru                  | Dakṣiṇānaku            | sīma [i*] Lamka êru [i] â taṇ- |
| 47 | vātānu      | Mamḍenārāyana-dēvara | krittula <sup>12</sup> | puṁta    Pa-                   |
| 48 | ḍumaṭi      | sīma [i*]            | Koṁdevurapuṁ           | bolam Apparāju doḍḍi           |

*Fifth Plate.*

|    |            |                  |                     |                 |                 |                   |
|----|------------|------------------|---------------------|-----------------|-----------------|-------------------|
| 49 | puṁta      | ā                | taṇvāta             | Dūsanēru        | Ā <sup>13</sup> | uttarānaku        |
| 50 | sīma [i*]  |                  | Kukkuṭēśvara-dēvara | chīmchali-polam |                 | puṁta  (l)        |
| 51 | ī          |                  | agrahārānaku        |                 |                 | grāma-grāsamugānu |
| 52 | Dū[sa]nēti |                  | paḍmaṭānu           | Piṭhāpurapu     |                 | polamu-           |
| 53 | lōnu       |                  | Boḍḍaladoḍḍilamkam  | beṭṭimḍi        | paḍi            | puṭlu chē-        |
| 54 | nu [l]*    | Śubham=astu [l]* | Nāmi-Nēni           | vrālu [l]*      | Mamgaḷa[m*]     | mahā-śrī śrī      |
| 55 | śrī [l]*   |                  |                     |                 |                 |                   |

<sup>1</sup> Metre : Sārdūlavikrīḍita.<sup>2</sup> Read *suhridō*. The *akṣhara dō* may have been altered to *dō* already in the original.<sup>3</sup> Metre of verses 10-14 : Ślōka (Anusṭubh).<sup>4</sup> This sign of *visarga* was originally omitted.<sup>5</sup> Read *śrīmān*.<sup>6</sup> Metre : Śālīnī.<sup>7</sup> Read *vad=bhā*.<sup>8</sup> Read *tāvad=bhā*.<sup>9</sup> Read *āmnavaya*.<sup>10</sup> Metre : Ślōka (Anusṭubh).<sup>11</sup> Read *tūrpū*.<sup>12</sup> Read *krītula*(?).<sup>13</sup> This *d* is superfluous.



## No. 52.—KIL-MUTTUGUR INSCRIPTIONS.

By E. HULTZSCH, PH.D.

(Concluded from page 179.)

## D.—Inscription of the 3rd year of Narasimhavarman.

On page 177, above, it was stated that the fourth of the **Kil-Muttugūr** slabs had been lost since 1887. The Collector of North Arcot has recently succeeded in recovering the missing slab, hidden in a ruined tunnel and broken in three pieces. It bears, in relief, a warrior in a defiant attitude, who holds a bow and some other weapon. At the top of the sculpture is a **Tamil** inscription, now broken in two pieces, but tolerably well preserved. The alphabet resembles that of the other inscription of Narasimhavarman (above, p. 177). The letter *n* looks like the modern secondary form of *ai*, with fully developed central loop. The *virāma* is expressed by a vertical dash behind *t* of *nāṭṭu* in line 3. The syllable *tu* or *du* of *yāṇḍu* (l. 2) and *Mukkuṭṭur* (l. 6) resembles the *r* of *parumaraku* (l. 1) and *māṇṇāvadu* (l. 2); the *u* is attached to the lower end of *t* in *nāṭṭu* (l. 3); it is separated from *q* in *qur* (l. 4); and the *tu* of *mīṭṭu* (l. 7) resembles the *tā* of *paṭṭār* (l. 8). With the archaic form *Śaṇmaduraru* (l. 6 i.) compare *areṣaru*, which occurs twice in the Vallam cave inscription.<sup>1</sup>

The inscription is dated in the 3rd year of the reign of *kō vijaya-Narasimhavarman* and records the death of a warrior in a cattle-raid, which had been organized by a certain *Śaṇmadura*.<sup>2</sup>

At my suggestion the four **Kil-Muttugūr** slabs have now been removed to the Madras Museum. The two slabs bearing the inscriptions C. (p. 179 above) and D. (below) are figured on the accompanying Plate.

TEXT.<sup>3</sup>

|   |                       |                              |                      |
|---|-----------------------|------------------------------|----------------------|
| 1 | Kō                    | viṣe[ya]-                    | Naraiṣi[ṇ]gaparumaṛ- |
| 2 | ku                    | yāṇḍu                        | [mū]ṇṇāvadu Vi[ṇ]-   |
| 3 | ṇunāṭṭu               | vaḍa-karai                   | āṇun=Daga-           |
| 4 | ḍurnāḍar <sup>4</sup> | [Va]limadura-sēvagar         | [Pā]-                |
| 5 | kkattu=kkuḍi          | Atimattar                    | Mu-                  |
| 6 | ruḡaṇ                 | <sup>5</sup> Mukkuṭṭur-ttoru | Śaṇma-               |
| 7 | duraru                | ko[!] <sup>6</sup> ā=t[to]ru | mīṭṭu=ppa-           |
| 8 | ṭṭār [  *]            |                              |                      |

## TRANSLATION.

In the third year (of the reign) of the king, the victorious **Narasimhavarman**,— when **Śaṇmadura** lifted cattle<sup>6</sup> at **Mukkuṭṭur**,<sup>7</sup>—Atimattar Murugaṇ, an inhabitant of **[Pā]kkam** (and) a servant of **[Va]limadura**, the chief of **Tagaḍūrnāḍu**,<sup>8</sup> who ruled over the northern bank (of the river) in **Viṇṇunāḍu**, having recovered the cattle, fell.

<sup>1</sup> *South-Ind. Inscr.* Vol. II. p. 341.

<sup>2</sup> The donee of the other inscription of Narasimhavarman was a servant of the same *Śaṇmadura*. This name represents the Sanskrit *Sanmadhura* and not, as I formerly suggested (p. 178 above), *Śāṇmātura*.

<sup>3</sup> From three inked estampages, prepared by Mr. T. P. Krishnaswami Sastri, M.A.

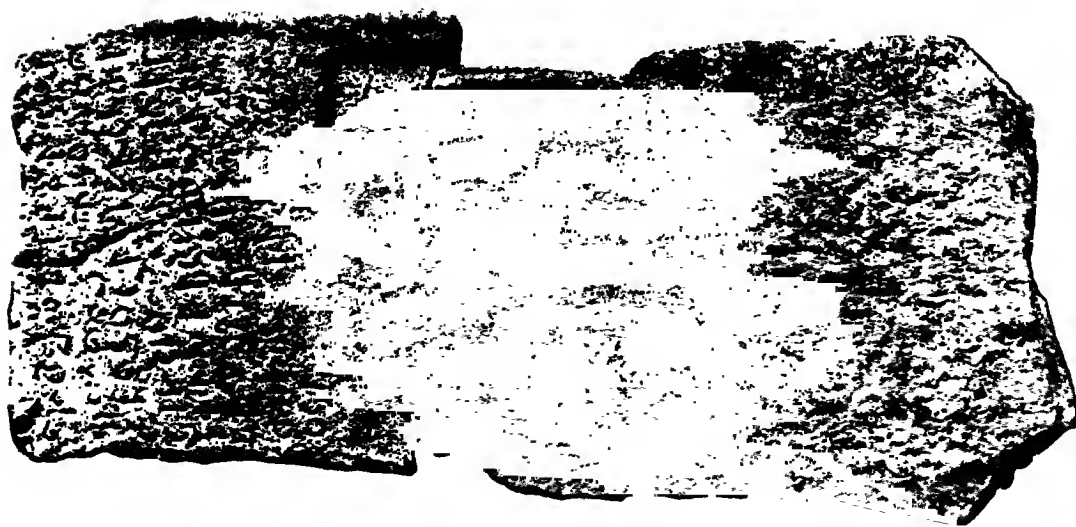
<sup>4</sup> Read *ḍār*.

<sup>5</sup> Read *Mukkuṭṭur*.

<sup>6</sup> See above, p. 179, note 2.

<sup>7</sup> Compare p. 177 above.

<sup>8</sup> On *Tagaḍūr*, a place in the Nāṭṭāṇḍu taluka of the Mysore district, see *Ind. Ant.* Vol. XXII. p. 66.





# INDEX.<sup>1</sup>

| A                                 |                                  | PAGE          |  |   | PAGE                |
|-----------------------------------|----------------------------------|---------------|--|---|---------------------|
| Abhata, m.,                       | .                                | 171           | Ajayapala, Chaulukya k.,                 | .   | 312n                |
| Abhimanyu, Rāshtrakūṭa ch.,       | .                                | 340n          | Ajayapala, m.,                           | .   | 171                 |
| Abhinanda, m.,                    | .                                | 171           | Ajayasagara, tank,                       | .   | 155                 |
| abhisheka,                        | .                                | 99            | Ajita, m.,                               | .   | 30                  |
| abhitvaramāna,                    | .                                | 253           | Ājñapti, s. a. dātaka,                   | .   | 140, 222, 225, 303  |
| Ābū, mo.,                         | .                                | 312n, 313     | Akalaṅka, Jaina preceptor,               | .   | 25, 26              |
| Achamāmbā, queen of Vallabha,     | .                                | 85, 95        | Akalaṅkāśaṅkana, m.,                     | .   | 302                 |
| Achchamperumpēdu, vi.,            | .                                | 6             | Akalaṅkattuvarāyar, ch.,                 | .   | 180, 183            |
| Āchchag, m.,                      | .                                | 332           | Akalavarsha, sur. of Rāshtrakūṭa kings,  | 58,   |                     |
| Achchaperumpēdu, vi.,             | .                                | 7             |  | 62, 278, 280, 289, 336, 347, 354            |                     |
| Achchavali, vi.,                  | .                                | 106           | Akkāmbikā, queen of Vīra-Rājendra-Chōḍa, | 35, 51                                      |                     |
| Achchirumuha, vi.,                | .                                | 9             | akshapaṭalika,                           | .   | 125, 126            |
| Achyutapuram, vi.,                | .                                | 143           | akshaya-tritīyā, tithi,                  | .   | 98, 103, 128n       |
| Achyutarāya, Vijayanagara k.,     | .                                | 1, 3          | Ālaṅguḍi, vi.,                           | .   | 70                  |
| Ādhēm, s. a. Ādhi,                | .                                | 281, 290      | alari, s. a. arali,                      | .   | 349n                |
| Ādhi, vi.,                        | .                                | 281           | Alhapa, ch.,                             | .   | 130                 |
| adhirāja,                         | .                                | 338, 349      | Ālhapa, m.,                              | .   | 154, 171            |
| Ādikēśava, s. a. Viṣṇu,           | .                                | 5, 118, 123   | Ālhapadēva, k.,                          | .   | 312n                |
| Ādipurāna,                        | .                                | 25            | Ālhi, m.,                                | .   | 154, 171            |
| Āditya I., Chōḷa k.,              | .                                | 222, 224      | Ālhū, m.,                                | .   | 154, 171            |
| Āditya II., do.,                  | .                                | 331           | Alinā, vi.,                              | .   | 195n                |
| Ādityarāma, m.,                   | .                                | 202           | Alla, m.,                                | .   | 247n                |
| Ādityasēna, k.,                   | .                                | 244           | Allikuḍi, s. a. Allikuḷi,                | .   | 10                  |
| Ādityavarman, Kēraḷa k.,          | .                                | 146n          | Allikuḷi, do.,                           | .   | 10                  |
| Agaram, vi.,                      | .                                | 7             | Allikuḷi, vi.,                           | .   | 10                  |
| Agastyēśvara, te.,                | .                                | 68            | alphabets:—                              |   |                     |
| agnihōtrin,                       | .                                | 155           | Brāhmī,                                  | .   | 56n                 |
| agrahāra, .                       | 59, 66, 94, 145, 239, 303, 320n, | 357           | Grantha,                                 | 81, 140, 141, 145, 148, 177, 178,           |                     |
| Agrani, vi.,                      | .                                | 281           |  | 179, 160, 201, 203, 222, 291, 292, 293, 331 |                     |
| Aharittirumani, vi.,              | .                                | 7             | Gupta,                                   | .   | 133, 134            |
| Āhavamalla, sur. of Sōmēśvara I., | .                                | 212, 214      | Kanarese,                                | 1, 57, 58, 59, 68n, 140, 141, 142,          |                     |
| Āhavamalla, sur. of Taila II.,    | .                                | 205, 207      |  | 205, 212, 214, 260, 266, 350                |                     |
| Āhēnti, vi.,                      | .                                | 123           | Kharōshthi,                              | .   | 54, 56              |
| Abichchhatrā-bhukti, di.,         | .                                | 210           | Malayālam,                               | .   | 148n, 291, 292, 293 |
| Ahmadābād, vi.,                   | .                                | 297, 298, 300 | Nāgari,                                  | 57, 58, 99, 101, 103, 104, 106, 107,        |                     |
| Ahōbala, m.,                      | .                                | 320           |  | 109, 110, 111, 113, 114, 115, 116, 117,     |                     |
| Ahōbala, vi.,                     | .                                | 13            |  | 120, 122, 123, 124, 126, 128, 130, 154,     |                     |
| Aihole, vi.,                      | .                                | 26            |  | 184, 198, 209, 244, 255, 297, 311, 312      |                     |
| Ajai, m.,                         | .                                | 171           | Nandināgari,                             | .   | 1, 269              |
| Ajan, m.,                         | .                                | 171           | Śārada,                                  | .   | 209                 |

<sup>1</sup> The figures refer to pages; 'n' after a figure, to footnotes; and 'add.' to the additions on pp. v to vii. The following other abbreviations are used:— ch. = chief; co. = country; di. = district or division; do. = ditto; dy. = dynasty; f. = female; k. = king; m. = male; mo. = mountain; ri. = river; s. a. = same as; sur. = surname; te. = temple; vi. = village or town.

|  | PAGE                                    |  | PAGE               |
|--|---|--|--------------------|
| Telugu, 32, 83, 226, 269, 278n, 301, 314, 318,                 |   | Ândhra, <i>language</i> , . . . . .                    | 302                |
|  | 328, 336                                | Ândhrakhaṇḍa-maṇḍala, <i>di.</i> , . . . . .           | 357                |
| Vaṭṭelinttu, . . . . .   | 136n, 177, 202, 291, 292, 293           | Ânedale tank, . . . . .                                | 349                |
| Âmadêva, <i>m.</i> , . . . . .                                 | 171                                     | Ânekkottaputtûru, <i>s. a.</i> Âṇakâputtûr, . . . . .  | 5                  |
| Âmaiyûr, <i>s. a.</i> Âmbûr, . . . . .                         | 180, 182, 183                           | Âṅga, <i>co.</i> , . . . . .                           | 3n, 288            |
| Amalapuram, <i>vi.</i> , . . . . .                             | 193, 194                                | Âṅgadiya-vishaya, <i>di.</i> , . . . . .               | 210                |
| Amaṇêri, <i>vi.</i> , . . . . .                                | 7                                       | Âṅgaṇadêva, <i>Chêdi k.</i> , . . . . .                | 280                |
| Amaṇpâka, <i>vi.</i> , . . . . .                               | 10                                      | Âṅgiras, <i>rishi</i> , . . . . .                      | 181                |
| Amarakoṣa, <i>quoted</i> , . . . . .                           | 24n, 343n                               | Âṅgulika, <i>s. a.</i> Îṅgaligi, . . . . .             | 267, 269           |
| Amarâvatî, <i>vi.</i> , . . . . .                              | 34                                      | animêśhânokaha, <i>s. a.</i> suradruma, . . . . .      | 269                |
| Amaṇûr-nâḷuka, <i>di.</i> , . . . . .                          | 9                                       | Aniyaṅkabhima, <i>sur. of</i> Vajrabasta II., 186.     |                    |
| Âmbâmayûtâ, <i>vi.</i> , . . . . .                             | 115                                     |  | 188, 192           |
| Ambavâḍi-vishaya, <i>di.</i> , . . . . .                       | 186n                                    | Aniyāṅkabhimêśvara, <i>te.</i> , . . . . .             | 183                |
| Ambâvalli, <i>vi.</i> , . . . . .                              | 186n                                    | Âñjanêya, <i>s. a.</i> Hanumat, . . . . .              | 221, 266           |
| Âmbavara, <i>vi.</i> , . . . . .                               | 130                                     | Âñjavanṇam, . . . . .                                  | 293, 294           |
| Ambêrâ, <i>queen</i> , . . . . .                               | 337                                     | anākâra or anakâra, . . . . .                          | 212                |
| Âmbûr, <i>vi.</i> , . . . . .                                  | 179n, 180, 182, 222n                    | Anṇana-siṅga, <i>sur. of</i> Jayasimha III., . . . . . | 214                |
| Âmgâchhî, <i>vi.</i> , . . . . .                               | 243n, 251n, 307n                        | Annapôta, <i>s. a.</i> Anavota, . . . . .              | 319n               |
| amhati, <i>a gift</i> , . . . . .                              | 2, 270                                  | Annavêma, <i>s. a.</i> Anavêma, . . . . .              | 319, 321           |
| amhiti, <i>s. v.</i> amhatî, . . . . .                         | 269                                     | Annavota, <i>s. a.</i> Anavôta, . . . . .              | 319, 321, 328, 329 |
| Amma I., <i>Eastern Chulukya k.</i> , . . . . .                | 240, 241                                | Anṇiga, <i>Pallava k.</i> , . . . . .                  | 289                |
| Amma II., <i>do.</i> , . . . . .                               | 33, 227, 240, 301                       | Ântrôli-Chhârlôli, <i>vi.</i> , . . . . .              | 145n               |
| Ammaṅgaṇambâ, <i>queen of</i> Râjarâja I., . . . . .           | 36, 49                                  | Anukûla, <i>family</i> , . . . . .                     | 271                |
| Amôghavarsha, <i>sur. of</i> Kakka II., . . . . .              | 336n                                    | Aparâjita, <i>Guhila k.</i> , . . . . .                | 30                 |
| Amôghavarsha, <i>sur. of</i> Vaddiga, 58, 62, 279,             |   | Aparâjita, <i>Jaina saint</i> , . . . . .              | 24, 28             |
|  | 280, 283, 289, 336n, 350, 351           | Âpatsahâjêśvara, <i>te.</i> , . . . . .                | 70                 |
| Amôghavarsha I., <i>Râshtrakûṭa k.</i> , 25, 137,              |   | Aphsâḍ, <i>vi.</i> , . . . . .                         | 209, 244           |
|  | 181, 182, 227, 279, 333, 335, 336n, 340 | Apparâju, <i>m.</i> , . . . . .                        | 357                |
| Amôghavarsha II., <i>do.</i> , . . . . .                       | 288                                     | Appayadikshita, <i>author</i> , . . . . .              | 269, 271           |
| Amperumâl, <i>s. a.</i> Embêrumâṇâr, . . . . .                 | 5                                       | Appayârya, <i>m.</i> , . . . . .                       | 320                |
| Âmrashapdikâ-maṇḍala, <i>di.</i> , . . . . .                   | 247, 253                                | Apramêya, <i>m.</i> , . . . . .                        | 67n                |
| Amritaphalavalli, <i>goddess</i> , . . . . .                   | 221n                                    | Apratihâra, <i>vi.</i> , . . . . .                     | 98                 |
| Amritarâsî, <i>m.</i> , . . . . .                              | 215                                     | Âradavâḍa, <i>vi.</i> , . . . . .                      | 228, 229, 242      |
| Âmûr, <i>vi.</i> , . . . . .                                   | 9                                       | Ârapi (Arni), <i>vi.</i> , . . . . .                   | 138n               |
| Âmûrukuppa, <i>s. a.</i> Âmûr, . . . . .                       | 9                                       | Aravêḍu, <i>vi.</i> , . . . . .                        | 270n               |
| Anahila, <i>m.</i> , . . . . .                                 | 75                                      | Âravêlu-Niyôgin, . . . . .                             | 34n                |
| Âṇakâputtûr, <i>vi.</i> , . . . . .                            | 8                                       | Âraviḍu or Âraviḍu, <i>vi.</i> , . . . . .             | 4 and add., 270    |
| Anamkoṇḍ, <i>vi.</i> , . . . . .                               | 197n                                    | Areot, <i>vi.</i> , . . . . .                          | 136, 138           |
| Ânanda, <i>m.</i> , . . . . .                                  | 171                                     | ardhasrôtikâ, . . . . .                                | 245, 253n          |
| Ananta, <i>s. a.</i> Vishṇu, . . . . .                         | 5                                       | Arhadbalin, <i>s. a.</i> Guptigupta, . . . . .         | 24n, 26            |
| Anantabhaṭṭa, <i>m.</i> , . . . . .                            | 270                                     | Arhat, . . . . .                                       | 28, 309            |
| Anantavarman, <i>Eastern Gâṅga k.</i> , 185, 186               |   | Arinkunṇam, <i>vi.</i> , . . . . .                     | 271                |
|  | and Table, 187, 188, 228, 314, 315      | Ariyapâka, <i>vi.</i> , . . . . .                      | 10                 |
| Anantavarman, <i>Maukhari k.</i> , . . . . .                   | 29                                      | Âriyûr, <i>vi.</i> , . . . . .                         | 140                |
| Anaṇûr, <i>vi.</i> , . . . . .                                 | 136n                                    | Arjuna, <i>Chêdi k.</i> , . . . . .                    | 279, 280           |
| Anatapâla, <i>m.</i> , . . . . .                               | 171                                     | Arkakîrti, <i>Jaina preceptor</i> , . . . . .          | 333, 338, 349      |
| Anavêma, <i>Redḍi k.</i> , . . . . .                           | 319, 320, 321, 327                      | Ârriṅgal, <i>vi.</i> , . . . . .                       | 146n               |
| Anavôta, <i>do.</i> , . . . . .                                | 319, 320, 321                           | Aruganna, <i>s. a.</i> Arinkunṇam, . . . . .           | 271                |
| Andhra, <i>co.</i> , 36, 48, 50, 68n, 207, 227, 228, 240, 357n |   | Aruganna-Parandrâmi-simâ, <i>di.</i> , . . . . .       | 270, 271           |

|   | PAGE                    |
|---|-------------------------|
| Arulāla-Peramāl, <i>te.</i> , . . . . .             | 145, 148, 293           |
| Aruntanaliūr, <i>vi.</i> , . . . . .                | 8                       |
| Āryadēvi, <i>queen of Dānārṇava</i> , . . . . .     | 227, 240                |
| Ārṇanandin, <i>Jaina preceptor</i> , . . . . .      | 140, 141, 142           |
| Ārya-siddhānta, . . . . .                           | 67, 219, 221n, 265, 328 |
| Asadhara, <i>m.</i> , . . . . .                     | 171                     |
| Asārva, <i>vi.</i> , . . . . .                      | 297                     |
| aśṭabhogā, . . . . .                                | 357n                    |
| aśṭādaś-āvadhlāraṇa-chakravartin, . . . . .         | 302, 303                |
| Asīrghaḥ, <i>vi.</i> , . . . . .                    | 244n                    |
| Asuī, <i>vi.</i> , . . . . .                        | 310n                    |
| Asōka, <i>Maurya k.</i> , . . . . .                 | 23, 209, 256n           |
| Assam, <i>co.</i> , . . . . .                       | 255                     |
| āsthāna-maṇḍapa, . . . . .                          | 52, 330                 |
| Aśvaghoṣa, <i>author</i> , . . . . .                | 134                     |
| Āśvalāyana Śrautasūtra, <i>quoted</i> , . . . . .   | 133n                    |
| aśvamēdha, <i>a horse sacrifice</i> , . . . . .     | 197                     |
| Aśvapati, <i>k.</i> , . . . . .                     | 97n, 119, 131           |
| Aśvatthāman, <i>ṛishi</i> , . . . . .               | 181                     |
| Ātakūr, <i>vi.</i> , . . . . .                      | 141, 280, 281           |
| Ātañchānkuppa, <i>vi.</i> , . . . . .               | 8                       |
| Aṭhasuā, <i>vi.</i> , . . . . .                     | 123                     |
| Atikavani tank, . . . . .                           | 193                     |
| Atimattar Murugaṇ, <i>m.</i> , . . . . .            | 369                     |
| atiprasaṅga, . . . . .                              | 347                     |
| Atri, <i>ṛishi</i> , . . . . .                      | 93, 238                 |
| Attimallaṇ, <i>s. a. Hastimalla</i> , . . . . .     | 225                     |
| Aubhalarāja, <i>ch.</i> , . . . . .                 | 4                       |
| avagraha, . . . . .                                 | 244, 255                |
| avakāsa, . . . . .                                  | 347n                    |
| Avanti, <i>co.</i> , . . . . .                      | 245, 246, 252           |
| Avasara, <i>m.</i> , . . . . .                      | 171                     |
| Avimukta-kshētra, . . . . .                         | 113, 114, 130           |
| Āyakṇalattūru, <i>s. a. Āyakolattūr</i> , . . . . . | 7                       |
| Āyakolattūr, <i>vi.</i> , . . . . .                 | 7                       |
| Āyalchēri, <i>vi.</i> , . . . . .                   | 8                       |
| Āyattūr, <i>vi.</i> , . . . . .                     | 8                       |
| Ayitana, <i>ch.</i> , . . . . .                     | 185, 193                |
| Ayōdhyā, <i>vi.</i> , . . . . .                     | 94, 239                 |
| Ayyapillārya, <i>m.</i> , . . . . .                 | 33, 54                  |

**B**

|   |   |   |           |
|---|---|---|-----------|
| Bāchaladēvi, <i>queen of Sōmēśvara I.</i> , | . | . | 215       |
| Badāl, <i>vi.</i> ,                         | . | . | 243, 244n |
| Bādāle thirty-six, <i>di.</i> ,             | . | . | 59, 66    |
| Bādām, <i>vi.</i> ,                         | . | . | 187       |

|   |                             |
|---|-----------------------------|
|   | PAGE                        |
| Bādāmi, vi., . . . . .                      | 4n, 259                     |
| Badega or Baddiga, s. a. Vaddiga, . . . . . | 279, 280,<br>330n, 350, 351 |
| Bāge seventy, di., . . . . .                | 351, 351                    |
| Bahudhara, m., . . . . .                    | 171                         |
| Bāhula, m., . . . . .                       | 171                         |
| Bāhuladēva, m., . . . . .                   | 171                         |
| Bābūr, vi., . . . . .                       | 180, 181, 182               |
| bahusvārṇa, sacrifice, . . . . .            | 194, 197                    |
| Bāi Harir, f., . . . . .                    | 298, 300                    |
| Baiqara, sur. of Maḥmūd I., . . . . .       | 297, 298                    |
| Bākergaṅj, vi., . . . . .                   | 255                         |
| Bāholaṇdra, Jaina preceptor, . . . . .      | 142                         |
| Bālachandra, m., . . . . .                  | 210                         |
| Balāditya, k., . . . . .                    | 186n, 187                   |
| Balambuge, vi., . . . . .                   | 59, 66                      |
| Balavarman, Chālukya ch., . . . . .         | 337, 348                    |
| Balgōṭi-tirtha, . . . . .                   | 213, 214, 215               |
| Bali, demon, . . . . .                      | 225, 241, 288 347           |
| Baligāmi, vi., . . . . .                    | 296n                        |
| Ballā or Ballamā, queen of Bakka, . . . . . | 4                           |
| Ballāla-Nārāyaṇa, te., . . . . .            | 247n                        |
| Ballālarāya, ch., . . . . .                 | 271                         |
| Balmuri, vi., . . . . .                     | 68                          |
| Bāṇa, family, . . . . .                     | 133, 142, 221n, 222, 225    |
| Bāṇādhirāja, title, . . . . .               | 222, 225                    |
| Bāṇapati, s. a. Vanapati, . . . . .         | 315, 318                    |
| Bāṇarāsi, s. a. Vārāṇasi, . . . . .         | 355                         |
| Bāṇarāya, k., . . . . .                     | 142                         |
| Bāṇavaram, vi., . . . . .                   | 321, 331                    |
| Banavase twelve-thousand, di., . . . . .    | 352n, 355                   |
| Banavāsi, di., . . . . .                    | 205, 207                    |
| Bangalore, vi., . . . . .                   | 233n, 332                   |
| Banṇekal, vi., . . . . .                    | 215                         |
| Banskhēra, vi., . . . . .                   | 208, 209, 210               |
| happa-bhaṭṭāraka-pāda-bhakta, . . . . .     | 143                         |
| Bappaka, m., . . . . .                      | 75                          |
| Baradarāmi, vi., . . . . .                  | 271                         |
| Barigar, s. a. Vārṇidurga, . . . . .        | 156                         |
| Barimika, m., . . . . .                     | 242                         |
| Baroda, vi., . . . . .                      | 337, 338n                   |
| Batēśvar, vi., . . . . .                    | 156n                        |
| Battayya, ch., . . . . .                    | 355                         |
| Baṭṭi tank, . . . . .                       | 349                         |
| Bāva, m., . . . . .                         | 74                          |
| Bāvājī hill, . . . . .                      | 81, 82                      |
| Beekore, s. a. Vikaura, . . . . .           | 156                         |
| Behār, co., . . . . .                       | 26, 28n                     |
| Belgere Odeyōru, m., . . . . .              | 349                         |
| Bellūda, vi., . . . . .                     | 340, 349                    |

|  | PAGE   |  | PAGE                            |
|--|--|--|---------------------------------|
| Bêlûr, <i>vi.</i> , . . . . .                        | 7  | Bhīmasamudra, <i>tank</i> , . . . . .            | 223n                            |
| Belvola three-hundred, <i>di.</i> , . . . . .        | 205, 351, 352n, 354  | Bhima-Vallabha, <i>Kōna ch.</i> , . . . . .      | 87                              |
| Berwara, <i>s. a.</i> Vadvāri, . . . . .             | 156  | Bhīmavaram, <i>vi.</i> , . . . . .               | 227, 230, 358                   |
| Bêta, <i>Eastern Chalukya k.</i> , . . . . .         | 227, 228, 229, 241   | Bhīmēśvara, <i>te.</i> , . . . . .               | 34, 37, 51, 188, 230, 328, 330  |
| Bêta, <i>Kōna ch.</i> , . . . . .                    | 85, 95   | Bhinmāl, <i>vi.</i> , . . . . .                  | 312 add.                        |
| Bhābhū, <i>m.</i> , . . . . .                        | 171  | bhishuka, . . . . .                              | 245, 253n                       |
| Bhadalpur, <i>vi.</i> , . . . . .                    | 28n  | Bhōdatāta-kālī, <i>channel</i> , . . . . .       | 96                              |
| Bhadra, <i>co.</i> , . . . . .                       | 245, 251   | bhōga, . . . . .                                 | 52, 53, 96, 156                 |
| Bhadrabāhu I., <i>Jaina saint</i> , . . . . .        | 23, 24, 26, 28   | Bhōgadēvarasa, <i>ch.</i> , . . . . .            | 260, 262                        |
| Bhadrabāhu II., <i>Jaina preceptor</i> , . . . . .   | 24, 26, 28   | Bhōgāditya, <i>m.</i> , . . . . .                | 171                             |
| Bhadrabāhucharita, <i>name of a work</i> , . . . . . | 23n, 338   | bhōgapati, . . . . .                             | 253                             |
| Bhadrasvāmin, <i>m.</i> , . . . . .                  | 210  | Bhōgata, <i>m.</i> , . . . . .                   | 247, 254                        |
| Bhadrēśvara, <i>m.</i> , . . . . .                   | 171  | bhōgika, . . . . .                               | 253n                            |
| bhāgabhōgakara, <i>tax</i> , . . . . .               | 99, 102, 105, 106, 108,<br>109, 110, 111, 112, 113, 114, 115,<br>116, 118, 120, 122, 123, 125, 126, 128, 130 | Bhōja, <i>co.</i> , . . . . .                    | 3, 48, 245, 246, 253, 270       |
| Bhāgalpur, <i>vi.</i> , . . . . .                    | 243n, 244n, 245, 246, 251n,<br>252n, 254n  | Bhōja, <i>Paramāra k.</i> , . . . . .            | 4, 148, 151                     |
| Bhagavati, <i>s. a.</i> Durgā, . . . . .             | 318  | Bhōjadēva, <i>Kanauj k.</i> , . . . . .          | 244n, 246n, 309, 310            |
| Bhagavati hill, <i>s. a.</i> Bāvājī hill, . . . . .  | 81, 82   | Bhujjabbāsi, <i>queen</i> , . . . . .            | 351, 355, 356                   |
| Bhāgrathi, <i>s. a.</i> Gaṅgā, . . . . .             | 252  | Bhujjabbēśvara, <i>te.</i> , . . . . .           | 351, 355, 356                   |
| Bhahupādāpūva, <i>vi.</i> , . . . . .                | 125  | bhūmiechhidra, . . . . .                         | 75, 254                         |
| Bhāna ( <i>or</i> Bhānu), <i>m.</i> , . . . . .      | 210  | Bhūpāla, <i>k.</i> , . . . . .                   | 338                             |
| Bhāṇḍanavijaya, <i>biruda</i> , . . . . .            | 315, 318   | Bhūshapa, <i>s. a.</i> Kavibhūshapa, . . . . .   | 152                             |
| Bhānika, <i>m.</i> , . . . . .                       | 171  | Bhūtārya, <i>s. a.</i> Būtnga, . . . . .         | 280, 289                        |
| Bharadvāja, <i>rishi</i> , . . . . .                 | 181  | bhūtavātāpratyāya, . . . . .                     | 75                              |
| Bharata, <i>India</i> , . . . . .                    | 26   | Bidirūr, <i>vi.</i> , . . . . .                  | 349                             |
| Bharaut, <i>vi.</i> , . . . . .                      | 138n   | Bihāmad, <i>m.</i> , . . . . .                   | 300                             |
| Bharōch, <i>vi.</i> , . . . . .                      | 336  | Bijabbe, <i>queen of Maruḷadēva</i> , . . . . .  | 351, 354                        |
| Bhartṛihari, <i>author</i> , . . . . .               | 25   | Bijāpur, <i>vi.</i> , . . . . .                  | 270n                            |
| Bhāskara, <i>m.</i> , . . . . .                      | 171  | Bijapur, <i>vi.</i> , . . . . .                  | 335n                            |
| Bhāskarabhāṭṭa, <i>m.</i> , . . . . .                | 257  | Bilhapa, <i>author</i> , . . . . .               | 212n                            |
| Bhāskara Ravivarma, <i>k.</i> , . . . . .            | 291, 293   | Billemapeddapūṇḍi, <i>vi.</i> , . . . . .        | 303                             |
| Bhāṭakka (Bhāṭarka), <i>Valabhi k.</i> , . . . . .   | 74   | Bilvanāthēśvara, <i>te.</i> , . . . . .          | 66                              |
| bhāṭ-āgrahāra, . . . . .                             | 155  | Bīmāntāṅgal, <i>vi.</i> , . . . . .              | 7                               |
| Bhāṭa Nārāyana, <i>poet</i> , . . . . .              | 243n, 247n   | Bimaran, <i>vi.</i> , . . . . .                  | 57                              |
| bhāṭaputra, . . . . .                                | 199, 256   | Bimbamāmbā, <i>queen of Bêta</i> , . . . . .     | 85, 95                          |
| Bhāṭi, <i>m.</i> , . . . . .                         | 74   | biruda, <i>a surname</i> , . . . . .             | 2, 357                          |
| Bhava, <i>s. a.</i> Śiva, . . . . .                  | 337n, 347  | boar, <i>crest</i> , . . . . .                   | 1, 58n, 239, 301                |
| Bhavadēva, <i>k.</i> , . . . . .                     | 257  | Boḍḍaladoḍḍilaṅka, <i>island</i> , . . . . .     | 357                             |
| Bhavanandin, <i>Jaina preceptor</i> , . . . . .      | 142  | Bōdhānō, <i>m.</i> , . . . . .                   | 171                             |
| Bhāvanārāyana, <i>te.</i> , . . . . .                | 33   | Bomma, <i>ch.</i> , . . . . .                    | 271                             |
| Bhavanāsāmi, <i>m.</i> , . . . . .                   | 171  | Boppaḍām, <i>vi.</i> , . . . . .                 | 187                             |
| Bhāvasarma, <i>m.</i> , . . . . .                    | 171  | Borandeo, <i>vi.</i> , . . . . .                 | 258n                            |
| Bhāyila, <i>m.</i> , . . . . .                       | 171  | Brahmachārin, <i>m.</i> , . . . . .              | 30                              |
| Bhīma, <i>ch.</i> , . . . . .                        | 37, 51   | brahmādāya, . . . . .                            | 178                             |
| Bhīma III., <i>Kōna ch.</i> , . . . . .              | 84, 85, 86, 95   | brahmādēya, . . . . .                            | 75                              |
| Bhīmakhandaṃ, <i>quoted</i> , . . . . .              | 331n   | Brahman, <i>ch.</i> , . . . . .                  | 228, 229, 241                   |
| Bhīmanātha, <i>s. a.</i> Bhīmēśvara, . . . . .       | 36, 37, 51, 86, 95   | Brahman, <i>god</i> , . . . . .                  | 47, 93, 154, 181, 238, 288, 319 |
| Bhīmārāju-cheruvu, <i>tank</i> , . . . . .           | 96   | Brahman, <i>m.</i> , . . . . .                   | 130, 171                        |
|  |  | Brahman, <i>sur. of Vikhanas</i> , . . . . .     | 225                             |
|  |  | Brahmanēmidatta, <i>Jaina author</i> , . . . . . | 25, 26                          |
|  |  | brahmapari, . . . . .                            | 128                             |

|   | PAGE  |  | PAGE  |
|---|---|--|---|
| Brahma-siddhānta, . . . . .                         | 71, 72, 73, 217, 218,<br>220, 221n, 230, 263, 310 | Chalukya, Eastern, <i>dy.</i> , . . . . .                            | 32, 33, 34, 36, 37, 38,<br>84, 86, 87, 137, 184, 195n, 212n, 226,<br>227, 228, 229, 270, 301, 302 |
| Bṛihadgrihōkamisāra-pattalā, <i>di.</i> , . . . . . | 103, 120  | Chalukya, Western, <i>dy.</i> , . . . . .                            | 34, 38, 82, 94n, 137,<br>182, 205, 212, 213n, 214, 260, 270, 335n                                 |
| Bṛihadrājñī, . . . . .                              | 113   | Chālukya, <i>family</i> , . . . . .                                  | 38, 49, 84, 94, 239, 279, 287,<br>302, 335n, 337, 348   |
| Bṛihadvirāichamaṇa, <i>vi.</i> , . . . . .          | 102   | Chālukya, <i>do.</i> , . . . . .                                     | 207, 214, 241, 242, 262   |
| Bṛihagrihēyēvaraṭha-pattalā, <i>di.</i> , . . . . . | 103   | Chālukya-Bhīma I., <i>Eastern Chalukya k.</i> , . . . . .            | 227, 240  |
| Bṛihaspati, <i>riśhi</i> , . . . . .                | 181   | Chālukya-Bhīmanagari, <i>s. a.</i> Bhīmavaram, . . . . .             | 227   |
| Bṛihatsamhitā, <i>quoted</i> , . . . . .            | 58n, 246  | Chālukya-Bhīmāpura, <i>do.</i> , . . . . .                           | 227   |
| British Museum plates, . . . . .                    | 1, 120 add., 335n                                 | Chalukya-Bhīmēśvara, <i>s. a.</i> Chālukya-<br>Bhīmēśvara, . . . . . | 227, 240  |
| Buddha, . . . . .                                   | 56, 134, 135, 244, 251n                           | Chālukya-Bhīmēśvarapura, <i>s. a.</i> Bhīmavaram, . . . . .          | 227   |
| Buddharāja, <i>ch.</i> , . . . . .                  | 37  | Chammak, <i>vi.</i> , . . . . .                                      | 194n  |
| Buddhavarman, <i>ch.</i> , . . . . .                | 37  | champū, . . . . .  | 332, 334  |
| Buddhila, <i>s. a.</i> Buddhilingāchārya, . . . . . | 24, 28  | Chāmrajnagar, <i>vi.</i> , . . . . .                                 | 340   |
| Buddhilingāchārya, <i>Jaina saint</i> , . . . . .   | 24  | Chandāla, <i>caste</i> , . . . . .                                   | 155   |
| Buddhists, . . . . .                                | 54, 133, 134, 138, 177, 244, 257                  | Chandaladēvi, <i>queen of</i> Mallapa II., . . . . .                 | 228, 229, 241   |
| Būdhapatra, <i>s. a.</i> Burtra, . . . . .          | 312, 313  | Chandamahāsēna, <i>k.</i> , . . . . .                                | 312n, 335   |
| Būdūr, <i>vi.</i> , . . . . .                       | 9   | Chandamāruta, <i>name of a work</i> , . . . . .                      | 221n  |
| Buguḍa, <i>vi.</i> , . . . . .                      | 199n  | Chandavarman, <i>Kalinga k.</i> , . . . . .                          | 143, 145  |
| Bukka, <i>Vijayanagara k.</i> , . . . . .           | 4   | Chandēlla, <i>dy.</i> , . . . . .                                    | 246n, 310   |
| Bukkamā, <i>queen of</i> Iśvara, . . . . .          | 3   | Chandradēva, <i>Kanauj k.</i> , . . . . .                            | 99, 118, 131  |
| bull, <i>crest</i> , . . . . .                      | 74, 177, 180, 183, 186n, 192, 318                 | Chandraditya, <i>m.</i> , . . . . .                                  | 171   |
| Burtra, <i>vi.</i> , . . . . .                      | 312, 313  | Chandragiri, <i>hill</i> , . . . . .                                 | 23, 25  |
| Būruguvāya, <i>ri.</i> , . . . . .                  | 357   | Chandragiri, <i>vi.</i> , . . . . .                                  | 6n, 267, 269, 270   |
| Būtagāvunḍa, <i>m.</i> , . . . . .                  | 355   | Chandragiri-rājya, <i>di.</i> , . . . . .                            | 6, 267  |
| Būtayya, <i>s. a.</i> Būtuga, . . . . .             | 280, 351, 354, 355                                | Chandragupta, <i>Jaina preceptor</i> , . . . . .                     | 23, 26  |
| Būtuga, <i>Western Gaṅga k.</i> , . . . . .         | 141, 280, 331                                     | Chandragupta, <i>k.</i> , . . . . .                                  | 257   |
| <b>C</b>  |   | Chandragupta, <i>Mauṛya k.</i> , . . . . .                           | 23  |
| Cambodia, <i>co.</i> , . . . . .                    | 335   | Chandramauli-taṭāka, <i>tanṭ</i> , . . . . .                         | 10  |
| Ceylon, . . . . .                                   | 296n  | Chandratrēya, <i>s. a.</i> Chandēlla, . . . . .                      | 154   |
| Chācha, <i>k.</i> , . . . . .                       | 312 and add., 313                                 | Chandrávati, <i>vi.</i> , . . . . .                                  | 313n  |
| Chāchāpura, <i>vi.</i> , . . . . .                  | 115   | Channapakatya, <i>vi.</i> , . . . . .                                | 96  |
| Chāchiga, <i>s. a.</i> Chācha, . . . . .            | 312 add.  | Chattapayya, <i>m.</i> , . . . . .                                   | 262   |
| Chāhamāna, <i>s. a.</i> Chāhumāna, . . . . .        | 312n  | Chātūr, <i>s. a.</i> Śāttūr, . . . . .                               | 271   |
| Chāhavāna, <i>do.</i> , . . . . .                   | 312n  | Chaturbhujā, <i>m.</i> , . . . . .                                   | 154, 171  |
| Chāhumāna, <i>family</i> , . . . . .                | 312 and add., 313                                 | Chaturdanta, <i>elephant</i> , . . . . .                             | 195n  |
| Chāhuyāna, <i>s. a.</i> Chāhumāna, . . . . .        | 312n  | Chaturthakula, <i>the fourth caste</i> , . . . . .                   | 37  |
| Chākirāja, <i>Western Gaṅga ch.</i> , . . . . .     | 333, 338, 349                                     | Chaturthānvaya, <i>do.</i> , . . . . .                               | 33, 47  |
| Chakradhara, <i>s. a.</i> Viṣṇu, . . . . .          | 225   | chaturvēdin, . . . . .   | 155   |
| Chakrakōṭṭa, <i>vi.</i> , . . . . .                 | 227   | Chaubhujā, <i>m.</i> , . . . . .                                     | 154, 171  |
| Chakrakūṭa, <i>vi.</i> , . . . . .                  | 226, 227, 239                                     | Chaubāna, <i>s. a.</i> Chāhumāna, . . . . .                          | 312n  |
| Chakrasvāmin, <i>m.</i> , . . . . .                 | 171   | Chaulukya, <i>dy.</i> , . . . . .                                    | 254n, 312n  |
| Chakrāyudha, <i>k.</i> , . . . . .                  | 245, 246  | chaurāl, <i>eighty-four</i> , . . . . .                              | 270   |
| Chakrāyudha, <i>m.</i> , . . . . .                  | 58, 63  | chaurōddharanika, . . . . .  | 253   |
| chakrin, <i>a provincial chief</i> , . . . . .      | 96  | Chechhapayya, <i>ch.</i> , . . . . .                                 | 355   |
| Chalamartigaṇḍa, <i>biruda</i> , . . . . .          | 315, 317, 318                                     | Chedaluvāḍa, <i>vi.</i> , . . . . .                                  | 242   |
| Chālīkka-chakravartin, <i>biruda</i> , . . . . .    | 270   |  |   |
| Chalukya, <i>family</i> , . . . . .                 | 58n   |  |   |
| Chalukya, <i>mo.</i> , . . . . .                    | 239   |  |   |



|   | PAGE                             |
|---|----------------------------------|
| Chēdi, <i>co.</i> , . . . . .   | 246n, 279, 280                   |
| Chēlekātu, <i>vi.</i> , . . . . .   | 10                               |
| Chellūr, <i>vi.</i> , . . . . .   | 36, 84, 96n, 226, 228, 302, 307n |
| Chēra, <i>co.</i> , . . . . .   | 12, 216, 288n, 289n, 292, 295    |
| Chēranma, <i>s. a.</i> Śēramāṇ, . . . . .   | 250, 289                         |
| Chhadvidēvi, <i>queen of</i> Mummaḍi-Bhima I., . . . .  | 85, 94                           |
| Chhabara, <i>di.</i> , . . . . .  | 55, 56                           |
| Chhatrapa, <i>s. a.</i> Kshatrapa, . . . . .  | 55, 56, 57                       |
| Chhēma (Kshēma), <i>vi.</i> , . . . . .   | 54, 56                           |
| Chhili, <i>vi.</i> , . . . . .  | 185, 193                         |
| Chhitū, <i>m.</i> , . . . . .   | 171                              |
| Chicacole, <i>vi.</i> , . . . . .   | 143                              |
| Chidambaram, <i>vi.</i> , . . . . .   | 70                               |
| Chikkulla, <i>vi.</i> , . . . . .   | 193                              |
| China-Vīra, <i>s. a.</i> Virappa-Nāyaka, . . . . .  | 271                              |
| Chīñcha, <i>s. a.</i> Chīñchila, . . . . .  | 205, 208                         |
| Chīñchila ( <i>or</i> Chīñchali), <i>s. a.</i> Chinchoolee, . . . .   | 205, 208                         |
| Chinchoolee, <i>vi.</i> , . . . . .   | 205                              |
| Chingleput, <i>vi.</i> , . . . . .  | 1                                |
| Chinna-Bomma, <i>s. a.</i> Bomma, . . . . .   | 271                              |
| Chintādurga, <i>sur. of</i> Bhavadēva, . . . . .  | 257                              |
| Chitrakūṭa, <i>vi.</i> , . . . . .  | 289                              |
| Chitrarathasvāmin, <i>te.</i> , . . . . .   | 143n, 197n                       |
| Chittātūru, <i>vi.</i> , . . . . .  | 271n                             |
| Chōḍa, <i>s. a.</i> Chōḷa, . . . . .  | 207, 228, 241, 302, 315, 317     |
| Chōḍa, <i>s. a.</i> Rājendra-Chōḍa I., . . . . .  | 86                               |
| Chōḍa, <i>Telanāṇḍu ch.</i> , . . . . .   | 35, 36, 37, 38, 50, 84           |
| Chōḍagaṅga, <i>sur. of</i> Anantavarman, . . . . .  | 185, 186                         |
|   | Table, 188, 228                  |
| Chōḍamāmbā, <i>f.</i> , . . . . .   | 357                              |
| Chōḍasamudra, <i>tank</i> , . . . . .   | 223n                             |
| Chōḷa, <i>s. a.</i> Chōḷa, . . . . .  | 12, 289                          |
| Chōḷa, <i>co.</i> , 36, 66, 82, 94n, 137, 138, 139, 146,<br>147, 153, 178, 181, 216, 221, 222, 223,<br>225, 227, 228, 230, 281, 294, 315, 331 |                                  |
| Chōḷapura, <i>s. a.</i> Sholinghur, . . . . .   | 221                              |
| Chōḷapurīśvara, <i>te.</i> , . . . . .  | 221                              |
| Chōḷasimhapura, <i>s. a.</i> Sholinghur, . . . . .  | 221                              |
| Chōḷavāridhi, <i>tank</i> , . . . . .   | 222, 223, 225                    |
| choska, <i>a horse</i> , . . . . .  | 56                               |
| Chukhsa, <i>di.</i> , . . . . .   | 55, 56, 57                       |
| club banner, . . . . .  | 177                              |
| Cocanada, <i>vi.</i> , . . . . .  | 33n, 227                         |
| Cochin, <i>vi.</i> , . . . . .  | 177, 291, 292, 293, 294, 295     |
| Coom (Kūvam), <i>vi.</i> , . . . . .  | 8                                |

## D

|                                      |          |
|--------------------------------------|----------|
| Dahbaṅḡuṅṭa, <i>tank</i> , . . . . . | 242      |
| Dādā Harir's Well, . . . . .         | 297, 298 |

|   | PAGE  |
|---|---|
| Dadāūamayūtā, <i>vi.</i> , . . . . .                      | 115   |
| Daddārṇava, <i>ch.</i> , . . . . .                        | 315, 317  |
| Dākiyaḍuṇke seventy, <i>di.</i> , . . . . .               | 213, 214  |
| Dākshārāma, <i>s. a.</i> Drākshārāma, . . . . .           | 37, 51, 328, 330  |
| Dakshatapōvana, <i>do.</i> , . . . . .                    | 37n   |
| Dakshavāṭa <i>or</i> Dakshavāṭikā, <i>do.</i> , . . . . . | 37n   |
| Dalhūśarman, <i>m.</i> , . . . . .                        | 130   |
| Dāmapārya, <i>m.</i> , . . . . .                          | 62  |
| Dāmāra, <i>m.</i> , . . . . .                             | 171   |
| Dāmōdara, <i>m.</i> , . . . . .                           | 30, 171   |
| Dāna, <i>s. a.</i> Dānārṇava, . . . . .                   | 227, 240  |
| Dānārṇava, <i>Eastern Chatukya k.</i> , . . . . .         | 227, 240  |
| Dānārṇava, <i>Eastern Ganga k.</i> , . . . . .            | 186n and Table  |
| daṇḍanāyaka, . . . . .                                    | 185, 260, 262   |
| dāṇḍapāsika, . . . . .                                    | 253   |
| daṇḍasakti, . . . . .                                     | 245, 253  |
| Dantidurga, <i>s. a.</i> Dantivarman II., . . . . .       | 279, 287, 336   |
| Dantiga, <i>k.</i> , . . . . .                            | 289   |
| Dantiga, <i>s. a.</i> Dantivarman, . . . . .              | 181   |
| Dantipriya, <i>ch.</i> , . . . . .                        | 59, 64  |
| Dantivarman, <i>k.</i> , . . . . .                        | 180, 181, 182   |
| Dantivarman I., <i>Rāshtrakūṭa k.</i> , . . . . .         | 181n  |
| Dantivarman II., <i>do.</i> , . . . . .                   | 181n, 336   |
| Daravali, <i>vi.</i> , . . . . .                          | 108   |
| dāsagrāmika, . . . . .                                    | 245, 253  |
| Daśapūrvadhārin, . . . . .                                | 24  |
| dasavanda, <i>rent-free land</i> , . . . . .              | 65, 269   |
| dates, recorded by a chronogram, . . . . .                | 147, 203, 204   |
| dates, recorded in numerical symbols, . . . . .           | 75,<br>143, 194, 195, 209   |
| dates, recorded in numerical words, . . . . .             | 4, 33, 53,<br>193, 228, 241, 242, 270, 311, 318, 320,<br>335, 357 |
| Dāu, <i>m.</i> , . . . . .                                | 171   |
| daḥṣādhasādhanika, . . . . .                              | 253   |
| daḥvārika, . . . . .                                      | 302   |
| Dāvāngere, <i>vi.</i> , . . . . .                         | 212n  |
| Dāyi, <i>m.</i> , . . . . .                               | 171   |
| Dayitaviśṇu, <i>k.</i> , . . . . .                        | 245, 251  |
| days, lunar :—  |   |
| bright fortnight :—                                       |   |
| first, . . . . .  | 311   |
| second, . . . . .   | 204, 217, 218, 263, 328, 329                                      |
| third, . . . . .  | 98, 103, 112, 128, 185 and add., 193                              |
| fourth, . . . . .   | 265, 266  |
| fifth, . . . . .  | 30, 69n, 143, 145, 351, 355                                       |
| sixth, . . . . .  | 99, 120, 121  |
| seventh, . . . . .  | 71, 73, 98, 122, 155, 166   |
| eighth, . . . . .   | 130, 131  |
| ninth, . . . . .  | 99, 109   |

|  | PAGE                    |   | PAGE                        |
|--|-------------------------|---|-----------------------------|
| tenth, 99, 118, 220, 228, 230, 241, 265,         | 335, 349                | Dégâmve, <i>vi.</i> , . . . . .                   | 247                         |
| eleventh, . . . . .                              | 328, 330                | Dêhula, <i>m.</i> , . . . . .                     | 171                         |
| twelfth, . . . . .                               | 185, 193, 270           | Dêlha, <i>m.</i> , . . . . .                      | 171                         |
| thirteenth, . . . . .                            | 127, 297, 300           | Dêlhâ, <i>m.</i> , . . . . .                      | 171                         |
| fourteenth, . . . . .                            | 309, 310                | Dêlhaṇa, <i>m.</i> , . . . . .                    | 171                         |
| fifteenth, . . . . .                             | 98n, 99, 123, 323, 330  | Dêlhû, <i>m.</i> , . . . . .                      | 171                         |
| full-moon, 66, 69, 98, 102, 106, 110, 111,       |                         | Deṇḍalûru, <i>vi.</i> , . . . . .                 | 195                         |
| 115, 125, 213, 214, 290, 320, 357, 358           |                         | Dêḍ-Baranârk, <i>vi.</i> , . . . . .              | 243, 244n, 245n, 251n       |
| dark fortnight :—                                |                         | Dêḍgaḍh, <i>vi.</i> , . . . . .                   | 246n, 309, 310              |
| first, . . . . .                                 | 72, 99, 113, 114, 210   | Dêḍli, <i>vi.</i> , . . . . .                     | 279, 280, 281, 310          |
| second, . . . . .                                | 69                      | Deopara, <i>vi.</i> , . . . . .                   | 244, 252n, 255              |
| third, . . . . .                                 | 75                      | Dêḍuaka, <i>vi.</i> , . . . . .                   | 74, 75                      |
| fourth, . . . . .                                | 311                     | Dêû, <i>m.</i> , . . . . .                        | 154, 171                    |
| fifth, . . . . .                                 | 67, 219, 220            | Dêûr, <i>vi.</i> , . . . . .                      | 215                         |
| sixth, . . . . .                                 | 100, 267, 269           | Dêva, <i>m.</i> , . . . . .                       | 309                         |
| seventh, . . . . .                               | 312                     | Dêvâ, <i>m.</i> , . . . . .                       | 300                         |
| eighth, . . . . .                                | 99, 126, 127, 263, 264  | Dêvâchâri, <i>m.</i> , . . . . .                  | 329                         |
| ninth, . . . . .                                 | 125, 217, 220, 221      | Dêvadatta, <i>ch.</i> , . . . . .                 | 244                         |
| tenth, . . . . .                                 | 228, 242                | Dêvadatta, <i>m.</i> , . . . . .                  | 171                         |
| eleventh, . . . . .                              | 264                     | Dêvadhana, <i>m.</i> , . . . . .                  | 171                         |
| thirteenth, . . . . .                            | 278, 279, 290           | Dêvadhara, <i>m.</i> , . . . . .                  | 171                         |
| fifteenth, . . . . .                             | 105, 107, 116, 155, 156 | Dêvagere, <i>vi.</i> , . . . . .                  | 195n, 197n                  |
| new-moon, 4, 5, 58, 63n, 69n, 98, 105, 215       |                         | Dêvâhara, <i>m.</i> , . . . . .                   | 171                         |
| days, solar :—                                   |                         | Dêvâkî, <i>queen of Timma</i> , . . . . .         | 3                           |
| tenth, . . . . .                                 | 265, 266n               | Dêvanâbha, <i>m.</i> , . . . . .                  | 171                         |
| fifteenth, . . . . .                             | 219                     | Dêvauâga, <i>m.</i> , . . . . .                   | 128                         |
| twenty-first, . . . . .                          | 296                     | Dêvapâla, <i>k.</i> , . . . . .                   | 243n, 244n, 245n, 246, 251n |
| twenty-second, . . . . .                         | 292                     | Dêvapâla, <i>Kanauj k.</i> , . . . . .            | 310n                        |
| days of the week :—                              |                         | Dêvâram, <i>quoted</i> , . . . . .                | 294                         |
| Sunday, 4, 67, 72, 73, 107, 108, 113, 114,       |                         | Dêvaremaçhikîḍama, <i>vi.</i> , . . . . .         | 193                         |
| 115, 118, 120, 121, 126, 127, 128,               |                         | Dêvarshi, <i>m.</i> , . . . . .                   | 171                         |
| 185 and add., 193, 205n, 228, 242,               |                         | Dêvaśarman, <i>m.</i> , . . . . .                 | 145, 171                    |
| 311, 328, 330, 357, 358                          |                         | Dêvasêna, <i>Jaina preceptor</i> , . . . . .      | 142                         |
| Monday, 4, 5, 69, 102, 103, 106, 213, 214,       |                         | Dêvasthâna, <i>vi.</i> , . . . . .                | 105                         |
| 220, 221, 263, 264, 265, 297, 300,               |                         | Dêvati, <i>m.</i> , . . . . .                     | 253                         |
| 312, 328, 330, 335, 349                          |                         | Dêvavrata, <i>m.</i> , . . . . .                  | 171                         |
| Tuesday, 58, 63, 116, 122, 130, 131, 219,        |                         | Dêvēndrapandita, <i>m.</i> , . . . . .            | 211                         |
| 220, 267, 269                                    |                         | Dêvēri road, . . . . .                            | 267, 268                    |
| Wednesday, 69, 105, 109, 123, 215, 216,          |                         | Dêvēśvara, <i>m.</i> , . . . . .                  | 171                         |
| 217, 218, 278, 279, 290                          |                         | Dêvisa, <i>m.</i> , . . . . .                     | 171                         |
| Thursday, 71, 125, 155, 156, 204, 218, 302,      |                         | Dhâdhûka, <i>m.</i> , . . . . .                   | 111                         |
| 309, 310, 328, 329, 351, 355                     |                         | Dhammapada, <i>quoted</i> , . . . . .             | 135                         |
| Friday, 70, 71, 110, 111, 125, 219, 263          |                         | Dhanadaprôlu, <i>s. a. Tsandavôlu</i> , . . . . . | 34 and add.                 |
| Saturday, 99, 112, 228, 230, 241, 265, 266,      |                         | Dhanadapura, <i>do.</i> , . . . . .               | 34 and add.                 |
| 279n, 292, 296, 311n                             |                         | Dhanaga, <i>ch.</i> , . . . . .                   |                             |
| Dêda, <i>m.</i> , . . . . .                      | 171                     | Dhanapati, <i>m.</i> , . . . . .                  |                             |
| Dêddadêvi, <i>queen of Gôpâla I.</i> , . . . . . | 245, 251                | Dhândhê, <i>m.</i> , . . . . .                    | 17                          |
| Dêdê, <i>m.</i> , . . . . .                      | 171                     | Dhânû, <i>m.</i> , . . . . .                      | 171                         |
| Dêdi, <i>m.</i> , . . . . .                      | 171                     | Dhânyâṅkapura, <i>s. a. Amavâvati</i> , . . . . . |                             |
|  |                         | Dhârâ, <i>vi.</i> , . . . . .                     |                             |

|   | PAGE                        |  | PAGE                              |
|---|-----------------------------|--|-----------------------------------|
| Dharanīdhara, m., . . . . .   | 171                         | Durga-meṭṭa, hill, . . . . .   | 314                               |
| Dhāravarsha, sur. of Dhruva, . . . . .  | 336, 337, 338n,<br>347, 348 | Dūsanēgu, ri., . . . . .   | 357                               |
| Dharmadhara, m., . . . . .  | 171                         | dūta, . . . . .  | 253                               |
| dharmalékhi, . . . . .  | 156                         | dūtaka, . . . . .  | 75, 210, 245, 254, 303n           |
| Dharmāmbudhi, tank, . . . . .   | 223n                        | dvāra, the mouth of a river, . . . . .   | 74                                |
| Dharmānanda, m., . . . . .  | 171                         | Dvārakā, vi., . . . . .  | 246n                              |
| Dharmapāla, k., 243, 244, 245, 246, 247, 251,<br>252, 253, 254n, 255n, 256                |                             | Dvīpa, s. a. Diu, . . . . .  | 74, 75                            |
| Dharma-sāstra, . . . . .  | 256                         | dvivēda, . . . . .   | 125, 128                          |
| Dhavala, ch., . . . . .   | 335n                        | dvivēdin, . . . . .  | 155                               |
| Dhólhana, m., . . . . .   | 171                         |  |                                   |
| Dhólpur, vi., . . . . .   | 312n, 335                   | E  |                                   |
| Dhritishēpa, Jaina saint, . . . . .   | 24, 28                      | Ēchiganahalli, vi., . . . . .  | 72                                |
| Dhrūbhata, sur. of Śilāditya VII., . . . . .  | 195n                        | eclipse, lunar, . . . . .  | 66, 67, 69, 98, 99, 213, 214, 303 |
| Dhruva, Rāshtrakūṭa k., . . . . .   | 334n, 336, 337, 338         | eclipse, solar, 4, 5, 58, 63, 67n, 98, 108, 155,<br>156, 205, 208  |                                   |
| Dhruvasēna, prince, . . . . .   | 75                          | Ēkāmranātha, te., . . . . .  | 229                               |
| Dhruvasēna III., Valabhi k., . . . . .  | 75                          | Ēla, vi., . . . . .  | 357                               |
| Dhūsā, vi., . . . . .   | 103                         | Ēlāpura, s. a. Ēlūrā, . . . . .  | 337                               |
| Digambara, . . . . .  | 25, 26, 286, 339            | Elavampēdu, vi., . . . . .   | 9                                 |
| dikshita, 98, 99, 102, 105, 109, 110, 111, 113,<br>114, 115, 116, 118, 120, 122, 125, 155 |                             | Elavayyu, vi., . . . . .   | 33                                |
| Dinājpur, vi., . . . . .  | 243n, 244n, 251n, 253n      | elephant, crest, . . . . .   | 177                               |
| Dinakara, m., . . . . .   | 171                         | Elephants, island, . . . . .   | 174                               |
| Dipavamsa, quoted, . . . . .  | 58n                         | Eltaga pond, . . . . .   | 349                               |
| Dirasam, vi., . . . . .   | 357                         | Ēlūrā, vi., . . . . .  | 337                               |
| Dirgharasi, s. a. Dirghāsai, . . . . .  | 315, 318                    | Ēlūru (Ellore), vi., . . . . .   | 37, 195                           |
| Dirghāsai, vi., . . . . .   | 314, 315, 318               | Eluvittāngal, vi., . . . . .   | 9                                 |
| Diu, vi., . . . . .   | 75                          | Emberumāṇār, s. a. Rāmānuja, . . . . .   | 5n                                |
| Divākara, m., . . . . .   | 171                         | Epāpalli, vi., . . . . .   | 357                               |
| Doḍḍāmbā or Doḍḍāmbikā, queen of Kāṭa II.,<br>319, 321, 328                               |                             | Ēnika, m., . . . . .   | 96                                |
| Doḍḍasāni-amma, s. a. Doḍḍāmbā, . . . . .   | 328, 329                    | Ennugudala, vi., . . . . .   | 96                                |
| Doḍḍayāśohārya, author, . . . . .   | 221n                        | Ērada- (or Ērada-) vishaya, di., . . . . .   | 185, 193                          |
| doḍḍi, a yard, . . . . .  | 242n                        | Ērāla-nāḍu, s. a. Ērā-nāḍu, . . . . .  | 295                               |
| Donepūndi, vi., . . . . .   | 357                         | Ērā-nāḍu, di., . . . . .   | 295, 297                          |
| Donkisūdidiyālū, vi., . . . . .   | 53                          | eras :—  |                                   |
| Drākshārāma, vi., 33, 34n, 36, 37, 38, 83, 86,<br>328, 329, 330                           |                             | Chālukya-Vikrama, . . . . .  | 37, 86                            |
| Dramida, s. a. Draviḍa, . . . . .   | 5                           | Chēdi, . . . . .   | 195n                              |
| Dramila, s. a. Chōla, . . . . .   | 315                         | Gupta-Valabhi, . . . . .   | 75, 195n                          |
| Draviḍas, the five, . . . . .   | 228, 240                    | Harsha, . . . . .  | 195n, 209, 210, 246n, 310n        |
| Draviḍa-vēda, s. a. Nālāyiraprabaṇḍha, . . . . .  | 5n                          | Hijri, . . . . .   | 297, 298                          |
| Droṇa, rishti, . . . . .  | 181                         | Kollam, . . . . .  | 146n, 202n, 203, 204, 219, 293    |
| Dudhai, vi., . . . . .  | 155, 156                    | Mālava, s. a. Vikrama, . . . . .   | 29n, 30                           |
| Dudhai-vishaya, di., . . . . .  | 155                         | Śaka, 2, 3n, 4, 5, 33, 35, 37, 38, 39, 53, 58,<br>62, 67, 68, 69, 70, 71, 72, 73, 83, 84, 86,<br>87, 96, 138n, 141, 146, 147, 180, 185,<br>186, 187, 188, 193, 195n, 197n, 203, 204,<br>205, 208, 213, 214, 215, 216, 217, 218,<br>219, 220, 221, 223, 230, 241, 242, 246n,<br>255, 260, 262, 263, 264, 265, 266, 267, |                                   |
| Dudia, vi., . . . . .   | 195n                        |  |                                   |
| Dupēndu, vi., . . . . .   | 115                         |  |                                   |
| Durgā, goddess, . . . . .   | 314, 315, 318               |  |                                   |
| Durgagana, k., . . . . .  | 9                           |  |                                   |

|   | PAGE              |   | PAGE  |
|---|-------------------|---|---|
| 269, 270, 271, 278, 280, 281, 290, 293,<br>297, 300, 303, 309, 310, 315, 318, 320,<br>328, 329, 330, 333, 335, 349, 351, 355,<br>357, 358   |                   | gamāgamika, . . . . .   | 253   |
| Vikrama, 23n, 29, 30, 67n, 97, 98, 99, 100,<br>101, 102, 103, 104, 105, 106, 107, 108, 109,<br>110, 111, 112, 113, 114, 115, 116, 117,<br>118, 120, 121, 122, 123, 124, 125, 126,<br>127, 128, 130, 131, 155, 156, 244, 246,<br>255, 297, 300, 309, 310, 311, 312, 313, 335 |                   | Gāmā, m., . . . . .   | 172   |
| Erevishṇu, s. a. Viṣṇubhaṭṭa, . . . . .   | 205, 208          | gāmunḍa, s. a. gaunḍa, . . . . .  | 349   |
| Ereyapa, Western Gaṅga k., . . . . .  | 141               | Ganadhara, . . . . .  | 24, 28  |
| Śrīyavarman, Velanāṇḍu ch., . . . . .   | 35, 49            | Gaṇapa or Gaṇapati, Kōna ch., . . . . .   | 87  |
| Erra-guṇṭa, tank, . . . . .   | 96                | Gaṇapati, god, . . . . .  | 266, 267, 296, 319, 350   |
| Erraya, Velanāṇḍu ch., . . . . .  | 35, 49            | Gaṇapati, Kākātīya k., . . . . .  | 33, 223n, 226   |
| Ērupādi, vi., . . . . .   | 332               | Gaṇapati, m., . . . . .   | 357   |
| Etawah, s. a. Itāva, . . . . .  | 156               | Gaṇapēśvaram. vi., . . . . .  | 33, 223n  |
| Ettantāṅgal, vi., . . . . .   | 7                 | Gaṇḍa, Velanāṇḍu ch., . . . . .   | 35, 49, 50  |
| F   |                   | Gaṇḍachārya, m., . . . . .  | 301, 303  |
| fourth caste, s. a. Śūdra, . . . . .  | 319               | Gaṇḍagopāla, biruda, . . . . .  | 315, 318  |
| G   |                   | Gaṇḍamārtanda, te., . . . . .   | 281, 290  |
| Gāda, family, . . . . .   | 130               | Gaṇḍarāditya, Chōla k., . . . . .   | 331   |
| Gadādhara, m., . . . . .  | 171               | Gaṇḍarāditya, Śilāhāra ch., . . . . .   | 339   |
| Gadag, vi., . . . . .   | 205               | Gaṇḍavēṇḍaduva, sur. of Rājendra-Chōḍa I., 86, 95   |   |
| Gaddarakula, vi., . . . . .   | 155               | Gandhāra, co., . . . . .  | 54, 57, 245, 246, 252   |
| gadde, wet land, . . . . .  | 269               | Gaṇḍesa, s. a. Gaṇapati, . . . . .  | 152, 357  |
| Gādhipura, s. a. Kanauj, . . . . .  | 100, 118          | Gaṅga, m., . . . . .  | 349   |
| Gagā, s. a. Gaurisankara, . . . . .   | 154n              | Gaṅga or Gaṅga, family, . . . . .   | 48, 68n, 94, 140,<br>141, 143, 177, 178, 181, 182, 184, 185,<br>186 Table, 187, 188, 189, 192, 193, 199,<br>200n, 222, 225, 226, 227, 228, 229, 239,<br>241, 280, 288, 289, 315, 317, 333, 335,<br>338, 349, 351, 354 |
| Gagahā, vi., . . . . .  | 98n, 120 add.     | Gaṅgā, queen of Bēta, . . . . .   | 85, 95  |
| Gaganasiva, m., . . . . .   | 278, 290          | Gaṅgā, queen of Vijayāditya III., . . . . .   | 228, 229,<br>230, 242   |
| Gāgē, m., . . . . .   | 154, 171          | Gaṅgā, the Ganges, 12, 47, 53, 69, 83, 96, 99,<br>102, 103, 105n, 106, 108, 109, 110, 111,<br>113, 114, 115, 116, 118, 123, 125, 126,<br>128, 130, 140, 238, 239, 242, 301, 346 |   |
| Gāgū, m., . . . . .   | 154, 171          | Gaṅgādēvi, queen of Mallirāja, . . . . .  | 86  |
| Gāgūka, m., . . . . .   | 108, 109, 110     | Gaṅgādhara, m., . . . . .   | 172   |
| gajadhara, s. a. sūtradhāra, . . . . .  | 300               | Gaṅgādhara, poet, . . . . .   | 255   |
| Gajānkusa, sur. of Nārāyaṇa, . . . . .  | 58, 59, 63        | Gaṅgāditya, te., . . . . .  | 122   |
| Gajapati, k., . . . . .   | 12, 97n, 119, 131 | Gaṅgagopḍa-Chōḍa-valanāṇḍu, di., . . . . .  | 33, 37n   |
| Galatians, quoted, . . . . .  | 176               | Gaṅgapāṭi, s. a. Gaṅgavādi, . . . . .   | 289   |
| galde, s. a. gadde, . . . . .   | 350n              | Gaṅgavādi ninety-six thousand, di., . . . . .   | 186n, 355   |
| Gālhapā, m., . . . . .  | 171               | Gaṅginikā, vi., . . . . .   | 247, 253  |
| Gālbē, m., . . . . .  | 171               | Gāṅgū, m., . . . . .  | 172   |
| Gālbē, m., . . . . .  | 172               | Gaujām, di., . . . . .  | 198, 199n, 258c, 259n   |
| Gālhū, m., . . . . .  | 172               | Garga, astronomer, 71, 72, 217, 218, 220, 230,<br>265, 310  |   |
|   |                   | Garuḍa, god, . . . . .  | 5, 58, 62n, 332   |
|   |                   | Garuḍa banner, . . . . .  | 59, 65, 96, 148   |
|   |                   | Gāsala, m., . . . . .   | 172   |
|   |                   | Gauḍa, co., . . . . .   | 48, 287   |
|   |                   | gauhmika, . . . . .   | 253   |
|   |                   | Gaur, vi., . . . . .  | 243   |

|  | PAGE                    |
|--|-------------------------|
| Ganri, <i>queen of Satyāśraya</i> , . . . . .          | 228, 229, 241           |
| Gautama, <i>Jaina saint</i> , . . . . .                | 24, 28                  |
| Gautama, <i>m.</i> , . . . . .                         | 172                     |
| Gautama-nadi, <i>s. a. Gôdāvari</i> , . . . . .        | 357                     |
| Gautami, <i>vi.</i> , . . . . .                        | 320                     |
| Gautamimâhātmya, . . . . .                             | 320                     |
| Gayā, <i>vi.</i> , . . . . .                           | 243, 244n, 255          |
| Gayādhara, <i>m.</i> , . . . . .                       | 172                     |
| Gāymani tank, . . . . .                                | 349                     |
| Ghaṭikāchala, <i>te.</i> , . . . . .                   | 221                     |
| Ghaṭikāchalamâhātmya, . . . . .                        | 221n                    |
| Ghiyās-nd-din Balhan, <i>k.</i> , . . . . .            | 312n                    |
| Ghōsrāwā, <i>vi.</i> , . . . . .                       | 244, 251n               |
| Giḍāṇḍā-maṇḍala, <i>di.</i> , . . . . .                | 256                     |
| Giḍrisīngi, <i>co.</i> , . . . . .                     | 315, 318                |
| Girāṇā, <i>m.</i> , . . . . .                          | 300                     |
| Giripaśchimaśāsana, <i>biruda</i> , . . . . .          | 37                      |
| Girnār, <i>mo.</i> , . . . . .                         | 56n, 209                |
| Gôda-Mārtāṇḍa, <i>Travancore k.</i> , . . . . .        | 202                     |
| Gôdāvari, <i>ri.</i> , 36, 63, 84, 194, 195, 230, 300, | 320, 356, 357           |
| Gôdhana, <i>m.</i> , . . . . .                         | 172                     |
| Gôga-Nārāyaṇa, <i>te.</i> , . . . . .                  | 247n                    |
| Gôhaḍa, <i>m.</i> , . . . . .                          | 172                     |
| gôkara, <i>tax</i> , . . . . .                         | 99, 118                 |
| Gôkarṇa, <i>ch.</i> , . . . . .                        | 315, 317                |
| Gôkarṇa, <i>vi.</i> , . . . . .                        | 13                      |
| Gôkarṇarāsi, <i>m.</i> , . . . . .                     | 351, 355                |
| Gôkarṇasvāmin, <i>s. a. Gôkarṇēśvara</i> , 185, 186n,  | 192, 199n, 200n         |
| Gôkarṇēśvara, <i>te.</i> , . . . . .                   | 199                     |
| Gôkula, <i>di.</i> , . . . . .                         | 155                     |
| Gôlamha, <i>s. a. Kôlamba</i> , . . . . .              | 202                     |
| Gôlhê, <i>m.</i> , . . . . .                           | 172                     |
| Golkonḍa, <i>vi.</i> , . . . . .                       | 270                     |
| Gollaknpa, <i>vi.</i> , . . . . .                      | 9                       |
| Gondavāḍi, <i>vi.</i> , . . . . .                      | 214, 215                |
| Gonka I., <i>Velanāṇḍu ch.</i> , . . . . .             | 35, 36, 49, 50          |
| Gonka II., <i>do.</i> , . . . . .                      | 34n, 35, 36, 38, 50, 51 |
| Gonka III., <i>do.</i> , . . . . .                     | 33, 35, 37, 38, 51, 53  |
| Gonkaya, <i>s. a. Gonka II.</i> , . . . . .            | 38                      |
| Gôpāla I., <i>k.</i> , . . . . .                       | 245, 246n, 251, 253     |
| Gôpāla-Krishṇa, <i>te.</i> , . . . . .                 | 67                      |
| Gôpati, <i>m.</i> , . . . . .                          | 172                     |
| Gôpipali, <i>vi.</i> , . . . . .                       | 247, 253                |
| Gôsalaḍēvi, <i>queen of Gôvindachandra</i> , . . . . . | 98n                     |
| Gôsālā Krishṇa, <i>te.</i> , . . . . .                 | 201n                    |
| Gôsē, <i>m.</i> , . . . . .                            | 172                     |
| gôshṭhika, . . . . .                                   | 309                     |
| Gôṭha, <i>m.</i> , . . . . .                           | 172                     |

## gôtras :—

|  | PAGE                         |
|--|------------------------------|
| Ātrēya, . . . . .                            | 4, 192, 315, 317             |
| Atri, . . . . .                              | 170                          |
| Bābhavya, . . . . .                          | 170                          |
| Bandhula, 98, 99, 102, 105, 110, 115, 116,   | 118, 120, 122, 126, 128, 170 |
| Baudhāyana, . . . . .                        | 170                          |
| Bharadvāja or Bhāradvāja, 145, 170, 210, 357 |                              |
| Bhārgava, . . . . .                          | 170                          |
| Chandrātrēya, . . . . .                      | 170                          |
| Darhhi, . . . . .                            | 170                          |
| Dārḍhyachyuta, . . . . .                     | 170                          |
| Daṇḍavya, . . . . .                          | 74                           |
| Dhaumya, . . . . .                           | 170                          |
| Garga or Gārgya, . . . . .                   | 170                          |
| Gantama or Gôtama, . . . . .                 | 170                          |
| Gôbhila, . . . . .                           | 98, 112                      |
| Hārīta, . . . . .                            | 302                          |
| Jātûkarṇa, . . . . .                         | 170                          |
| Jivantāyana, . . . . .                       | 170                          |
| Kapva, . . . . .                             | 320                          |
| Kāśyapa or Kāśyapa, . . . . .                | 63, 170, 222, 225, 320       |
| Kātyāyana, . . . . .                         | 170                          |
| Kaunḍinya, . . . . .                         | 62, 170, 256                 |
| Kauśika, . . . . .                           | 154, 170                     |
| Kautsa, . . . . .                            | 170                          |
| Krishṇātrēya, . . . . .                      | 128, 170                     |
| Kutsa, . . . . .                             | 171                          |
| Laugākshi, . . . . .                         | 171                          |
| Māhula, . . . . .                            | 171                          |
| Mānavya, . . . . .                           | 239                          |
| Māṇḍavya, . . . . .                          | 171                          |
| Maudgalya, . . . . .                         | 171                          |
| Mauna, . . . . .                             | 171                          |
| Pāṇini, . . . . .                            | 171                          |
| Parāśara, . . . . .                          | 154, 171                     |
| Sāmkritya, . . . . .                         | 128, 154, 171                |
| Śāṇḍilya, . . . . .                          | 130, 171                     |
| Śarkarāksha, . . . . .                       | 128                          |
| Sauśravasa, . . . . .                        | 171                          |
| Sāvarnya, . . . . .                          | 171                          |
| Śrivatsa, . . . . .                          | 270                          |
| Traikāyana, . . . . .                        | 171                          |
| Upamanyu, . . . . .                          | 171                          |
| Vasē, . . . . .                              | 154, 171                     |
| Vasishṭha, . . . . .                         | 154, 171                     |
| Vatsa, . . . . .                             | 128, 171, 199                |
| Vatsabhārgava, . . . . .                     | 130                          |
| Vishṇuviddha, . . . . .                      | 171                          |
| Viśvāmitra, . . . . .                        | 205, 208                     |

|   | PAGE                    |
|---|-------------------------|
| Gôulî, <i>vi.</i> , . . . . .   | 116                     |
| Gôvardhana, <i>Jaina preceptor</i> , . . . . .  | 142                     |
| Gôvardhana, <i>Jaina saint</i> , . . . . .  | 24, 28                  |
| Gôvinda, <i>m.</i> , . . . . .  | 63, 172                 |
| Gôvinda I., <i>Râshtrakûta k.</i> , . . . . .   | 336, 346                |
| Gôvinda II., <i>do.</i> , . . . . .   | 287, 336, 338           |
| Gôviuda III., <i>do.</i> , 24n, 26, 181, 182, 279, 333,<br>334, 335, 336, 337, 338, 340   |                         |
| Gôvinda IV., <i>do.</i> , . . . . .   | 288, 336                |
| Gôvindachandra, <i>Kanauj k.</i> , 97, 98, 99, 100,<br>101, 102, 103, 104, 105, 106, 107, 109,<br>110, 111, 112, 113, 114, 115, 116, 117,<br>118, 120 add., 130, 132n, 133u |                         |
| Gôviuda-dvâdasi, <i>tithi</i> , . . . . .   | 185                     |
| Gôvinda-kânana, <i>s. a.</i> Mukhalingam, . . . . .   | 188                     |
| Gôvindarâja, <i>Gujarât k.</i> , . . . . .  | 334, 336                |
| Gôvinda-vâtikâ, . . . . .   | 112                     |
| Gôvindpur, <i>vi.</i> , . . . . .   | 255                     |
| Gôvunarasa, <i>Śīlâhâra ch.</i> , . . . . .   | 59, 65, 66n             |
| grâma-nipâna-kûpaka, <i>the drinking-well of a<br/>village</i> , . . . . .  | 74                      |
| Gûḍanagaram, <i>vi.</i> , . . . . .   | 271n                    |
| Gudḍanûr, <i>vi.</i> , . . . . .  | 340, 349                |
| Guddavâdi, <i>di.</i> , . . . . .   | 83, 84, 96              |
| Guddavâdi-nâṇḍu, <i>di.</i> , . . . . .   | 37n                     |
| gudî, . . . . .   | 319                     |
| Gudivâda, <i>vi.</i> , . . . . .  | 34, 83n, 230, 242       |
| Gudrapi, <i>vi.</i> , . . . . .   | 193                     |
| Gudrâra, <i>di.</i> , . . . . .   | 34, 83n                 |
| Gndravâra, <i>di.</i> , . . . . .   | 34, 49, 83n             |
| Guhila, <i>family</i> , . . . . .   | 30, 312n, 313n          |
| Gujarât, <i>co.</i> , 138, 195n, 246n, 298, 334, 336, 338n  |                         |
| Gujarât Chalukya, <i>dy.</i> , . . . . .  | 195u                    |
| Gullugayya, <i>m.</i> , . . . . .   | 355                     |
| Gupabhara, <i>sur. of</i> Mahêndravarmā I., . . . . .   | 162, 163                |
| Gupaga-Vijayâditya, <i>s. a.</i> Gupaka-Vijayâditya<br>III., . . . . .  | 226, 239                |
| Gupaka-Vijayâditya III., <i>Eastern Chalukya<br/>k.</i> , . . . . .   | 212u                    |
| Gupamahârâva, <i>Eastern Ganga k.</i> , 185, 186,<br>187, 192   |                         |
| Gupârnava I., <i>do.</i> , . . . . .  | 186n and Table          |
| Gupârnava II., <i>do.</i> , . . . . .   | 186 Table, 187          |
| Gupḍama I., <i>do.</i> , . . . . .  | 186 and Table, 187, 192 |
| Gupḍama II., <i>do.</i> , . . . . .   | 186 and Table, 192      |
| Gupḍambikâ, <i>queen of Chôḍa</i> , . . . . .   | 35, 38, 50              |
| Gupta, <i>dy.</i> , . . . . .   | 243                     |
| Guptigupta, <i>Jaina preceptor</i> , . . . . .  | 24n, 26, 339            |
| guptis, the three, . . . . .  | 339                     |
| gurava, <i>a preceptor</i> , . . . . .  | 136n, 137               |

|  | PAGE               |
|--|--------------------|
| Gurjara, <i>m.</i> , . . . . .                           | 210                |
| Gûrjara, <i>co.</i> , . . . . .                          | 287, 289, 298, 300 |
| Guruparamparâprabhâva, <i>name of a work</i> , . . . . . | 221                |
| Gutti, <i>vi.</i> , . . . . .                            | 354                |
| Guttiya-Ganga, <i>biruda</i> , . . . . .                 | 354u               |
| Gwâlîor, <i>vi.</i> , . . . . .                          | 244u               |

## H

|  |                       |
|--|-----------------------|
| Haidarâbâd, <i>vi.</i> , . . . . .                                 | 335u                  |
| Haihaya, <i>family</i> , . . . . .                                 | 86, 95, 228, 229, 241 |
| Haihaya, <i>mythical k.</i> , . . . . .                            | 84, 94                |
| Haihayâditya, <i>sur. of</i> Râjendra-Chôḍa I., . . . . .          | 86, 95                |
| Hâla, <i>m.</i> , . . . . .  | 172                   |
| Haladôya-pattalâ, <i>di.</i> , . . . . .                           | 99, 100               |
| Halsî, <i>vi.</i> , . . . . .                                      | 195u, 197u            |
| Hambîra, <i>s. a.</i> Hammîra, . . . . .                           | 119n                  |
| Hammîra, <i>k.</i> , . . . . .                                     | 119                   |
| Hampe, <i>vi.</i> , . . . . .                                      | 267                   |
| hamsa, <i>crest</i> , . . . . .                                    | 177, 255              |
| Hangargi, <i>vi.</i> , . . . . .                                   | 260                   |
| Hauumat, <i>god</i> , . . . . .                                    | 260, 302              |
| Hari, <i>m.</i> , . . . . .  | 172                   |
| Hari, <i>mythical k.</i> , . . . . .                               | 84, 94                |
| Hari, <i>s. a.</i> Vishnu, 30, 47, 51, 151, 204, 287,<br>288, 289  |                       |
| Haridatta, <i>m.</i> , . . . . .                                   | 172                   |
| Haridhara, <i>m.</i> , . . . . .                                   | 172                   |
| Harihara, <i>vi.</i> , . . . . .                                   | 13                    |
| Haripura, <i>vi.</i> , . . . . .                                   | 118                   |
| Harîr, <i>s. a.</i> Bâl Harîr, . . . . .                           | 300                   |
| Harîrpur, <i>vi.</i> , . . . . .                                   | 297, 298, 300         |
| Harîsarma, <i>m.</i> , . . . . .                                   | 172                   |
| Harîschandra, <i>Kanauj prince</i> , 98u, 99, 126, 127             |                       |
| Hârîtî, . . . . .  | 239                   |
| Harivamsa-purâna, . . . . .  | 25, 246u, 247u        |
| Harsha, <i>k.</i> , . . . . .                                      | 208, 209, 245n, 254n  |
| Harsha, <i>vi.</i> , . . . . .                                     | 312n                  |
| Harshagupta, <i>k.</i> , . . . . .                                 | 257                   |
| Hastikundî, <i>vi.</i> , . . . . .                                 | 335n                  |
| Hastimalla, <i>sur. of</i> Prithivîpati II., 182, 222,<br>223, 225 |                       |
| Hastipada, <i>vi.</i> , . . . . .                                  | 256                   |
| Hât-âshṭâdasaka, <i>di.</i> , . . . . .                            | 155                   |
| haṭṭikâ, . . . . .   | 245, 254              |
| Hehbâl, <i>vi.</i> , . . . . .                                     | 350, 353n             |
| Himâlaya, <i>mo.</i> , . . . . .                                   | 289, 346              |
| Hindurâya, <i>a Hindû king</i> , . . . . .                         | 2                     |
| Hîrâditya, <i>m.</i> , . . . . .                                   | 172                   |
| Hrahadagalli, <i>vi.</i> , . . . . .                               | 195n                  |

|   | PAGE                        |
|---|-----------------------------|
| Hiranya, <i>m.</i> , . . . . .            | 172                         |
| hiranya, <i>tax</i> , . . . . .           | 99, 113, 115, 116, 122, 123 |
| Houûr, <i>vi.</i> , . . . . .             | 339                         |
| Hosapête (Hospet), <i>vi.</i> , . . . . . | 266, 267                    |
| Hosûr, <i>vi.</i> , . . . . .             | 337                         |
| Hoysala, <i>dy.</i> , . . . . .           | 82n, 180                    |
| Hungund, <i>vi.</i> , . . . . .           | 59                          |

## I

|  |               |
|--|---------------|
| Ibrâhim Shâh, <i>Golkonda k.</i> , . . . . .                     | 270           |
| Idigûr-vishaya, <i>di.</i> , . . . . .                           | 340, 349      |
| Īkkâṭṭu-kôṭaka, <i>s. a.</i> Īkkâṭṭu-kôṭaka, . . . . .           | 9, 10         |
| Īkkâḍu, <i>vi.</i> , . . . . .                                   | 8n            |
| Īkkâṭṭu-kôṭaka, <i>di.</i> , . . . . .                           | 8             |
| Īlam, <i>Ceylon</i> , . . . . .                                  | 68n, 219, 220 |
| Īlavampâṭṭu, <i>s. a.</i> Īlavampêḍu, . . . . .                  | 9             |
| Inda or Indra II., <i>Râshṭrakûṭa k.</i> , . . . . .             | 336, 346      |
| Indi, <i>vi.</i> , . . . . .                                     | 57            |
| India Office plate, . . . . .                                    | 198n          |
| Indra, <i>god</i> , . . . . .                                    | 134, 239, 242 |
| Indra III., <i>Râshṭrakûṭa k.</i> , . . . . .                    | 280, 288      |
| Indra IV., <i>do.</i> , . . . . .                                | 335           |
| Indrabala, <i>k.</i> , . . . . .                                 | 257           |
| Indrabhaṭṭâraka, <i>Eastern Chalukya k.</i> , . . . . .          | 195n, 226     |
| Indrabhaṭṭâraka, <i>k.</i> , . . . . .                           | 195           |
| Indrabhaṭṭârakavarman, <i>k.</i> , . . . . .                     | 194, 195, 197 |
| Indrâdbirâja, <i>k.</i> , . . . . .                              | 195           |
| Indrarâja, <i>k.</i> , . . . . .                                 | 245, 246n     |
| Indrarâja, <i>s. a.</i> Indrabhaṭṭâraka, . . . . .               | 94, 226       |
| Indrasêna, <i>k.</i> , . . . . .                                 | 33, 47        |
| Indrasthâna, <i>s. a.</i> Indraprastha (Delhi), . . . . .        | 100, 118      |
| Indravarmnan I., <i>Eastern Ganga k.</i> , . . . . .             | 143           |
| Indrâyudha, <i>k.</i> , . . . . .                                | 246n          |
| Indurâja, <i>s. a.</i> Indrabhaṭṭâraka, . . . . .                | 226, 239      |
| Indurâvamu, <i>vi.</i> , . . . . .                               | 53            |
| Indus, <i>ri.</i> , . . . . .                                    | 55, 56, 57    |
| Îngaligi, <i>vi.</i> , . . . . .                                 | 267           |
| Îgivittânga, <i>vi.</i> , . . . . .                              | 9             |
| Îrunkâṭakôṭa, <i>s. a.</i> Îrunkâṭṭinkôṭṭai, . . . . .           | 7             |
| Îrappâḍi, <i>s. a.</i> Rappavâḍi, . . . . .                      | 94n           |
| Îravikortan, <i>s. a.</i> Ravikkorran, 292, 293, 294n, . . . . . | 296, 297      |
| Îrûṅola, <i>s. a.</i> Îrûṅulam, . . . . .                        | 6             |
| Îrunkâṭṭukôṭṭai, <i>vi.</i> , . . . . .                          | 7             |
| Îrunkulam, <i>vi.</i> , . . . . .                                | 6             |
| Îśānadêva, <i>k.</i> , . . . . .                                 | 255           |
| Îśānasiva, <i>m.</i> , . . . . .                                 | 278, 290      |
| Îsarahara-paṇchêla, <i>di.</i> , . . . . .                       | 155           |
| isṭâpûrta, . . . . .   | 318           |

|  | PAGE                     |
|--|--------------------------|
| Îśvara, <i>m.</i> , . . . . .                | 74, 75, 210              |
| Îśvara, <i>s. a.</i> Śiva, . . . . .         | 82, 242, 247n, 287, 337n |
| Îśvara, <i>Vijayanagara k.</i> , . . . . .   | 3                        |
| Îśvaravarman, <i>Maukhari k.</i> , . . . . . | 30                       |
| Îṭâva-paṇchêla, <i>di.</i> , . . . . .       | 155, 156                 |
| I-tsing, <i>Chinese pilgrim</i> , . . . . .  | 25                       |

## J

|  |   |
|--|---|
| Jâḍu, <i>m.</i> , . . . . .                                      | 172   |
| Jagaddhara, <i>m.</i> , . . . . .                                | 172   |
| Jagannâth, <i>vi.</i> , . . . . .                                | 199n  |
| Jaganobhaganda, <i>sur. of Vêma</i> , . . . . .                  | 319   |
| Jâgarshi, <i>m.</i> , . . . . .                                  | 172   |
| Jagasiha, <i>m.</i> , . . . . .                                  | 172   |
| Jagattûnga, <i>sur. of Gôvinda III.</i> , . . . . .              | 279, 287  |
| Jagattûnga II., <i>Râshṭrakûṭa k.</i> , . . . . .                | 280, 288  |
| Jagê, <i>m.</i> , . . . . .                                      | 172   |
| Jâgû, <i>s. a.</i> Yâjñavalkya, 98, 99, 102, 103, 105, . . . . . | 106, 108, 109, 111, 113, 114, 115, 116, 118, 120, 122, 126, 172 |
| Jâbâḍa, <i>m.</i> , . . . . .                                    | 172   |
| Jâhlaṇa, <i>author</i> , . . . . .                               | 230   |
| Jâbula, <i>m.</i> , . . . . .                                    | 172   |
| Jaina, 23, 24, 25, 26, 57, 136, 138, 139, 140, . . . . .         | 141, 142, 246n, 309, 333, 339                                   |
| Jaitanâbha, <i>m.</i> , . . . . .                                | 172   |
| Jaitê, <i>m.</i> , . . . . .                                     | 172   |
| jalakara, <i>tax</i> , . . . . .                                 | 99 add., 118 add., 120 and add.                                 |
| Jâlamangala, <i>vi.</i> , . . . . .                              | 333, 340, 349   |
| Jâlhaṇa, <i>m.</i> , . . . . .                                   | 103   |
| Jâlhaṇa, <i>m.</i> , . . . . .                                   | 172   |
| Jâlê, <i>m.</i> , . . . . .                                      | 172   |
| Jâlêḥ, <i>m.</i> , . . . . .                                     | 172   |
| Jâlhuâ, <i>m.</i> , . . . . .                                    | 155   |
| Jambu, <i>s. a.</i> Jambûsvâmin, . . . . .                       | 24, 28  |
| Jambûdvîpa, <i>India</i> , . . . . .                             | 253   |
| Jambunnâtha, <i>s. a.</i> Jambunnâthanahallî, . . . . .          | 267, 269  |
| Jambunnâthanahallî, <i>vi.</i> , . . . . .                       | 267   |
| Jambûsvâmin, <i>Jaina saint</i> , . . . . .                      | 24  |
| Jainharimayûtâ, <i>vi.</i> , . . . . .                           | 115   |
| Janârdana, <i>m.</i> , . . . . .                                 | 256   |
| Janârdanasvâmin, <i>te.</i> , . . . . .                          | 203   |
| Jandâra-vishaya, <i>di.</i> , . . . . .                          | 199   |
| Jantâvuram, <i>s. a.</i> Jayantapura, . . . . .                  | 188   |
| Jâpilliya, <i>family</i> , . . . . .                             | 311 and add.  |
| Jâsha, <i>m.</i> , . . . . .                                     | 312   |
| Jâtaka, <i>quoted</i> , . . . . .                                | 254n and add., 302n   |
| jâtakarman, . . . . .  | 99, 126, 127  |
| Jâtêśarman, <i>m.</i> , . . . . .                                | 98, 112   |

|   | PAGE   | K   | PAGE   |
|---|--|---|--|
| Jatīlavarman, <i>Pāṇḍya k.</i> , . . . . .                  | 177, 291   | Kabbilayya, <i>m.</i> , . . . . .                                     | 355  |
| Jatīnga-Rāmēśvara hill, . . . . .                           | 212, 213, 214  | Kachchhōha-pattalā, <i>di.</i> , . . . . .                            | 116, 128   |
| Jaunpur, <i>vi.</i> , . . . . .                             | 29   | Kachchi, <i>s. a. Kāñchi</i> , . . . . .                              | 81, 82, 280  |
| Java, <i>island</i> , . . . . .                             | 335  | Kachchipattu, <i>vi.</i> , . . . . .                                  | 6, 7   |
| Jayabhata III., <i>Gurjara k.</i> , . . . . .               | 253n   | Kachchipattu-simā, <i>di.</i> , . . . . .                             | 6  |
| Jayachandra, <i>Konauj k.</i> , . . . . .                   | 97, 98, 99, 117,<br>118, 120, 131, 132, 123, 124, 125, 126,<br>127n, 128, 129n | Kachchūru-nāduka, <i>di.</i> , . . . . .                              | 8, 9   |
| Jayadhara, <i>sur. of Kñlōttunga-Chōla I.</i> , . . . . .   | 70   | Kadaba, <i>vi.</i> , . . . . .  | 24n, 332, 335n   |
| Jayadhavalatikā, . . . . .                                  | 25   | Kadaikkōttūr, <i>vi.</i> , . . . . .                                  | 222n   |
| Jayadratha, <i>m.</i> , . . . . .                           | 172  | Kadamba, <i>dy.</i> , . . . . .                                       | 26, 195n, 197n, 339  |
| Jāyama, <i>s. a. Jāyāmbikā</i> , . . . . .                  | 33, 53, 86, 96   | Kadamba, <i>s. a. Kadamba</i> , . . . . .                             | 94, 239  |
| Jāyāmbikā, <i>queen of Goṅka III.</i> , . . . . .           | 33, 35, 37, 51   | Kadamba, <i>dy.</i> , . . . . .                                       | 247  |
| Jayanāman, <i>s. a. Jayasēnāchārya</i> , . . . . .          | 24, 28   | Kādambari, <i>goddess</i> , . . . . .                                 | 253  |
| Jayāpanda, <i>m.</i> , . . . . .                            | 172  | Kaḍappēri, <i>vi.</i> , . . . . .                                     | 265  |
| Jayanānḍa-Chōla, <i>sur. of Rājādhirāja</i> , 216, 217, 218 |  | Kaḍāram, <i>co.</i> , . . . . .                                       | 69   |
| Jayanānḍa-Chōla-maṇḍala, <i>di.</i> , . . . . .             | 6  | Kaḍigai, <i>s. a. Ghaṭikāchala</i> , . . . . .                        | 221  |
| jayantapura, . . . . .                                      | 128  | Kaḍiyam or Kaḍiyamn, <i>vi.</i> , . . . . .                           | 330  |
| Jayantapura, <i>s. a. Mukhalingam</i> , . . . . .           | 188  | Kadphises, <i>k.</i> , . . . . .                                      | 55n  |
| Jayaśakti, <i>Chandēlla k.</i> , . . . . .                  | 154  | Kadū, <i>m.</i> , . . . . .   | 172  |
| Jayaśarma, <i>m.</i> , . . . . .                            | 172  | Kāila, <i>vi.</i> , . . . . .   | 115  |
| Jayasēnāchārya, <i>Jaina saint</i> , . . . . .              | 24   | Kailāsa, <i>te.</i> , . . . . .                                       | 337n   |
| Jayasīha, <i>m.</i> , . . . . .                             | 172  | Kākaḷūr-nāḍuka, <i>di.</i> , . . . . .                                | 8  |
| Jayasīmha, <i>Kēraḷa k.</i> , . . . . .                     | 146, 147, 148, 293   | Kakaradaha, <i>vi.</i> , . . . . .                                    | 155  |
| Jayasīmha I., <i>Eastern Chalukya king</i> , . . . . .      | 94,<br>195n, 239   | Kākatīya, <i>dy.</i> , . . . . .                                      | 34, 197n   |
| Jayasīmha II., <i>do.</i> , . . . . .                       | 239  | Kakka, <i>Gujarāt Rāshtrakūṭa k.</i> , . . . . .                      | 195n   |
| Jayasīmha II., <i>Western Chōlukya k.</i> , . . . . .       | 68n,<br>94n and add.   | Kakka or Karka I., <i>Rāshtrakūṭa k.</i> , . . . . .                  | 336, 346   |
| Jayasīmha III., <i>do.</i> , . . . . .                      | 214, 215   | Kakka II., <i>do.</i> , . . . . .                                     | 336n   |
| Jayatalladēvi, <i>queen</i> , . . . . .                     | 313n   | Kākaḷūr, <i>vi.</i> , . . . . .                                       | 8n   |
| Jēnandāyikā, <i>vi.</i> , . . . . .                         | 247, 253   | Kalachuri, <i>dy.</i> , . . . . .                                     | 122 add., 279, 280   |
| Jews, . . . . .   | 293, 294   | Kālabasti, <i>vi.</i> , . . . . .                                     | 13, 36, 51   |
| Jhālrapāṭaṇ, <i>vi.</i> , . . . . .                         | 29, 32n, 208   | Kālānjara, <i>vi.</i> , . . . . .                                     | 154, 257n, 289   |
| Jiāvai-pattalā, <i>s. a. Jiāvatī-pattalā</i> , . . . . .    | 118  | Kālapriya, <i>te.</i> , . . . . .                                     | 281, 290   |
| Jiāvatī-pattalā, <i>di.</i> , . . . . .                     | 118  | Kalavai, <i>vi.</i> , . . . . .                                       | 271  |
| jihvāmūlīya, . . . . .                                      | 208, 210   | Kalavē-pattu, <i>di.</i> , . . . . .                                  | 271  |
| Jīmūtavāhana, <i>mythical k.</i> , . . . . .                | 59, 66   | Kālēru, <i>vi.</i> , . . . . .  | 84   |
| Jina, . . . . .   | 28   | Kālēśvari, <i>goddess</i> , . . . . .                                 | 256  |
| Jinasēna, <i>Jaina author</i> , . . . . .                   | 25   | Kālidāsa, <i>poet</i> , . . . . .                                     | 319n, 320  |
| Jinēndra, <i>te.</i> , . . . . .                            | 333, 349   | Kaligalāṅkusa, <i>Eastern Gaṅga k.</i> , 186 Table, 187               |  |
| Jitāṅkusa, <i>Eastern Gaṅga k.</i> , . . . . .              | 186 Table, 187   | Kālikāśvabhra, <i>vi.</i> , . . . . .                                 | 247, 253   |
| Jīvitagupta II., <i>Gupta k.</i> , . . . . .                | 243, 244n, 245n, 254n  | Kalinga, <i>co.</i> , . . . . .                                       | 3n, 48, 68n, 143, 145, 184, 185,<br>186n and Table, 187, 188, 192, 193,<br>199, 226, 228, 256, 262, 288, 357 |
| Jōdhpur, <i>vi.</i> , . . . . .                             | 312 and add.   | Kālīuga, <i>s. a. Kalinga</i> , . . . . .                             | 3, 188, 240, 270   |
| jōlaka, . . . . .   | 245, 253   | Kalinganagara, <i>s. a. Mukhalingam</i> , 185, 187,<br>188n, 189, 193 |  |
| Joseph Rabbān, <i>m.</i> , . . . . .                        | 293, 294   | Kalingapatam, <i>vi.</i> , . . . . .                                  | 187, 314   |
| Jvarahara, <i>sur. of Śiva</i> , . . . . .                  | 271  | Kalingattu-Parani, . . . . .  | 146n   |
| Jvaraharalingasamudra, <i>sur. of Vilāpaka</i> , 270, 271   |  | Kalirāma, <i>m.</i> , . . . . .                                       | 183  |
| jyēśhthakāyastha, . . . . .                                 | 245, 253   | Kalivallabha, <i>sur. of Dhruva</i> , . . . . .                       | 287  |
| jyōtishkōma, . . . . .                                      | 98n  | Kali-Vishṇuvardhana, <i>Eastern Chalukya k.</i> , . . . . .           | 239  |
|   |  | Kaliyūr, <i>vi.</i> , . . . . .                                       | 67   |



|  | PAGE               |   | PAGE                      |
|--|--------------------|---|---------------------------|
| Kallabbarasi, <i>queen of Bûtayya</i> , . . .  | 351, 354           | Kândû, <i>m.</i> , . . .  | 172                       |
| Kallakursi, <i>vi.</i> , . . .   | 270                | Kāngali-pattalā, <i>di.</i> , . . .                                   | 126                       |
| Kalli, <i>vi.</i> , . . .  | 281                | Kanhara or Kanbāra, <i>s. a. Kṛishṇa</i> , . . .                      | 280                       |
| Kalli twelve, <i>di.</i> , . . .   | 278, 281, 290      | Kanhavannā, <i>ri.</i> , . . .  | 281, 290                  |
| Kalpādi, <i>tithi</i> , . . .  | 98, 128n           | Kanheri, <i>vi.</i> , . . .   | 176                       |
| Kalngmalai, <i>vi.</i> , . . .   | 136n               | Kaniyakal three-hundred, <i>di.</i> , . . .                           | 213, 214, 215             |
| Kalyānapnrādhīpa, <i>biruda</i> , . . .  | 270                | Kaniyañûr, <i>vi.</i> , . . .   | 138n                      |
| Kāma, <i>Eastern Chālukya ch.</i> , . . .  | 229, 241           | Kankālī Tila, . . .   | 55                        |
| Kāma, <i>Eastern Chalukya k.</i> , . . .   | 227, 240           | Kankēm, <i>s. a. Kanḱi</i> , . . .                                    | 278, 281, 290             |
| Kamalādēva, <i>Jaina preceptor</i> , . . .   | 309                | Kanḱi, <i>vi.</i> , . . .   | 281                       |
| Kamalādēvi, <i>Kādamba queen</i> , . . .   | 247                | Kannāḍa, <i>Kanarese</i> , . . .                                      | 59                        |
| Kamala-Nārāyaṇa, <i>te.</i> , . . .  | 247                | Kāṇṇantāṅgal, <i>vi.</i> , . . .                                      | 7                         |
| Kamalapāla, <i>ch.</i> , . . .   | 130                | Kannapa (or Kennapa), <i>ch.</i> , . . .                              | 205, 207                  |
| Kamalāsana, <i>m.</i> , . . .  | 172                | Kāṇṇapālaiyam, <i>vi.</i> , . . .                                     | 8                         |
| Kāmārṇava I., <i>Eastern Gaṅga k.</i> , 186 and<br>Table, 187, 188, 192                            |                    | Kannapayya, <i>s. a. Kannayya</i> , . . .                             | 351, 356                  |
| Kāmārṇava II., <i>do.</i> , 186 and Table, 187, 188,<br>192, 193                                   |                    | Kannapillepālaya, <i>s. a. Kāṇṇapālaiyam</i> , . . .                  | 8                         |
| Kāmārṇava III., <i>do.</i> , . . .   | 186 Table          | Kannaradēva, <i>s. a. Kṛishṇa II.</i> , . . .                         | 354                       |
| Kāmārṇava IV., <i>do.</i> , . . .  | 186 Table, 187     | Kannaradēva, <i>s. a. Kṛishṇa III.</i> , . . .                        | 280, 354                  |
| Kāmārṇava V., <i>do.</i> , . . .   | 186 Table          | Kāṇṇaradēva, <i>do.</i> , . . .                                       | 82                        |
| Kāmarūpa, <i>co.</i> , . . .   | 97n, 255           | Kāṇṇaradēva, <i>do.</i> , . . .                                       | 81, 82, 83, 138, 223, 280 |
| Kamauli, <i>vi.</i> , . . .  | 97, 130, 245n, 255 | Kannayya, <i>m.</i> , . . .   | 351, 355                  |
| Kāmaya, <i>m.</i> , . . .  | 272                | Kāṇṇēsvara, <i>te.</i> , . . .  | 336, 337, 347             |
| Kāmbhōja, <i>co.</i> , . . .   | 3, 270             | Kāṇṇittāṅgal, <i>s. a. Kāṇṇantāṅgal</i> , . . .                       | 7                         |
| Kāmē, <i>m.</i> , . . .  | 172                | Kāṇṇōja, <i>m.</i> , . . .  | 208                       |
| Kammarā-Kētōja, <i>m.</i> , . . .  | 356                | Kāṇṇāchāri, <i>s. a. Kāṇṇāchārya</i> , . . .                          | 33, 54, 84                |
| Kampavarman, <i>k.</i> , . . .   | 182                | Kāṇṇāchārya, <i>m.</i> , . . .  | 84, 97, 230, 242          |
| Kampa-Vikramavarman, <i>k.</i> , . . .   | 182                | Kāṇṇāka-vartani, <i>di.</i> , . . .                                   | 186n                      |
| Kampili, <i>vi.</i> , . . .  | 212, 213n, 214     | Kāṇṇhikā, <i>a necklace</i> , . . .                                   | 227, 241                  |
| Kāṇā, <i>island</i> , . . .  | 247, 253           | Kāṇṇhikā-Bēta, <i>s. a. Bēta</i> , . . .                              | 227, 229, 240             |
| Kanāditya, <i>m.</i> , . . .   | 172                | Kānūka, <i>m.</i> , . . .   | 128                       |
| Kanakasadas, <i>te.</i> , . . .  | 13                 | Kanyakubja, <i>s. a. Kanauj</i> , 99, 118, 131, 245,<br>246, 252      |                           |
| Kanamarampa, <i>vi.</i> , . . .  | 193                | Kapālamōchana-ghaṭṭa, . . .   | 110                       |
| Kanasāmi, <i>m.</i> , . . .  | 172                | Kapilā-shashṭhi, <i>tithi</i> , . . .                                 | 267, 269                  |
| Kaṇaswa, <i>vi.</i> , . . .  | 29n, 258           | Kapilēsvara, <i>m.</i> , . . .  | 172                       |
| Kanauj, <i>vi.</i> , 97, 99, 118, 130, 208, 244n, 245,<br>246, 309, 310                            |                    | Kappagantula, <i>family</i> , . . .                                   | 320                       |
| Kāñchanamnduvōl, <i>vi.</i> , . . .  | 58, 62             | Kārāḍa, <i>vi.</i> , . . .  | 242                       |
| Kāñchena, <i>m.</i> , . . .  | 302                | Karabhāta, <i>s. a. Karbhāḍ</i> , 3, 262, 270, 278, 290,<br>338, 339n |                           |
| Kāñchi or Kāñchīpura (Conjeeveram), <i>vi.</i> , 12,<br>81, 145, 146, 148, 149, 177, 181, 182, 280 |                    | Karabhāta-vishaya, <i>di.</i> , . . .                                 | 278, 290                  |
| Kāñchiga, <i>Selara ch.</i> , . . .  | 59, 64             | Kāraikkāl (Karikal), <i>vi.</i> , . . .                               | 331n                      |
| Kandakadēvi, <i>queen of Vaddiga</i> , . . .   | 279, 280           | karapa, <i>an accountant</i> , . . .                                  | 254                       |
| Kāṇḍālūr-Sālai, <i>vi.</i> , . . .   | 137                | Kārapa, <i>vi.</i> , . . .  | 9                         |
| Kandanavōlu (Kurnool), <i>vi.</i> , . . .  | 270                | Kārapattāṅgal, <i>s. a. Kārantāṅgal</i> , . . .                       | 7                         |
| Kandankolla, <i>vi.</i> , . . .  | 8                  | karapika, . . .   | 105, 106, 110             |
| Kandhārapura, <i>vi.</i> , . . .   | 345n               | Karāñjakhēṭa, <i>vi.</i> , . . .                                      | 290                       |
| Kandigai, <i>vi.</i> , . . .   | 8                  | Kārantāṅgal, <i>vi.</i> , . . .                                       | 7                         |
| Kandiyūr, <i>vi.</i> , . . .   | 140n, 181n         | Kāranduru, <i>vi.</i> , . . .   | 267, 269                  |
|  |                    | Karḍā, <i>vi.</i> , . . .   | 279, 280                  |
|  |                    | Karbhāḍ, <i>vi.</i> , . . .   | 278, 279, 280, 281, 339n  |

|  | PAGE                    |  | PAGE               |
|--|-------------------------|--|--------------------|
| Kārganūru, <i>vi.</i> , . . . . .                    | 267                     | Kēraḷa, <i>co.</i> , . . . . .                     | 48, 146, 147, 148  |
| Kārikal, <i>vi.</i> , . . . . .                      | 331                     | Kēśaurē-pattalā, <i>di.</i> , . . . . .            | 105                |
| Kārṇa, <i>Chēdi k.</i> , . . . . .                   | 246n                    | Kēśava, <i>m.</i> , . . . . .                      | 172                |
| Kārnadēva, <i>Kalachuri k.</i> , . . . . .           | 122 add.                | Kēśavachanṭu-cheruvu, <i>tank</i> , . . . . .      | 96                 |
| Kārnāpurī-vishaya, <i>di.</i> , . . . . .            | 58, 62                  | Kēśavadēva, <i>k.</i> , . . . . .                  | 255                |
| Kārnāṭa, <i>co.</i> , . . . . .                      | 2, 3, 262, 270          | Kēśavasēna, <i>k.</i> , . . . . .                  | 255                |
| Kārnāṭa, <i>language</i> , . . . . .                 | 302                     | Kēvalin, . . . . .                                 | 24                 |
| Kārtavīrya, <i>mythical k.</i> , . . . . .           | 84, 86n, 94, 288        | Khaḍgāvalōka, <i>sur. of</i> Dantidurga, . . . . . | 336                |
| Kārttikī, <i>tithi</i> , . . . . .                   | 290, 320                | Khālimpur, <i>vi.</i> , . . . . .                  | 243, 255n, 256     |
| Karuvūr, <i>vi.</i> , . . . . .                      | 220                     | Khāmbhamana, <i>vi.</i> , . . . . .                | 125                |
| Kasākūḍi, <i>vi.</i> , . . . . .                     | 177, 180n               | khaṇḍuga, <i>land measure</i> , . . . . .          | 269                |
| Kāsalnāḍuvāru, . . . . .                             | 34n                     | Kharagraha II., <i>Valabhī k.</i> , . . . . .      | 75                 |
| kāsāra, <i>a brazier</i> , . . . . .                 | 199, 201n               | Kharawar, <i>tribe</i> , . . . . .                 | 311n               |
| Kāsi or Kāśi, <i>s. a.</i> Vārāṇasi, . . . . .       | 100, 118, 125, 126      | Khārēpāṭaṇ, <i>vi.</i> , . . . . .                 | 94n, 279           |
| Kāśikā, <i>quoted</i> , . . . . .                    | 150n                    | khātaka, . . . . .                                 | 245, 253n          |
| Kāśikhāṇḍamu, <i>quoted</i> , . . . . .              | 319n                    | Khaṭaṇḍā-dvādaśaka, <i>di.</i> , . . . . .         | 155, 156           |
| Kāśyapa, <i>mythical Buddha</i> , . . . . .          | 135                     | khāṭikā, . . . . .                                 | 245, 253           |
| Kāṭa or Kāṭaya I., <i>Redḍi k.</i> , . . . . .       | 319, 321, 328, 329      | Khayarā, <i>vi.</i> , . . . . .                    | 107                |
| Kāṭa or Kāṭaya II., <i>do.</i> , . . . . .           | 319, 321, 328, 329      | Khayaravāla, <i>family</i> , . . . . .             | 311                |
| Kāṭaka (Cuttack), <i>vi.</i> , . . . . .             | 48, 199n, 200n, 258n    | Khazana Ghat, . . . . .                            | 133                |
| kaṭakādhirāja, . . . . .                             | 303                     | Khēḍā (Kaira), <i>vi.</i> , . . . . .              | 74                 |
| kaṭakarāja, . . . . .                                | 309n                    | Khēṭaka, <i>s. a.</i> Khēḍā, . . . . .             | 74                 |
| Kāṭamareḍḍi, <i>s. a.</i> Kāṭa II., . . . . .        | 328, 329                | khōla, . . . . .                                   | 245, 253           |
| Kāṭamareḍḍi-Vēmāreḍḍi, -Vēmāyareḍḍi, or              |                         | Khutourea, <i>s. a.</i> Khaṭaṇḍā, . . . . .        | 156                |
| -Vēmireḍḍi, <i>s. a.</i> Kāṭaya-Vēma, . . . . .      | 328, 329, 330           | Kilār-kūṛṅgam, <i>di.</i> , . . . . .              | 332                |
| Kāṭavapra, <i>s. a.</i> Chandragiri, . . . . .       | 23, 25, 28              | Kilavilāha, <i>s. a.</i> Kilvilāgam, . . . . .     | 8                  |
| Kāṭaya-Vēma, <i>Redḍi k.</i> , . . . . .             | 319, 320, 321, 325, 328 | Kilepaṭṭu, <i>vi.</i> , . . . . .                  | 6                  |
| Kathākōśa, <i>quoted</i> , . . . . .                 | 26                      | Kileppaṭṭu, <i>vi.</i> , . . . . .                 | 7                  |
| Kāṭi-pattalā, <i>di.</i> , . . . . .                 | 102                     | Kilhana, <i>m.</i> , . . . . .                     | 172                |
| Kātyāyanī, <i>s. a.</i> Pārvatī, . . . . .           | 66                      | Kil-Muṭṭṅūr, <i>vi.</i> , . . . . .                | 177, 180, 182, 360 |
| Kauṇḍinya-nadi, <i>ri.</i> , . . . . .               | 371n                    | Kilpāka, <i>vi.</i> , . . . . .                    | 8                  |
| Kausikī, <i>s. a.</i> Pārvatī, . . . . .             | 239                     | Kilvidi, <i>vi.</i> , . . . . .                    | 152                |
| Kauṭumba, . . . . .                                  | 75                      | Kilvilāgam, <i>vi.</i> , . . . . .                 | 8                  |
| Kāvēri, <i>ri.</i> , . . . . .                       | 12                      | Kimidi, <i>co.</i> , . . . . .                     | 315, 318           |
| Kāvēripāk, <i>vi.</i> , . . . . .                    | 152                     | Kira, <i>co.</i> , . . . . .                       | 245, 246, 252      |
| Kāvi, <i>vi.</i> , . . . . .                         | 253n, 338n              | Kiraippāka, <i>s. a.</i> Kirappākkam, . . . . .    | 9                  |
| Kavibhavaṛāṇkūśa, <i>sur. of</i> Nārāyaṇa, . . . . . | 302                     | Kirāṇa, <i>m.</i> , . . . . .                      | 256                |
| Kavibhūṣaṇa, <i>m.</i> , . . . . .                   | 149, 151, 152           | Kirāṇapura, <i>vi.</i> , . . . . .                 | 226, 227, 239      |
| kāvidi, . . . . .                                    | 183n                    | Kirappākkam, <i>vi.</i> , . . . . .                | 9                  |
| Kavirājamārga, <i>name of a work</i> , . . . . .     | 59                      | Kiriya-Dākivāḍavaṅgi, <i>vi.</i> , . . . . .       | 213, 214           |
| Kavirājasēkhara, <i>sur. of</i> Nārāyaṇa, . . . . .  | 302                     | kiriya-kōlu, <i>the small rod</i> , . . . . .      | 66                 |
| Kaviṭṭhikā, . . . . .                                | 75                      | Kirtidhara, <i>m.</i> , . . . . .                  | 172                |
| Kāyaṅgulam, <i>vi.</i> , . . . . .                   | 295                     | Kirtigiridurga, <i>s. a.</i> Dēḍgaḍh, . . . . .    | 310                |
| Kāyastha, . . . . .                                  | 99, 103                 | Kirtikanmudi, <i>name of a work</i> , . . . . .    | 312n               |
| Kelavāḍi, <i>s. a.</i> Kelawaḍi, . . . . .           | 259, 260, 262           | Kirtinābha, <i>m.</i> , . . . . .                  | 172                |
| Kelavāḍi three-hundred, <i>di.</i> , . . . . .       | 259, 260                | Kirtipura, <i>vi.</i> , . . . . .                  | 33, 34, 48         |
| Kelawaḍi, <i>vi.</i> , . . . . .                     | 259, 260                | Kirtivarman, <i>Chandēlla k.</i> , . . . . .       | 310                |
| Kempāmbudhi, <i>tank</i> , . . . . .                 | 223n                    | Kirtivarman I., <i>Chalukya k.</i> , . . . . .     | 84, 94, 239        |
| Kempegaṇḍa, <i>cl.</i> , . . . . .                   | 223n                    | Kirtivarman I., <i>k.</i> , . . . . .              | 33, 48             |
| Keṅgaḷi five-hundred, <i>di.</i> , . . . . .         | 205                     | Kirtivarman II., <i>k.</i> , . . . . .             | 34, 48             |

|   | PAGE                                    |  | PAGE  |
|---|---|--|---|
| Kirtivarman III., <i>k.</i> , . . . . .                   | 34, 48                                  | Koṅgu, <i>co.</i> , . . . . .  | 68n   |
| Kirtivarman II., <i>Western Chalukya k.</i> , . . . . .   | 333, 343n                               | Koṅkal-vishaya, <i>di.</i> , . . . . .   | 337   |
| Kisukād seventy, <i>di.</i> , . . . . .                   | 351, 354                                | Koṅkana, <i>co.</i> , . . . . .  | 146, 148  |
| Kisnoval, <i>s. a. Paṭṭadakal</i> , . . . . .             | 59                                      | Koṅkaṇi, <i>mythical Gaṅga k.</i> , . . . . .  | 177, 181, 182   |
| Kīṭhana, <i>m.</i> , . . . . .                            | 99, 172                                 | Koṅkaṇika, <i>s. a. Koṅkaṇi</i> , . . . . .  | 181   |
| kōda, <i>a king</i> , . . . . .                           | 202n                                    | Konnātavādī, <i>di.</i> , . . . . .  | 34  |
| Kōdai, <i>the Chēra k.</i> , . . . . .                    | 294                                     | Koṇṇayāttam, <i>vi.</i> , . . . . .  | 271n  |
| Kōdai Ravi, <i>ch.</i> , . . . . .                        | 291n                                    | Kōṇṭhiyā, <i>vi.</i> , . . . . .   | 247, 253  |
| koḍige, <i>rent-free land</i> , . . . . .                 | 66                                      | Kōnūrana, <i>vi.</i> , . . . . .   | 193   |
| Koḍuṅḡolūr, <i>s. a. Koḍuṅṇālūr</i> , . . . . .           | 294                                     | Kopal, <i>vi.</i> , . . . . .  | 59  |
| Koḍuṅḡolūr, <i>do.</i> , . . . . .                        | 292, 294, 295, 297                      | Kopāṇanagara, <i>s. a. Kopāṇapura</i> , . . . . .  | 59  |
| Koḍuṅṇālūr (Cranganore), <i>vi.</i> , . . . . .           | 294, 295                                | Kopāṇapura, <i>vi.</i> , . . . . .   | 59, 65  |
| Koḡali, <i>di.</i> , . . . . .                            | 205, 207                                | Koppulakāpa-Nāyaka, <i>ch.</i> , . . . . .   | 357   |
| Kōhētūra, <i>vi.</i> , . . . . .                          | 143, 145                                | Korakantaṇḍalam, <i>vi.</i> , . . . . .  | 9   |
| Kōkā, <i>m.</i> , . . . . .                               | 172                                     | Kōrasthalēru, <i>s. a. Kusastala</i> , . . . . .   | 8   |
| Kōkkala, <i>Chēdi k.</i> , . . . . .                      | 280                                     | Korumelli (Korumilli), <i>vi.</i> , . . . . .  | 84, 96n, 226, 301,<br>302, 303n, 304n, 305n, 306n, 307n                 |
| Kokkili, <i>Eastern Chalukya k.</i> , . . . . .           | 239                                     | Kōsals, <i>co.</i> , . . . . .   | 315, 318  |
| Koklurukuru, <i>vi.</i> , . . . . .                       | 96                                      | Kōsa-Malla tank, . . . . .   | 75  |
| Kōlāhalapura, <i>s. a. Kōlār</i> , . . . . .              | 199, 200n                               | Kōṭā, <i>vi.</i> , . . . . .   | 244   |
| Kōlālpura, <i>do.</i> , . . . . .                         | 200n, 354                               | Kōṭa-Gajsvaktra, <i>s. a. Kōṭa-Vināyaka</i> , . . . . .  | 267, 268  |
| Kōlamba, <i>s. a. Kollam</i> , . . . . .                  | 146, 147, 148, 202, 204                 | Kōṭa-Vighnēṣapnra, <i>s. a. Kōṭa-Vināyakapnra</i> , . . . . .  | 267, 268  |
| Kolanu, <i>vi.</i> , . . . . .                            | 242                                     | Kōṭa-Vināyaka, <i>te.</i> , . . . . .  | 267, 268, 269   |
| Kōlār, <i>vi.</i> , . . . . .                             | 199                                     | Kōṭa-Vināyakapura, <i>sur. of Sankalāpura</i> , . . . . .  | 267, 268  |
| Kōlhāpur, <i>vi.</i> , . . . . .                          | 339, 353n                               | Kōṭbōtakōṭiāvarahōttara, <i>di.</i> , . . . . .  | 108   |
| Kollabbigaṇḍa, <i>sur. of Vijayāditya IV.</i> , . . . . . | 240                                     | Kōṭipalli, <i>vi.</i> , . . . . .  | 320   |
| Kollam (Quilon), <i>vi.</i> , . . . . .                   | 146, 294                                | Kōṭkādā, <i>vi.</i> , . . . . .  | 7   |
| Kolleru lake, . . . . .                                   | 37, 143n and add.                       | Kōṭṭakāla, <i>vi.</i> , . . . . .  | 6   |
| Kōlpāka, <i>vi.</i> , . . . . .                           | 10                                      | Kōṭṭāṅkāraṇa, <i>vi.</i> , . . . . .   | 7   |
| Kōlūr, <i>vi.</i> , . . . . .                             | 9                                       | Kōṭṭapāda, <i>vi.</i> , . . . . .  | 7   |
| Kōluvartani-vishaya, <i>di.</i> , . . . . .               | 185, 193                                | Kōṭṭapāka, <i>vi.</i> , . . . . .  | 7   |
| komāra, <i>s. a. kumāra</i> , . . . . .                   | 4                                       | Kōṭṭapālaya, <i>vi.</i> , . . . . .  | 9   |
| Komaragirireddi, <i>prince</i> , . . . . .                | 328, 330                                | Kōṭṭayam, <i>vi.</i> , . . . . .   | 174, 175, 176, 290, 291, 292, 293                                       |
| Kōmarti, <i>vi.</i> , . . . . .                           | 142, 143                                | Kōṭṭayūr, <i>vi.</i> , . . . . .   | 7   |
| Kommarēru, <i>vi.</i> , . . . . .                         | 242                                     | Kōṭṭūr, <i>vi.</i> , . . . . .   | 10  |
| Komināyaku-cheruvu, <i>tank</i> , . . . . .               | 53                                      | Kōṭṭūri, <i>vi.</i> , . . . . .  | 7   |
| Kōna, <i>co.</i> , . . . . .                              | 84, 85, 86, 87, 94, 95, 96, 228,<br>320 | Kovalālapura, <i>s. a. Kōlār</i> , . . . . .   | 200n  |
| Kōṇa, <i>s. a. Kōna</i> , . . . . .                       | 86, 320                                 | Kozoulo, <i>s. a. Kujula</i> , . . . . .   | 55n   |
| Kōṇakkārar, <i>caste</i> , . . . . .                      | 180n                                    | Krauñchāśvabhra, <i>vi.</i> , . . . . .  | 247, 253  |
| Kōṇāmbikā, <i>f.</i> , . . . . .                          | 4                                       | Kṛishṇa, <i>god</i> , 30, 52n, 118, 151, 152n, 203, 238,<br>242, 287, 288, 312, 313n, 315n, 319, 329 |   |
| Kōṇḍapaḍumaṭi, <i>s. a. Parvatāpara</i> , . . . . .       | 37                                      | Kṛishṇa, <i>k.</i> , . . . . .   | 226, 227, 240   |
| Kōṇḍar, <i>s. a. Kōṇḍakkārar</i> , . . . . .              | 180, 183                                | Kṛishṇa, <i>m.</i> , . . . . .   | 172   |
| Kōṇḍarāja, <i>ch.</i> , . . . . .                         | 2, 4                                    | Kṛishṇa I., <i>Rāshṭrakūṭa k.</i> , . . . . .  | 25, 26, 279, 287,<br>336, 337   |
| Kōṇḍaviḍu, <i>vi.</i> , . . . . .                         | 33, 319, 320, 321, 327, 328             | Kṛishṇa II., <i>do.</i> , . . . . .  | 227, 287, 350, 354  |
| Kondevuremu, <i>vi.</i> , . . . . .                       | 357                                     | Kṛishṇa III., <i>do.</i> , . . . . .   | 58, 62, 63, 81, 82, 181, 223,<br>278, 279, 280, 281, 288, 331, 351, 354 |
| Kōṇḍiya-guṇṭa, <i>tank</i> , . . . . .                    | 303                                     | Kṛishṇa, <i>Yādava k.</i> , . . . . .  | 280   |
| Kōṇḍyāta, <i>s. a. Koṇṇayāttam</i> , . . . . .            | 270, 271n                               |  |   |
| Kōṇḍinmaikōṇḍān, <i>biruda</i> , . . . . .                | 146                                     |  |   |
| Kōṇḍitirāja, <i>ch.</i> , . . . . .                       | 4                                       |  |   |
| Kōṇḡa, <i>co.</i> , . . . . .                             | 262                                     |  |   |

|   | PAGE                    |   | PAGE                    |
|---|-------------------------|---|-------------------------|
| Krishnā, <i>vi.</i> , . . . . .                               | 15n, 36, 194, 281, 355n | Kulōttuṅga-Chōla I., <i>Chōla k.</i> , . . . . .              | 70, 71, 72,             |
| Krishnabepnā, <i>s. a.</i> Krishnā, . . . . .                 | 194, 196n, 198          | 73, 137, 146n, 262, 263, 266, 315n                            |                         |
| Krishnajannāshṭami, <i>tithi</i> , . . . . .                  | 99, 127                 | Kulōttuṅga-Chōla III., <i>do.</i> , 180, 216, 219, 220,       |                         |
| Krishna-Kandhāra, <i>s. a.</i> Krishnā III., . . . . .        | 345n                    | 221, 264, 265, 266  |                         |
| Krishnarāja, <i>s. a.</i> Upendra, . . . . .                  | 227                     | Kulōttuṅga-Manma-Gonkarāja, <i>s. a.</i> Gonka                |                         |
| Krishnarāya, <i>Vijayanagara k.</i> , . . . . .               | 3, 4, 267,              | III., . . . . .   | 35, 37, 53              |
|   | 268, 269                | Kulōttuṅga-Prithviśvara, <i>s. a.</i> Prithviśvara, . . . . . | 86, 96                  |
| Krishnasarman, <i>m.</i> , . . . . .                          | 172                     | Kulōttuṅga-Rājendra-Chōdarāja, . . . . .                      | 39, 86                  |
| Krishnasvāmin, <i>te.</i> , . . . . .                         | 201, 203                | Kulōttuṅga-Rājendra-Chōdayarāja, <i>Velanāṇḍu</i>             |                         |
| Krishnavarman, <i>Kadamba k.</i> , . . . . .                  | 339                     | <i>ch.</i> , . . . . .  | 35, 36, 39, 53          |
| Krishnavarṇā, <i>s. a.</i> Krishnā, . . . . .                 | 34                      | Kulūmēḍn, <i>vi.</i> , . . . . .                              | 242                     |
| Krishnēśvara, <i>te.</i> , . . . . .                          | 281, 290, 337           | kumāra, <i>a prince</i> , . . . . .                           | 279                     |
| Kṛitavīrya, <i>mythical k.</i> , . . . . .                    | 84, 94                  | Kumāra, <i>ch.</i> , . . . . .                                | 130                     |
| Kṛitayugādi, <i>tithi</i> , . . . . .                         | 99, 109n                | Kumāra, <i>m.</i> , . . . . .                                 | 222, 225                |
| Kṛittikārya, <i>s. a.</i> Kshatriyāchārya, . . . . .          | 24, 28                  | Kumāra (Skanda), <i>god</i> , . . . . .                       | 239                     |
| Kṛittivāsas, <i>s. a.</i> Śiva, . . . . .                     | 125                     | kumaragadiāṇa, kumaragadiāṇaka or                             |                         |
| Kroppalli, <i>vi.</i> , . . . . .                             | 96                      | kumaragadiyāṇaka, <i>tax</i> , 99, 105, 108, 114,             |                         |
| Kshatrapa, <i>a Satrap</i> , . . . . .                        | 54, 134                 | 116, 118, 123   |                         |
| Kshatriyāchārya, <i>Jaina saint</i> , . . . . .               | 24                      | Kumārāgiri, <i>Redḍi k.</i> , . . . . .                       | 319, 320, 321, 327, 328 |
| Kshētramāhātmya, . . . . .                                    | 188                     | Kumārāgirirājīya, <i>name of a work</i> , 319n, 320,          |                         |
| Kshētrasīmha, <i>k.</i> , . . . . .                           | 312                     | 321, 325, 327   |                         |
| Kshirārāmēśvara, <i>te.</i> , . . . . .                       | 87                      | Kumāra-Nandai Pulalappan, <i>m.</i> , . . . . .               | 179                     |
| Khurikāsahāya, <i>sur. of Anuvēma</i> , . . . . .             | 319                     | Kumārārāma, <i>s. a.</i> Bhimavaram, . . . . .                | 227n                    |
| Kubja-Vishṇu, <i>s. a.</i> Kubja-Vishṇuvardhana I., . . . . . | 37                      | Kumārasarman, <i>m.</i> , . . . . .                           | 172                     |
| Kubja-Vishṇuvardhana I., <i>Eastern Chalukya</i>              |                         | Kumari, <i>Cape Comorin</i> , . . . . .                       | 83, 140, 146 add.       |
| <i>k.</i> , . . . . .   | 84, 94, 239             | Kumārila, <i>author</i> , . . . . .                           | 25                      |
| Kudārkōt, <i>vi.</i> , . . . . .                              | 209, 309n               | Kumbhaghōṇa, <i>vi.</i> , . . . . .                           | 13                      |
| Kuḍiyavarman I., <i>Velanāṇḍu ch.</i> , . . . . .             | 35, 49                  | Kumuda, <i>elephant</i> , . . . . .                           | 195                     |
| Kuḍiyavarman II., <i>do.</i> , . . . . .                      | 35, 49                  | Kuṇḍalin, <i>s. a.</i> Varuṇa, . . . . .                      | 300n                    |
| Kndopali, <i>vi.</i> , . . . . .                              | 254                     | Kuṇḍalini, <i>goddess</i> , . . . . .                         | 300                     |
| Kuḍiyavarman, <i>s. a.</i> Kuḍiyavarman II., 34, 35, 36, 49   |                         | Kuṇḍana, <i>m.</i> , . . . . .                                | 172                     |
| Kujula, <i>epithet of Kadphises</i> , . . . . .               | 55n                     | Kundavādēvi, <i>queen of Vimalāditya</i> , . . . . .          | 302                     |
| Kūké, <i>m.</i> , . . . . .                                   | 172                     | Kundavai, <i>princess</i> , . . . . .                         | 70                      |
| Kukkutēśvara, <i>te.</i> , . . . . .                          | 357                     | Kundēśvara, <i>s. a.</i> Bhimēśvara, . . . . .                | 34n                     |
| Kulachchalūru, <i>vi.</i> , . . . . .                         | 8                       | Kuṇḍimperumpēḍu, <i>s. a.</i> Kuṇḍuperumbēḍn, . . . . .       | 6                       |
| Kuladhara, <i>m.</i> , . . . . .                              | 125, 172                | Kuṇḍipperumpēḍu, <i>do.</i> , . . . . .                       | 7                       |
| Kulāditya, <i>m.</i> , . . . . .                              | 172                     | Kuṇḍuperumbēḍn, <i>vi.</i> , . . . . .                        | 6, 7                    |
| Kulam, <i>vi.</i> , . . . . .                                 | 37                      | Kuṇigal, <i>vi.</i> , . . . . .                               | 337, 338                |
| Kulasēkhara, <i>sur. of Ravivarman</i> , 146, 148,            |                         | Kūuiyūr, <i>vi.</i> , . . . . .                               | 270                     |
| 149, 150, 151, 152, 293                                       |                         | Kuñjara, <i>vi.</i> , . . . . .                               | 9                       |
| Knē, <i>m.</i> , . . . . .                                    | 172                     | Kuntala, <i>co.</i> , . . . . .                               | 48, 84, 94              |
| Kālhaṇa, <i>m.</i> , . . . . .                                | 172                     | Kuntī-Mādhava, <i>te.</i> , . . . . .                         | 32, 33, 37, 52n, 53,    |
| Kāli-āchārya, <i>Jaina preceptor</i> , . . . . .              | 338, 349                | 83, 96, 226, 228, 230, 242, 328, 329                          |                         |
| Kulōttuṅga-Chōla I., <i>s. a.</i> Kulōttuṅga-Chōla I.,        |                         | Kuntinātha, <i>s. a.</i> Kuntī-Mādhava, . . . . .             | 242                     |
| 35, 36, 37, 49, 50, 84, 227, 228, 230                         |                         | Kunūgil or Kunūgil, <i>di.</i> , 333, 335, 337, 338, 349      |                         |
| Kulōttuṅga-Chōla II., <i>Eastern Chalukya k.</i> ,            |                         | Kūpa-dēsa or Kūpa-rājya, <i>s. a.</i> Kūpaka, . . . . .       | 146                     |
| 37, 38, 96n, 228, 307n  |                         | Kūpaka, <i>co.</i> , . . . . .                                | 146, 148                |
| Kulōttuṅga-Chōla-Gāṅgēya-Gonkarāja, <i>s. a.</i>              |                         | Kupānapura, <i>s. a.</i> Kopānapura, . . . . .                | 59, 64                  |
| Gonka III., . . . . .   | 38                      | Kūraganpāḍi, <i>s. a.</i> Kūrambāḍi, . . . . .                | 138, 139                |
| Kulōttuṅga-Chōla-Gonkarāja, <i>do.</i> , . . . . .            | 38, 39                  | Kurakkuntāḍala, <i>s. a.</i> Korakantāḍalam, . . . . .        | 9                       |

|   | PAGE                   |  | PAGE                              |
|---|------------------------|--|-----------------------------------|
| Kûram, <i>vi.</i> , . . . . .                             | 138                    | Lalitaśūra, <i>k.</i> , . . . . .                    | 247n, 253n, 254n                  |
| Kûrāmbādi, <i>vi.</i> , . . . . .                         | 133, 271               | Lālūka, <i>m.</i> , . . . . .                        | 128                               |
| Kûrapādi, <i>s. a.</i> Kûrāmbādi, . . . . .               | 271                    | lāñchhita, . . . . .                                 | 199                               |
| Kûrchaka, . . . . .                                       | 339                    | languages:—  |                                   |
| Kuru, <i>co.</i> , . . . . .                              | 245, 246, 252          | Arabic, . . . . .                                    | 270, 297, 298                     |
| Kuru-kshêtrā, . . . . .                                   | 262                    | Hindûstāni, . . . . .                                | 270                               |
| Kuśapaṭṭu, <i>vi.</i> , . . . . .                         | 6                      | Kanarese, 2, 59, 68n, 140, 141, 142, 205,            |                                   |
| Kusastala, <i>ri.</i> , . . . . .                         | 8, 9                   | 212, 214, 260, 266, 267, 270, 296n, 332, 350         |                                   |
| Kushana, <i>tribe</i> , . . . . .                         | 134                    | Māgadhi Prākṛit, . . . . .                           | 198, 244n                         |
| Kuśika, <i>s. a.</i> Kanañj, . . . . .                    | 100, 118               | Malayālam, . . . . .                                 | 292, 293                          |
| Kusulaa, <i>s. a.</i> Kusuluka, . . . . .                 | 55                     | Oriya, . . . . .                                     | 188                               |
| Kusuluka, <i>tribe</i> , . . . . .                        | 55, 56                 | Pahlavi, . . . . .                                   | 174, 175, 176                     |
| Kusumapāla, <i>m.</i> , . . . . .                         | 118                    | Pāli, . . . . .                                      | 134, 254n and add., 302n          |
| Kusuphatā, <i>vi.</i> , . . . . .                         | 122                    | Persian, . . . . .                                   | 270                               |
| kūṭaka, <i>tar</i> , . . . . .                            | 99, 111, 130           | Prākṛit, . . . . .                                   | 54, 55n, 56, 154, 194, 209, 256   |
| Kuvalālapura, <i>s. a.</i> Kōlār, . . . . .               | 200n                   | Sanskrit, 1, 2, 23, 30, 32, 58, 83, 99, 101,         |                                   |
| Kuvalayananda, <i>quoted</i> , . . . . .                  | 271                    | 103, 104, 106, 107, 109, 110, 111, 113,              |                                   |
|   |                        | 114, 115, 116, 117, 120, 122, 123, 124,              |                                   |
|   |                        | 126, 128, 130, 134, 135, 143, 145, 148,              |                                   |
|   |                        | 152, 154, 181, 184, 188, 194, 198, 201,              |                                   |
|   |                        | 203, 205, 209, 222, 226, 230, 244, 256,              |                                   |
|   |                        | 266, 267, 269, 291, 293, 297, 301, 309,              |                                   |
|   |                        | 311, 312, 314, 319, 320, 328, 332, 356               |                                   |
|   |                        | Syriac, . . . . .                                    | 175, 176                          |
|   |                        | Tamil, 68n, 81, 136, 137, 142n, 145, 177,            |                                   |
|   |                        | 178, 179, 180, 181, 202, 222, 270,                   |                                   |
|   |                        | 291, 292, 296n, 331, 360                             |                                   |
|   |                        | Telugu, 32, 83, 188, 194, 195, 197n, 221,            |                                   |
|   |                        | 226, 230, 270, 296n, 301, 303, 314,                  |                                   |
|   |                        | 315, 316n, 319, 320, 328, 356                        |                                   |
|   |                        | Lanka, <i>ri.</i> , . . . . .                        | 357                               |
|   |                        | Lanka, <i>Ceylon</i> , . . . . .                     | 12                                |
|   |                        | Lankāchaḍa, <i>vi.</i> , . . . . .                   | 113                               |
|   |                        | Lāṭa, <i>co.</i> , . . . . .                         | 45, 138, 140n, 246, 254, 262, 287 |
|   |                        | Lāṭamahādēvi, <i>queen of Vira-Chōla</i> , . . . . . | 139                               |
|   |                        | Lāṭarāja, . . . . .                                  | 138, 139                          |
|   |                        | Lāṭēśvara-maṇḍala, <i>s. a.</i> Lāṭa, . . . . .      | 338n                              |
|   |                        | Lāṭia, . . . . .                                     | 155                               |
|   |                        | Lavanētaṭa, <i>vi.</i> , . . . . .                   | 247n                              |
|   |                        | Lēnapura, <i>vi.</i> , . . . . .                     | 256                               |
|   |                        | Lendulūra, <i>s. a.</i> Deṇḍalūru, . . . . .         | 194, 195, 197                     |
|   |                        | Leyden grant, . . . . .                              | 331                               |
|   |                        | Liaka, <i>ch.</i> , . . . . .                        | 55, 56, 57                        |
|   |                        | Likuta, <i>m.</i> , . . . . .                        | 8                                 |
|   |                        | Linga, <i>ch.</i> , . . . . .                        | 271                               |
|   |                        | Lingama-Nāyaka, <i>s. a.</i> Linga, . . . . .        | 271                               |
|   |                        | Lingā, <i>m.</i> , . . . . .                         | 155                               |
|   |                        | Lingōdbhava, <i>te.</i> , . . . . .                  | 34 add.                           |
|   |                        | lion, <i>crest</i> , . . . . .                       | 194                               |
|   |                        | Lohāchārya I., <i>Jaina saint</i> , . . . . .        | 24n                               |
| Lachchhukā, <i>queen</i> , . . . . .                      | 247n                   |  |                                   |
| Lachchhukēśvara, <i>te.</i> , . . . . .                   | 247n                   |  |                                   |
| Lādambādi, <i>vi.</i> , . . . . .                         | 138n                   |  |                                   |
| Lādavaram, <i>vi.</i> , . . . . .                         | 138n                   |  |                                   |
| lagnas:—  |                        |  |                                   |
| Dhanus, . . . . .   | 185, 193               |  |                                   |
| Mina, . . . . .   | 228, 230, 241          |  |                                   |
| Mṛigapati, <i>s. a.</i> Simha, . . . . .                  | 242                    |  |                                   |
| Simha, . . . . .  | 204, 228, 242          |  |                                   |
| Lāhaḍa, <i>m.</i> , . . . . .                             | 172                    |  |                                   |
| Lakā or Lakkā, <i>queen of Rāma I.</i> , . . . . .        | 4                      |  |                                   |
| Lakhana, <i>m.</i> , . . . . .                            | 172                    |  |                                   |
| Lākhana, <i>m.</i> , . . . . .                            | 172                    |  |                                   |
| Lakhanāditya, <i>m.</i> , . . . . .                       | 172                    |  |                                   |
| Lākhū, <i>m.</i> , . . . . .                              | 172                    |  |                                   |
| Lakkhā Maṇḍal, <i>vi.</i> , . . . . .                     | 246                    |  |                                   |
| Lakshmadēva, <i>Paramāra k.</i> , . . . . .               | 246n                   |  |                                   |
| Lakshmapasēna, <i>k.</i> , . . . . .                      | 247n                   |  |                                   |
| Lakshmeśvar, <i>vi.</i> , . . . . .                       | 59, 350                |  |                                   |
| Lakshmi, <i>f.</i> , . . . . .                            | 320                    |  |                                   |
| Lakshmi, <i>goddess</i> , . . . . .                       | 52, 151, 153, 286, 317 |  |                                   |
| Lakshmi, <i>queen of Jagattuṅga II.</i> , . . . . .       | 280                    |  |                                   |
| Lakshmi, <i>queen of Rājapareṇḍu I.</i> , . . . . .       | 85, 94, 95             |  |                                   |
| Lakshmidēvi, <i>queen</i> , . . . . .                     | 312                    |  |                                   |
| Lakshmidēvi, <i>queen of Vijayāditya III.</i> , . . . . . | 230                    |  |                                   |
| Lakshmidhara, <i>m.</i> , . . . . .                       | 172                    |  |                                   |
| Lālē, <i>m.</i> , . . . . .                               | 172                    |  |                                   |
| Lālgudi, <i>vi.</i> , . . . . .                           | 181n                   |  |                                   |

|  | PAGE       |
|--|------------|
| Lôhāḍa, <i>m.</i> , . . . . .                  | 172        |
| Lôhāḍadēva, <i>s. a.</i> Vatsarāja, . . . . .  | 130, 132n  |
| lôhāra, <i>a blacksmith</i> , . . . . .        | 125        |
| Lôhārya, <i>Jaina saint</i> , . . . . .        | 24, 28     |
| Lôisarā, <i>vi.</i> , . . . . .                | 256        |
| Lôka, <i>Kôna ch.</i> , . . . . .              | 85, 86, 95 |
| Lôkapāla, <i>k.</i> , . . . . .                | 23n        |
| Lôlārka, <i>te.</i> , . . . . .                | 123        |
| Lôlika, <i>m.</i> , . . . . .                  | 172        |
| Lônādityadēva, <i>te.</i> , . . . . .          | 247n       |
| Luachchhagira, <i>s. a.</i> Dêôgadh, . . . . . | 309, 310   |
| Lunsadi, <i>vi.</i> , . . . . .                | 74         |

## M

|   |                                       |
|---|---------------------------------------|
| Māchi-Nēni, <i>m.</i> , . . . . .                         | 330, 357n                             |
| Maḍakuriti, <i>vi.</i> , . . . . .                        | 303                                   |
| Madanachandra, <i>s. a.</i> Madanapāla, . . . . .         | 125n, 127n                            |
| Māḍanallūra, <i>vi.</i> , . . . . .                       | 9                                     |
| Madanapāla, <i>Kanauj k.</i> , . . . . .                  | 98n, 99, 107, 118,<br>125n, 127n, 131 |
| Madanapura, <i>vi.</i> , . . . . .                        | 155, 156                              |
| Madanavarmadēva, <i>Chandēlla k.</i> , . . . . .          | 154, 155, 156                         |
| Madapratibhāra, <i>vi.</i> , . . . . .                    | 99                                    |
| Maḍavala-pattalā, <i>di.</i> , . . . . .                  | 111                                   |
| Māḍhāsāmmali, <i>vi.</i> , . . . . .                      | 247, 253                              |
| Mādhava, <i>m.</i> , . . . . .                            | 125, 172, 311                         |
| Mādhavavarman, <i>k.</i> , . . . . .                      | 194, 197, 199n                        |
| Māḍhū, <i>m.</i> , . . . . .                              | 172                                   |
| Madhubau, <i>vi.</i> , . . . . .                          | 208, 209, 210, 211n, 245n, 254n       |
| Madhuka, <i>m.</i> , . . . . .                            | 172                                   |
| Madhu-Kāmārṇava III., <i>Eastern Gāṅga k.</i> , . . . . . | 186, 192                              |
| Madhu-Kāmārṇava VI., <i>do.</i> , . . . . .               | 186 Table, 187                        |
| Madhukēśa, <i>s. a.</i> Madhukēśvara, . . . . .           | 188                                   |
| Madhukēśvara, <i>te.</i> , . . . . .                      | 188                                   |
| Madhumati, <i>ri.</i> , . . . . .                         | 74, 75                                |
| Madhurā (Madura), <i>vi.</i> , . . . . .                  | 12, 178, 222n, 331                    |
| Madhurāntaka, <i>Chôla k.</i> , . . . . .                 | 331                                   |
| Madhurāntaka, <i>sur. of</i> Rājendra-Chôla I., . . . . . | 331                                   |
| Madhusūdana, <i>m.</i> , . . . . .                        | 128, 172                              |
| Madhyadēśa, <i>co.</i> , . . . . .                        | 38, 48, 246                           |
| Madirai, <i>s. a.</i> Madhurā, . . . . .                  | 178, 179, 331, 332                    |
| Maḍiyūr, <i>vi.</i> , . . . . .                           | 9                                     |
| Madra, <i>co.</i> , . . . . .                             | 245, 246, 252                         |
| Madras Museum plates, . . . . .                           | 291                                   |
| Madurai, <i>s. a.</i> Madhurā, . . . . .                  | 219, 220, 222n                        |
| Madurāntakam, <i>vi.</i> , . . . . .                      | 265                                   |

|  | PAGE  |
|--|---|
| Magadha, <i>co.</i> , . . . . .                                | 48, 243, 244, 245n, 270, 288  |
| Māgāniyam, <i>vi.</i> , . . . . .                              | 7   |
| Māgha, <i>m.</i> , . . . . .                                   | 172   |
| Magōdai, <i>vi.</i> , . . . . .                                | 294   |
| Magōdaiyarpattinam, <i>s. a.</i> Magōdai, . . . . .            | 292, 294,<br>295, 296   |
| mahā-arasu, <i>s. a.</i> mahārāja, . . . . .                   | 4   |
| Mahābhārata, . . . . .   | 155, 279, 303n  |
| Mahābhāshya, <i>quoted</i> , . . . . .                         | 252n, 302n  |
| Mahābhavagupta, <i>Kaṭak k.</i> , . . . . .                    | 199n, 200n  |
| Mahābhavagupta II., <i>do.</i> , . . . . .                     | 256, 257  |
| Mahādēva, <i>a liṅga</i> , . . . . .                           | 271, 330  |
| Mahādēva, <i>m.</i> , . . . . .                                | 172   |
| Mahādēva-chakravartin, <i>Eastern Chalukya ch.</i> , . . . . . | 87  |
| mahādīkshita, . . . . .  | 126   |
| Mahākarma-Bharata, <i>s. a.</i> Bharata, . . . . .             | 238   |
| mahākshapaṭalādhikarapādhikṛita, . . . . .                     | 210   |
| mahākshapaṭalika, . . . . .                                    | 120, 128  |
| Mahāliṅgasvāmin, <i>te.</i> , . . . . .                        | 263   |
| Māhājūr-nāḍuka, <i>di.</i> , . . . . .                         | 6   |
| mahāmahattara, . . . . .                                       | 253   |
| mahāmahāvārūṇi, <i>tithi</i> , . . . . .                       | 279n  |
| mahāmaṇḍalēśvara, . . . . .                                    | 4, 37, 38, 53, 59, 65, 86,<br>87, 96, 197n, 312n  |
| Mahamaudāsābu, <i>s. a.</i> Muḥammad Shāh, . . . . .           | 270   |
| mahāmātya, . . . . .   | 260, 262  |
| Mahānadi, <i>ri.</i> , . . . . .                               | 315   |
| Mahāpanda, <i>m.</i> , . . . . .                               | 172   |
| Mahānauḍitirtha, <i>vi.</i> , . . . . .                        | 13  |
| mahānāyaka, . . . . .  | 311   |
| mahaut, . . . . .  | 300   |
| Mahantāprakāśa-vishaya, <i>di.</i> , . . . . .                 | 227, 253  |
| Mahā-Pariubbāna-Sutta, <i>quoted</i> , . . . . .               | 184   |
| mahāpurōhita, . . . . .  | 98, 99, 103, 109, 111, 115, 118,<br>120, 122, 123   |
| mahārāja, . . . . .  | 30, 87, 143, 145, 146, 148, 192, 194,<br>195n, 197, 198, 199, 214, 230, 242, 246n   |
| Mahārāja, <i>m.</i> , . . . . .                                | 172   |
| mahārājādhirāja, . . . . .                                     | 99, 102, 103, 105, 106, 107,<br>109, 110, 111, 112, 113, 114, 115, 116,<br>117, 120, 122, 123, 125, 126, 128, 131,<br>146n, 148, 154, 155, 185, 193, 199, 207,<br>214, 215, 245, 246n, 253, 256, 262, 289,<br>302, 309, 312 add., 336, 347, 354 |
| mahārājakula, . . . . .  | 312 and add.  |
| mahārājaputra, . . . . .                                       | 97n, 98n, 118, 130  |
| Mahārājaśarman, <i>m.</i> , . . . . .                          | 98, 115   |
| [Mahārāja]śarva, <i>sur. of</i> Amoghavarsha I., . . . . .     | 279,<br>335, 336n   |

|  | PAGE  |   | PAGE                        |
|--|---|---|-----------------------------|
| mahārājñi, . . . . .                                 | 108   | Mailāppūr, vi., . . . . .                               | 9                           |
| mahārāya, s. a. mahārāja, . . . . .                  | 2, 3, 55, 269, 271  | Mailārādēvi, queen of Rājendra-Chōda I., . . . . .      | 85, 95                      |
| mahāsabda, . . . . .                                 | 65, 192, 239, 256, 262, 296n, 309   | Maisūr (Mysore), vi., . . . . .                         | 58n, 339                    |
| mahāsāmanta, . . . . .                               | 309   | Maitraka, family, . . . . .                             | 197n                        |
| mahāsāmantādhipati, . . . . .                        | 245, 254, 260, 262  | Makiriyinṭi, vi., . . . . .                             | 59, 66                      |
| Mahāsāpa, m., . . . . .                              | 172   | Mālādhara, m., . . . . .                                | 172                         |
| mahāsaptamī, tithi, . . . . .                        | 98, 122   | Mālan, ri., . . . . .                                   | 75                          |
| Mahāsārman, m., . . . . .                            | 172   | Mālava, co., . . . . .                                  | 227, 246                    |
| Mahāsēna (Skanda), god, . . . . .                    | 239   | Malaya, mo., . . . . .                                  | 148                         |
| Mahāsivagupta, Kaṭak k., . . . . .                   | 199n, 200n, 256, 258n   | Malaya-Nāchchi, goddess, . . . . .                      | 10                          |
| Mahāsiva-Tīvaradēva, k., . . . . .                   | 257, 258  | Malaya-nāṇka, di., . . . . .                            | 10                          |
| Mahasōpama, vi., . . . . .                           | 99  | Male-nādu, co., . . . . .                               | 68n                         |
| Mahasō-pattalā, di., . . . . .                       | 122   | Malepaṭṭu, vi., . . . . .                               | 6                           |
| Mahasū, m., . . . . .                                | 172   | Malettani, vi., . . . . .                               | 8                           |
| Mahā-Sndassana-Jātaka, quoted, . . . . .             | 134   | Mālhā, m., . . . . .                                    | 172                         |
| Mahātimahāvīra, s. a. Mahāvīra, . . . . .            | 27 add.   | Mālhapa, m., . . . . .                                  | 172                         |
| mahattara, . . . . .                                 | 253   | Mālbē, m., . . . . .                                    | 172                         |
| Mahāvamsa, quoted, . . . . .                         | 58n   | Mālbū, m., . . . . .                                    | 172                         |
| mahāvārūṇi, tithi, . . . . .                         | 279n  | malik, . . . . .  | 300                         |
| Mahāvīra, Tirthamkara, . . . . .                     | 24, 28  | Malikibharāma, s. a. Malik Ibrāhīm, . . . . .           | 270                         |
| Mahēndra, mo., . . . . .                             | 36, 51, 185, 186n, 192, 199   | Malik Ibrāhīm, s. a. Ibrāhīm Shāh, . . . . .            | 270                         |
| Mahēndrapāla, Kanauj k., . . . . .                   | 310n  | Mālipāka, s. a. Mānirākkam, . . . . .                   | 9                           |
| Mahēndrapōtarāja, s. a. Mahēndravarman I., . . . . . | 153   | Mālkheḍ, vi., . . . . .                                 | 339                         |
| Mahēndrapura, s. a. Mahēndravādi, . . . . .          | 153   | Malla, s. a. Mallapa II., . . . . .                     | 230                         |
| Mahēndra-taṭāka, tank, . . . . .                     | 153   | Malla, s. a. Mallapa III., . . . . .                    | 229, 230, 242               |
| Mahēndravādi, vi., . . . . .                         | 152, 153  | Malla I., Velanāṇḍu ch., . . . . .                      | 34, 35, 48                  |
| Mahēndravarman I., Pallava k., . . . . .             | 153   | Malla II., do., . . . . .                               | 35, 49                      |
| Mahēndra-Vishnugriha, te., . . . . .                 | 152, 153  | Mallāmbā or Mallāmbikā, queen of Kāṭaya-Vēma, . . . . . | 319, 320, 321               |
| Mahēśvara, m., . . . . .                             | 125, 172  | Mallapa, m., . . . . .                                  | 3n                          |
| Mahēśvara, s. a. Śiva, . . . . .                     | 53, 74, 154, 193, 197, 198<br>199, 214, 215, 238, 240, 241, 256, 302, 357 | Mallapa I., Eastern Chālukya ch., . . . . .             | 229, 241                    |
| Mahīchandra, Kanauj k., . . . . .                    | 100, 118  | Mallapa II., do., . . . . .                             | 228, 229, 241               |
| Mahīdhara, m., . . . . .                             | 172   | Mallapa III., do., . . . . .                            | 228, 229, 230               |
| Mahilū, m., . . . . .                                | 172   | Mallapadēva-chakravartin, s. a. Mallapa III., . . . . . | 230, 242                    |
| Mahindasvāmin, m., . . . . .                         | 154, 172  | Mallappadēva, do., . . . . .                            | 230                         |
| Mahindravarmadēva, Eastern Ganga k., . . . . .       | 199   | Malla-taḍāga, tank, . . . . .                           | 74, 75                      |
| Mahīpāla, Gwalior k., . . . . .                      | 254n  | Mallavaram, vi., . . . . .                              | 319, 320                    |
| Mahīpāla, k., . . . . .                              | 243n, 244n, 246, 251n, 253n, 255  | Mallavarman, k., . . . . .                              | 34, 48                      |
| Mahīpāla, Kanauj, k., . . . . .                      | 310n  | Mallaya, Velanāṇḍu ch., . . . . .                       | 34, 35, 49                  |
| Mahīpāla, m., . . . . .                              | 172   | Mallāyammaṅgari-Komaragiriapuram, vi., . . . . .        | 320                         |
| Mahīpālareṇḍu, Kōna ch., . . . . .                   | 85, 95  | Mallēdēva, te., . . . . .                               | 68                          |
| Mahisa-maṇḍala, di., . . . . .                       | 58n   | Mallidēva, Kōna ch., . . . . .                          | 83, 84, 85, 86, 95, 96, 320 |
| Mahishamathanī, s. a. Durgā, . . . . .               | 318   | Mallikārjuna, Vijayanagara k., . . . . .                | 180                         |
| Māhisha-vishaya, di., . . . . .                      | 58, 62  | Mallirāja, s. a. Mallidēva, . . . . .                   | 86                          |
| Māhishmatī, vi., . . . . .                           | 86  | Māmbākkam, vi., . . . . .                               | 6, 7                        |
| Mahmūd I., Gujarāt k., . . . . .                     | 297, 298, 300   | Māmpāka, s. a. Māmbākkam, . . . . .                     | 6, 7                        |
| Mahmūdī, coin, . . . . .                             | 298   | Manāditya, m., . . . . .                                | 172                         |
| Mahōhā, vi., . . . . .                               | 154, 311n   | Māpājijikā, ri., . . . . .                              | 75                          |
| Mahōdaya, s. a. Kanauj, . . . . .                    | 245   | Mānāka, Rāshtrakūṭa ch., . . . . .                      | 340n                        |
| Mahula, m., . . . . .                                | 172   | Mānsapura, vi., . . . . .                               | 340n                        |

|  | PAGE                               |   | PAGE                                   |
|--|------------------------------------|---|--|
| Mānavasīmha, <i>k.</i> , . . . . .                     | 313                                | Mathurā, <i>vi.</i> , . . . . .                 | 54, 55, 134                            |
| maṇḍalika, <i>a chief</i> , . . . . .                  | 315, 318                           | Mātsara, <i>vi.</i> , . . . . .                 | 84n                                    |
| maṇḍalika, <i>do.</i> , . . . . .                      | 256                                | Matsya, <i>co.</i> , . . . . .                  | 245, 246, 262                          |
| Mandasōr, <i>vi.</i> , . . . . .                       | 29n                                | mātsya nyāya, . . . . .                         | 251n                                   |
| Maṇḍaya, <i>m.</i> , . . . . .                         | 230                                | matīar, <i>land measure</i> , . . . . .         | 66, 214, 262, 355, 356                 |
| Maṇḍenārāyaṇa, <i>te.</i> , . . . . .                  | 357, 358                           | Maukhari, <i>family</i> , . . . . .             | 244n                                   |
| Mandla, <i>vi.</i> , . . . . .                         | 86n                                | Maues, <i>s. a. Mōga</i> , . . . . .            | 55                                     |
| maṅgalālattikā, . . . . .                              | 48n                                | Maurya, <i>dy.</i> , . . . . .                  | 23                                     |
| Māṅgāṇi, <i>s. a. Māgāṇiyam</i> , . . . . .            | 7                                  | Mayūrakhaṇḍi, <i>s. a. Mōrkhaṇḍ</i> , . . . . . | 333, 337, 349                          |
| Maṅgi, <i>k.</i> , . . . . .                           | 226, 227, 239                      | mayyanikuṭṭu, . . . . .                         | 96n, 349n                              |
| Maṅgi-Yuvarāja, <i>Eastern Chalukya k.</i> , . . . . . | 84, 94, 239                        | Mēda, <i>caste</i> , . . . . .                  | 155                                    |
| Manglaur, <i>vi.</i> , . . . . .                       | 133                                | Mēkalasutā, <i>s. a. Narmadā</i> , . . . . .    | 280                                    |
| Maṇigrāmam, . . . . .                                  | 292, 293, 294, 296                 | Mēl-Aḍaiyāru-nāḍu, <i>di.</i> , . . . . .       | 82n, 180, 183, 282n                    |
| Maṇimaṅgalam, <i>vi.</i> , . . . . .                   | 6, 217, 220, 262                   | Mēlāgāni, <i>vi.</i> , . . . . .                | 351                                    |
| Manipura, <i>vi.</i> , . . . . .                       | 340                                | Mēlahara, <i>vi.</i> , . . . . .                | 6                                      |
| Māṇivākkam, <i>vi.</i> , . . . . .                     | 9                                  | Mēlarasa, <i>m.</i> , . . . . .                 | 267, 269                               |
| Manma-Chōḍa II., <i>Kōna ch.</i> , . . . . .           | 85, 95                             | Mēlpādi, <i>vi.</i> , . . . . .                 | 140, 281                               |
| Manma-Gōṅka, <i>s. a. Gōṅka III.</i> , . . . . .       | 86, 96                             | Mēlpāṭi, <i>s. a. Mēlpādi</i> , . . . . .       | 281, 290                               |
| Manma-Satti, <i>s. a. Manma-Satya II.</i> , . . . . .  | 85, 96                             | Merkara, <i>vi.</i> , . . . . .                 | 336n                                   |
| Manma-Satya II., <i>Kōna ch.</i> , . . . . .           | 83, 85, 86, 95, 96                 | Messiah, . . . . .                              | 175                                    |
| Maṇḍr, <i>vi.</i> , . . . . .                          | 7                                  | Mēwād, <i>state</i> , . . . . .                 | 29, 30n, 313n                          |
| Maṇōratha, <i>m.</i> , . . . . .                       | 172                                | Meyyūr, <i>vi.</i> , . . . . .                  | 9                                      |
| mantra-snāna, . . . . .                                | 120                                | Mīlū, <i>m.</i> , . . . . .                     | 173                                    |
| Mantrawādi, <i>vi.</i> , . . . . .                     | 333                                | Miṇḍigal, <i>vi.</i> , . . . . .                | 216                                    |
| mantrin, . . . . .                                     | 303                                | Mītūka, <i>m.</i> , . . . . .                   | 128                                    |
| Manu, . . . . .  | 288, 337n, 346, 349                | Moḥ, <i>s. a. Mōga</i> , . . . . .              | 55                                     |
| Manu, <i>m.</i> , . . . . .                            | 172                                | Mōga, <i>k.</i> , . . . . .                     | 55, 56                                 |
| Manvādi, <i>tiṭṭi</i> , . . . . .                      | 98, 99, 102n, 111, 112n, 118n, 122 | Mōlasūr, <i>vi.</i> , . . . . .                 | 7                                      |
| Manvantarādi, <i>tiṭṭi</i> , . . . . .                 | 98, 122                            | months, lunar :—                                |  |
| Mānyakhēṭa, <i>s. a. Mālkhēḍ</i> , . . . . .           | 26, 58, 62, 287, 339, 340          | Āshāḍha, . . . . .                              | 99, 118, 120, 121, 351                 |
| Mānyapura, <i>vi.</i> , . . . . .                      | 339, 340, 349                      | Āśvayuja, . . . . .                             | 309                                    |
| Māra, <i>Redḍi k.</i> , . . . . .                      | 319, 321, 328, 329                 | Āśvina, . . . . .                               | 106, 310                               |
| Mārasīmha, <i>Eastern Gaṅga k.</i> , . . . . .         | 186n and Table                     | Bhādra, <i>s. a. Bhādrapada</i> , . . . . .     | 98, 99, 127                            |
| Mārasīmha, <i>Western Gaṅga k.</i> , . . . . .         | 205n, 351, 354, 355                | Bhādrapada, . . . . .                           | 58, 63, 112, 116, 126, 127,            |
| Marāṭa, <i>co.</i> , . . . . .                         | 48                                 |   | 130, 131, 205, 208, 267, 269, 357, 358 |
| Māreya, <i>m.</i> , . . . . .                          | 349                                | Chaitra, . . . . .                              | 67, 143, 145, 311, 328, 330            |
| Mariyādi, <i>vi.</i> , . . . . .                       | 332                                | Jyaishṭha, . . . . .                            | 107, 108, 226, 228, 242, 311,          |
| Mārkaṇḍēya, <i>te.</i> , . . . . .                     | 319                                |   | 312, 335, 349                          |
| Markaṭasāgara, <i>vi.</i> , . . . . .                  | 210                                | Kārttika, . . . . .                             | 4, 5, 69, 98n, 99, 102, 109,           |
| Mārtāṇḍa, <i>Travancore k.</i> , . . . . .             | 204                                |   | 111, 125, 210, 290, 320, 328, 330      |
| Mārtāṇḍavarman, <i>do.</i> , . . . . .                 | 146n                               | Nāgha, . . . . .                                | 98, 99, 100, 106, 122, 155, 156,       |
| Maruḷadēva, <i>Western Gaṅga k.</i> , . . . . .        | 351, 354                           |   | 228, 230, 241                          |
| Māruti, <i>s. a. Hanumat</i> , . . . . .               | 350                                | Mārga, <i>s. a. Mārgasīrsha</i> , . . . . .     | 247, 254                               |
| Maruttivar, <i>m.</i> , . . . . .                      | 137                                | Mārgasīrsha, . . . . .                          | 4, 30, 123                             |
| Māsara, <i>s. a. Mātsara</i> , . . . . .               | 84n                                | Pausha, . . . . .                               | 68, 297, 300                           |
| Maṭaūchēri, <i>vi.</i> , . . . . .                     | 6                                  | Phālguna, . . . . .                             | 69, 72, 75, 99, 113, 114, 125,         |
| Māṭāpura, <i>vi.</i> , . . . . .                       | 128                                |   | 185, 193, 215, 278, 279, 290, 351, 355 |
| maṭha, . . . . .                                       | 355n                               | Pushya, . . . . .                               | 328, 329                               |
| Mathanadēva, <i>k.</i> , . . . . .                     | 247n                               | Śrāvana, . . . . .                              | 110, 115                               |
| Maṭhara, <i>family</i> , . . . . .                     | 256                                | Vaiśākha, . . . . .                             | 98, 103, 128, 155, 53, 213, 214, 270   |





|   | PAGE                            |   | PAGE                       |
|---|---------------------------------|---|----------------------------|
| Nandippōttarasar, <i>s. a.</i> Nandipōtavārman, | 137                             | Nellatūru, <i>vi.</i> ,                         | 270, 271                   |
| Nandi-saṅgha, . . . . .                         | 338, 349                        | Nellūr (Nellore), <i>vi.</i> ,                  | 219, 271n                  |
| Nandivarman, <i>k.</i> ,                        | 181, 182                        | Nelmali, <i>s. a.</i> Nemmali,                  | 7                          |
| Nandivarman, <i>Pallava k.</i> ,                | 181, 182                        | Nelmalyahara, <i>s. a.</i> Nemmiliagaram,       | 8                          |
| Nandi-Vikramavarman, <i>k.</i> ,                | 182                             | Nelvādi, <i>vi.</i> ,                           | 10                         |
| Naṁmaṅgalam, <i>vi.</i> ,                       | 8                               | Nemmali, <i>vi.</i> ,                           | 7                          |
| Nanna, <i>m.</i> ,                              | 247                             | Nemmiliagaram, <i>vi.</i> ,                     | 8                          |
| Nannadēva, <i>k.</i> ,                          | 257                             | Nēpāl, <i>co.</i> ,                             | 134                        |
| Nannayabhaṭṭa, <i>author</i> ,                  | 303n                            | Neramodegaṇḍa, <i>biruda</i> ,                  | 65 and add., 208           |
| Nanni-Nārāyaṇa, <i>s. a.</i> Nārāyaṇa,          | 302                             | Nerapnla, <i>vi.</i> ,                          | 303                        |
| Nannirāja, <i>Velanāṇḍu ch.</i> ,               | 35, 49                          | nēsapa, <i>s. a.</i> nivēsana,                  | 65n, 353n                  |
| Nannisamudra, <i>biruda</i> ,                   | 302n                            | Nēulasatāvisikā, <i>di.</i> ,                   | 110                        |
| Nanniyabhaṭṭa, <i>m.</i> ,                      | 301, 303                        | Niḍadavōln, <i>vi.</i> ,                        | 87n and add.               |
| Nanniya-Gaṅga, <i>biruda</i> ,                  | 302n, 354n                      | nidhinikshēpa, <i>tax</i> ,                     | 99, 123                    |
| napṭṭi, <i>a great-grandson</i> ,               | 329n                            | Niḍadaprolu, <i>s. a.</i> Niḍadavōln,           | 87                         |
| Nārada, <i>ṛishi</i> ,                          | 5                               | nija,   | 267, 269                   |
| Narapati, <i>k.</i> ,                           | 97n, 119, 131                   | Nikōl, <i>vi.</i> ,                             | 75                         |
| Narasa, <i>Vijayanagara k.</i> ,                | 3                               | Nilakanṭha, <i>m.</i> ,                         | 173                        |
| Narasannapēṭa, <i>vi.</i> ,                     | 142, 143                        | Nilgund, <i>vi.</i> ,                           | 204, 205, 335n             |
| Narasimha, <i>god</i> ,                         | 152, 221                        | Nilivaneśvara, <i>te.</i> ,                     | 217                        |
| Narasimha, <i>m.</i> ,                          | 128, 173                        | Nimbadēva, <i>m.</i> ,                          | 173                        |
| Narasimhavarman, <i>k.</i> ,                    | 177, 178, 182, 360              | Nimbaratha, <i>m.</i> ,                         | 173                        |
| Nārāyaṇa, <i>ch.</i> ,                          | 58, 59, 62                      | Nirgrantha,                                     | 339                        |
| Nārāyaṇa, <i>m.</i> ,                           | 131, 137, 173, 256, 302         | Nirguṇḍa, <i>s. a.</i> Nilgund,                 | 205, 208                   |
| Nārāyaṇa, <i>s. a.</i> Viṣṇu,                   | 5, 63, 148, 230, 239,           | Nirupama, <i>sur. of</i> Dhruva,                | 287, 336n, 338n            |
|   | 243n, 246n, 247                 | Nitisāra, <i>name of a work</i> ,               | 339                        |
| Nārāyaṇapāla, <i>k.</i> ,                       | 243, 244n, 245, 246, 251n, 252n | Nityavarsha, <i>sur. of</i> Indra III.,         | 280                        |
| Nārāyaṇavarman, <i>ch.</i> ,                    | 245, 246, 247, 254              | nivartana, <i>land measure</i> ,                | 63, 205, 208               |
| Narēndra, <i>Eastern Chālukya ch.</i> ,         | 230                             | Nivṛitti, <i>vi.</i> ,                          | 13                         |
| Narēndra, <i>Eastern Chulukya k.</i> ,          | 226, 239                        | Nōhalā, <i>queen</i> ,                          | 247n                       |
| Narmadā, <i>ri.</i> ,                           | 15n, 86n, 94, 239, 246, 280     | Nōhalēśvara, <i>te.</i> ,                       | 247n                       |
| Narōttama, <i>m.</i> ,                          | 173                             | Nolamba, <i>s. a.</i> Pallava,                  | 354                        |
| Nasahahathidhā, <i>vi.</i> ,                    | 155                             | Nolambakulāntakadēva, <i>sur. of</i> Mārasimha, | 354, 355                   |
| Nāsik, <i>vi.</i> ,                             | 198n                            | Nolambavādi, <i>s. a.</i> Nolambavādi,          | 355                        |
| Nāṭa, <i>m.</i> ,                               | 173                             | Nolambavādi thirty-two thousand, <i>di.</i> ,   | 82, 212n,                  |
| Nāṭarāja, <i>te.</i> ,                          | 70                              |   | 213, 214                   |
| Nāṭē, <i>m.</i> ,                               | 173                             | Noṇambavādi, <i>s. a.</i> Nolambavādi,          | 82n                        |
| Natṛipatī, <i>di.</i> ,                         | 194, 198                        | Nṛihari, <i>s. a.</i> Narasa,                   | 268                        |
| nāṭya-sālā, . . . . .                           | 315                             | Nṛikuladēvā, <i>queen</i> ,                     | 338                        |
| Navaḡama-pattalā, <i>di.</i> ,                  | 113                             | Nṛipatuṅga, <i>author</i> ,                     | 59                         |
| navakamika, <i>an overseer of the works</i> ,   | 56                              | Nṛipatuṅga, <i>k.</i> ,                         | 180, 181, 182              |
| Navakhaṇḍavāda, <i>vi.</i> ,                    | 33, 53, 230                     | Nṛipatuṅga, <i>sur. of</i> Amōgbavarsha I.,     | 181, 279,                  |
| Navasāri (Nausāri), <i>vi.</i> ,                | 195n, 279                       |   | 287, 335n, 340             |
| nāyaka, . . . . .                               | 311                             | Nṛipatuṅgavarman, <i>k.</i> ,                   | 180, 181, 182              |
| Nayanakēlīdevī, <i>queen of</i> Govindachandra, | 97n,                            | Nṛipatuṅga-Vikramavarman, <i>k.</i> ,           | 180, 181, 182, 183         |
|   | 98n, 107, 108                   | Nṛisimha, <i>m.</i> ,                           | 320                        |
| Nāyar, <i>vi.</i> ,                             | 9                               | Nṛisimha, <i>s. a.</i> Narasa,                  | 3                          |
| Nāyara or Nāyaru, <i>s. a.</i> Nāyar,           | 9                               | Nṛisimhadēva IV., <i>Eastern Gaṅga k.</i> ,     | 199n                       |
| Nāyattu-nāḍuka, <i>di.</i> ,                    | 9                               | Nugila, <i>vi.</i> ,                            | 193                        |
| Nāyeru, <i>s. a.</i> Nāyar,                     | 8, 9                            | Nulamba, <i>s. a.</i> Pallava,                  | 68n, 82, 83, 180, 182, 183 |

|   | PAGE               |
|---|--------------------|
| Nulambapādi, <i>s. a.</i> Nōlambavādi, . . .          | 82n, 180           |
| Nunna-Nārāyaṇa, <i>te.</i> , . . .                    | 245, 246, 247, 254 |
| Nyāyakumudachandrōdaya, <i>name of a work</i> , . . . | 25                 |

## O

|   |                                |
|---|--------------------------------|
| Oba Ghat, . . . . .                               | 133                            |
| Ōbāmbikā, <i>queen of Narasa</i> , . . . . .      | 3                              |
| Odappai, <i>vi.</i> , . . . . .                   | 9                              |
| Odayamahādēvi, <i>queen of Gaṇapa</i> , . . . . . | 87                             |
| Oḍḍa, <i>Orissa</i> , . . . . .                   | 315, 318                       |
| Oḍḍiya, <i>do.</i> , . . . . .                    | 270                            |
| Ōḍiyūru, <i>s. a.</i> Ōḍūru, . . . . .            | 83, 86, 96 and add.            |
| Oḍu-nāḍu, <i>s. a.</i> Ōnāḍu, . . . . .           | 295, 297                       |
| Ōḍūru, <i>vi.</i> , . . . . .                     | 83, 96 add.                    |
| Ōnāḍu, <i>di.</i> , . . . . .                     | 295                            |
| Ōnkunda, <i>s. a.</i> Haṅgund, . . . . .          | 59                             |
| Ooldana, <i>s. a.</i> Uladana, . . . . .          | 156                            |
| Orāṅgal, <i>vi.</i> , . . . . .                   | 270                            |
| Orissa, <i>co.</i> , . . . . .                    | 198, 199n, 245n, 257, 270, 315 |
| Ōsia, <i>vi.</i> , . . . . .                      | 120                            |
| Oṭṭaṅkāraṇai, <i>vi.</i> , . . . . .              | 7                              |

## P

|  |               |
|--|---------------|
| pada, <i>a share</i> , . . . . .                             | 128, 155n     |
| Paḍaivīḍu, <i>vi.</i> , . . . . .                            | 138n          |
| pāḍakula, . . . . .  | 254n          |
| pāḍamūla, . . . . .  | 243n, 254n    |
| pāḍamūlika, <i>a servant</i> , . . . . .                     | 254n and add. |
| pāḍāvarta, <i>land measure</i> , . . . . .                   | 74, 75        |
| Paḍavīḍu-mahārājya, <i>di.</i> , . . . . .                   | 270, 271      |
| Pāḍichchēri, <i>vi.</i> , . . . . .                          | 6             |
| Padmākara, <i>m.</i> , . . . . .                             | 173           |
| Padmanābha, <i>m.</i> , . . . . .                            | 173           |
| Padmanābha, <i>s. a.</i> Viṣṇu, . . . . .                    | 148           |
| Padmanābhasvāmin, <i>te.</i> , . . . . .                     | 201, 203      |
| Padmasvāmin, <i>m.</i> , . . . . .                           | 173           |
| Padmāvati, <i>f.</i> , . . . . .                             | 315, 318      |
| pāḍhāb, . . . . .  | 300           |
| Paḍuhappattu, <i>vi.</i> , . . . . .                         | 7             |
| Padumē, <i>m.</i> , . . . . .                                | 173           |
| Pāḍūr, <i>vi.</i> , . . . . .                                | 8             |
| Paḍuvūr-kōṭṭam, <i>di.</i> , 82, 83, 138, 139, 180, 183, 271 |               |
| Pāga, <i>m.</i> , . . . . .                                  | 128           |
| Pagamechugunda, <i>biruda</i> , . . . . .                    | 356, 357      |
| Paharāja, <i>s. a.</i> Prahlāḍasarmaṇ, 98, 115n, 116,        |               |
|  | 120, 128      |
| Paiśāchika, <i>language</i> , . . . . .                      | 302           |

|   | PAGE                           |
|---|--------------------------------|
| Paiṭhan, <i>vi.</i> , . . . . .                             | 338                            |
| Pajjūna, <i>m.</i> , . . . . .                              | 173                            |
| Pāka, <i>s. a.</i> Pākkam, . . . . .                        | 8                              |
| Pākkam, <i>vi.</i> , . . . . .                              | 8, 360                         |
| pala, <i>weight</i> , . . . . .                             | 199                            |
| Pāla, <i>dy.</i> , . . . . .                                | 245, 246n                      |
| Pālakōl, <i>vi.</i> , . . . . .                             | 38, 86, 87                     |
| Pālam Bāoli, <i>vi.</i> , . . . . .                         | 312n                           |
| Palanpur, <i>vi.</i> , . . . . .                            | 154n                           |
| Pālāru, <i>vi.</i> , . . . . .                              | 146, 179                       |
| Palasavali, <i>vi.</i> , . . . . .                          | 115                            |
| Pālhaṇa, <i>m.</i> , . . . . .                              | 154, 156, 173                  |
| Pālhe, <i>m.</i> , . . . . .                                | 154, 173                       |
| Pālhu, <i>m.</i> , . . . . .                                | 154, 173                       |
| Pālitaka, <i>vi.</i> , . . . . .                            | 247, 253                       |
| Pallava, <i>dy.</i> , 82, 94, 137, 152, 153, 177, 180,      |                                |
|   | 181, 182, 195n, 215, 239, 280, |
|   | 281, 289, 351, 354             |
| Pallava, <i>mythical k.</i> , . . . . .                     | 180, 181, 182                  |
| Pallavāditya-Nōlambādhirāja, <i>Pallava ch.</i> , . . . . . | 351                            |
| Pallava-Murāri, <i>sur. of Tribhuvanadhira</i> , 82, 83     |                                |
| pallichchandam, . . . . .                                   | 138, 139, 140                  |
| pallikā, <i>a village</i> , . . . . .                       | 256                            |
| Paḍuvūr-kōṭṭaka, <i>s. a.</i> Paḍuvūr-kōṭṭam, 270, 271      |                                |
| Pambali, <i>s. a.</i> Pammal, . . . . .                     | 8                              |
| Pammal, <i>vi.</i> , . . . . .                              | 8                              |
| paṇam, <i>coin</i> , . . . . .                              | 149, 151, 178                  |
| Paṇappākkam, <i>vi.</i> , . . . . .                         | 9                              |
| Pañchāla, <i>co.</i> , . . . . .                            | 245, 246, 252                  |
| Pāñchālippattu, <i>vi.</i> , . . . . .                      | 7                              |
| Pañchamārgōtpatti, <i>name of a work</i> , . . . . .        | 339                            |
| pañchapa, <i>s. a.</i> pañchakula, . . . . .                | 812                            |
| Pañchapāṇḍavamalai, <i>hill</i> , . . . . .                 | 136, 138, 139                  |
| pañchārshēya-pravara, . . . . .                             | 200n                           |
| pañcha-vādyā, . . . . .                                     | 296n                           |
| Pāṇḍa, <i>Velandāṇḍu ch.</i> , . . . . .                    | 35, 49                         |
| Pāṇḍamāmbā, <i>s. a.</i> Pāṇḍāmbikā, . . . . .              | 39                             |
| Pāṇḍāmbikā, <i>queen of Prithviśvara</i> , . . . . .        | 38, 39                         |
| Pāṇḍenallūru, <i>vi.</i> , . . . . .                        | 7                              |
| paṇḍita, . . . . .  | 98, 115, 128, 155              |
| Pāṇḍukēśvar, <i>vi.</i> , . . . . .                         | 247n, 253n, 254n               |
| Pandūr, <i>vi.</i> , . . . . .                              | 7, 281                         |
| Pandūru, <i>vi.</i> , . . . . .                             | 7                              |
| Pāṇḍu-vamśa or Pāṇḍava-vamśa, . . . . .                     | 257                            |
| Pāṇḍya, <i>co.</i> , 12, 36, 48, 50, 68n, 146, 147,         |                                |
|   | 207, 219, 220, 280, 289        |
| Panēma (Panēmos), <i>month</i> , . . . . .                  | 56                             |
| Pāṅgala-nāḍu, <i>di.</i> , . . . . .                        | 82, 83                         |
| Pāṅgaragi, <i>s. a.</i> Haṅgargi, . . . . .                 | 260                            |
| Pāṅgaragi twelve, <i>di.</i> , . . . . .                    | 260, 262                       |

|   | PAGE   |   | PAGE             |
|---|--|---|------------------|
| Pāngu-Sāmaya, <i>ch.</i> , . . . . .  | 185, 193   | Pātālagangā, <i>ri.</i> , . . . . .                                     | 319, 321         |
| Pānini, <i>m.</i> , . . . . .   | 173  | Pātāliputra, <i>s. a.</i> Patnā, . . . . .                              | 246, 252         |
| Pānini, <i>quoted</i> , . . . . .   | 131n, 305n, 306n   | Patha, <i>vi.</i> , . . . . .   | 155, 156         |
| Pannappai, <i>f.</i> , . . . . .  | 82, 83   | pathaka, <i>a district</i> , . . . . .                                  | 210              |
| Pannappēśvara, <i>te.</i> , . . . . .   | 82, 83   | Pāṭicchéri, <i>s. a.</i> Pāṭicchéri, . . . . .                          | 6                |
| Panniyūr, <i>vi.</i> , . . . . .  | 295  | Patika, <i>ch.</i> , . . . . .  | 55, 56, 57       |
| Panniyūr, <i>s. a.</i> Panniyūr, . . . . .  | 295, 297   | Patnā, <i>vi.</i> , . . . . .   | 246              |
| Pantākula, <i>family</i> , . . . . .  | 319  | Pattadakal, <i>vi.</i> , . . . . .                                      | 59, 332n, 334n   |
| Pāpā, <i>m.</i> , . . . . .   | 173  | Pattada-Kisuvolal, <i>vi.</i> , . . . . .                               | 353n             |
| Pāpasotti-tātaka, <i>tank</i> , . . . . .   | 9  | patṭamahādēvi, . . . . .  | 108              |
| para, <i>measure</i> , . . . . .  | 296  | Pattāvall, . . . . .  | 23n, 24, 26, 339 |
| Parakēsarivarma, <i>Chōla k.</i> , . . . . .  | 138  | Paṭṭu, <i>vi.</i> , . . . . .   | 271n             |
| Parakēsarivarma, <i>sur. of Chōla kings</i> , 36, 68n,<br>69, 73, 178, 179, 219, 220, 222, 223, 224,<br>228, 263, 264, 265, 331 |  | paundarika, <i>sacrifice</i> , . . . . .                                | 197              |
| paramabhātāraka, . . . . .  | 99, 102, 103, 105, 106,<br>107, 109, 110, 111, 112, 113, 114, 115,<br>116, 117, 120, 122, 123, 125, 126, 128,<br>131, 154, 185, 193, 199, 207, 214, 245,<br>253, 256, 262, 289, 302, 309, 354                            | Pavithage, <i>s. a.</i> Pāvittage, . . . . .                            | 59, 66           |
| paramabrahmaṇya, . . . . .  | 302n   | Pāvittage, <i>s. a.</i> Sālōgi, . . . . .                               | 58, 59, 62, 63   |
| paramamāhēśvara, . . . . .  | 100, 119, 131, 185, 214  | Payyanūr Paṭṭōla, <i>quoted</i> , . . . . .                             | 293, 294         |
| Paramāra, <i>dy.</i> , . . . . .  | 227, 246n, 312n  | Payyūru, <i>vi.</i> , . . . . .   | 9                |
| Paramardidēva, <i>Chāndēlla k.</i> , . . . . .  | 154, 156   | Peda-Kondarāja, <i>ch.</i> , . . . . .                                  | 4                |
| paramēśvara, . . . . .  | 25, 62, 99, 102, 103, 105,<br>106, 107, 109, 110, 111, 112, 113, 114,<br>115, 116, 117, 120, 122, 123, 125, 126,<br>128, 131, 146n, 148, 154, 199, 207, 214,<br>215, 245, 253, 256, 262, 289, 309, 336,<br>347, 348, 354 | Peddanāchārya, <i>m.</i> , . . . . .                                    | 330              |
| Paramēśvara, <i>s. a.</i> Śiva, . . . . .   | 238, 337, 346, 347   | Pehevā (Pehoa), <i>vi.</i> , . . . . .                                  | 310n             |
| Paramēśvaravarman I., <i>Pallava k.</i> , . . . . .   | 138  | Pēndurēm, <i>s. a.</i> Pandūr, . . . . .                                | 281, 290         |
| Parandāmi-pattu, <i>di.</i> , . . . . .   | 271n   | Peunallūru, <i>vi.</i> , . . . . .                                      | 10               |
| Parāntaka I., <i>Chōla k.</i> , . . . . .   | 178, 179, 180, 181,<br>222, 223, 225, 331  | Pennalūr, <i>vi.</i> , . . . . .  | 7                |
| Parāśara, <i>m.</i> , . . . . .   | 173  | Peunelūru, <i>vi.</i> , . . . . .                                       | 7, 10            |
| Parāśara, <i>ṛishi</i> , . . . . .  | 5, 63  | Penugonda, <i>vi.</i> , . . . . .                                       | 231              |
| Parasurāma, <i>m.</i> , . . . . .   | 173  | Pērāva, <i>vi.</i> , . . . . .  | 53               |
| Paravipuram, <i>vi.</i> , . . . . .   | 223n   | Perbāl, <i>s. a.</i> Hebbāl, . . . . .                                  | 350, 351, 355    |
| Paripāha, <i>m.</i> , . . . . .   | 173  | pergaḍe, <i>a chamberlain</i> , . . . . .                               | 351, 355         |
| Paṇivai, <i>s. a.</i> Paṇivipuri, . . . . .   | 222, 223, 225  | Periñchipākakuppa, <i>vi.</i> , . . . . .                               | 6                |
| Paṇivipuri, <i>vi.</i> , . . . . .  | 222, 223, 225n   | Periñjempākkam, <i>vi.</i> , . . . . .                                  | 6                |
| Parlakimeḍi, <i>vi.</i> , . . . . .   | 184n, 185  | Periu-Timiri-nāḍu, <i>s. a.</i> Perun-Timiri-nāḍu, . . . . .            | 271              |
| Pārśvābhyudaya, <i>name of a work</i> , . . . . .   | 25   | Periyapurānam, <i>quoted</i> , . . . . .                                | 153, 294         |
| Pārśvanātha-basti, <i>te.</i> , . . . . .   | 23   | Permānādi, <i>title of Western Gaṅga kings</i> , 178,<br>205n, 351, 354 |                  |
| Parvatāpara, <i>co.</i> , . . . . .   | 37, 51   | Perumānādigal, <i>s. a.</i> Permānādi, . . . . .                        | 178, 179         |
| Pārvatī, <i>goddess</i> , . . . . .   | 286  | Perumāpittāṅgal, <i>vi.</i> , . . . . .                                 | 7                |
| Pārvatī, <i>queen of Rājapareṇḍu II.</i> , . . . . .  | 85, 95   | Perumbūdūru, <i>vi.</i> , . . . . .                                     | 5n, 6            |
| pāṭaka, <i>a quarter, a hamlet</i> , 62n, 103, 105,<br>111, 114n, 115, 116, 122, 138  |  | Peruagar-Agaram, <i>vi.</i> , . . . . .                                 | 180, 183         |
|   |  | Perunkali, <i>vi.</i> , . . . . .                                       | 9                |
|   |  | Perun-Timiri-nāḍu, <i>di.</i> , . . . . .                               | 138, 139, 271    |
|   |  | Peyyūru-kōṭaka, <i>di.</i> , . . . . .                                  | 9                |
|   |  | Phulwari or Phulwariya, <i>vi.</i> , . . . . .                          | 311              |
|   |  | Pichchamēśeri, <i>vi.</i> , . . . . .                                   | 8                |
|   |  | Piḍāri, <i>goddess</i> , . . . . .                                      | 331, 332         |
|   |  | Piḍuvarāditya, <i>sur. of Malla II.</i> , . . . . .                     | 35, 49           |
|   |  | Pilikhiṇi-paṇchēla, <i>di.</i> , . . . . .                              | 155              |
|   |  | Pillapākkam, <i>vi.</i> , . . . . .                                     | 7                |
|   |  | Piñchhakūpikāvaha, . . . . .  | 74, 75           |
|   |  | pipḍaka, . . . . .  | 245, 254n        |
|   |  | Pinnama II., <i>Vijayanagara k.</i> , . . . . .                         | 4                |

|  | PAGE  |
|--|---|
| Pipalavalipi, <i>vi.</i> , . . . . .                             | 115   |
| Pirudi-Gaṅgaraiyar, <i>s. a.</i> Prithivīpati I., . . . . .      | 180, 182, 183                               |
| Pirumpūndūru, <i>s. a.</i> Śriperumbūdūr, . . . . .              | 5   |
| Pirūṅganallūrn, <i>vi.</i> , . . . . .                           | 8   |
| pitalabhāra, <i>a coppersmith</i> , . . . . .                    | 156   |
| Pithana, <i>m.</i> , . . . . .                                   | 173   |
| Piṭhapura, <i>s. a.</i> Piṭhāpuram, . . . . .                    | 357n  |
| Piṭhāpnam, <i>vi.</i> , 32, 33, 36, 37n, 38, 83, 86, . . . . .   | 226, 229, 230, 303, 320, 328, 329, 357, 358 |
| Piṭhāpuramu, <i>s. a.</i> Piṭhāpuram, . . . . .                  | 357   |
| Piṭhapuri, <i>do.</i> , . . . . .                                | 223, 242, 357n                              |
| Piṭhāpuri, <i>do.</i> , . . . . .                                | 357   |
| Pithū, <i>m.</i> , . . . . .                                     | 173   |
| Piṭhuka, <i>m.</i> , . . . . .                                   | 173   |
| pitṛi-bhakta, . . . . .  | 143   |
| pitṛi-paksha, . . . . .  | 105   |
| planets :—   |   |
| Jupiter, . . . . .   | 202, 203, 292, 296                          |
| Saturn, . . . . .  | 333, 349                                    |
| Poduru, <i>vi.</i> , . . . . .                                   | 193   |
| Polal, <i>vi.</i> , . . . . .                                    | 8n  |
| Polichechalūr, <i>vi.</i> , . . . . .                            | 8   |
| Polili-kōṭaka, <i>di.</i> , . . . . .                            | 8   |
| Pollama, <i>m.</i> , . . . . .                                   | 355   |
| Pōlūr, <i>vi.</i> , . . . . .                                    | 6   |
| Pōndūr, <i>vi.</i> , . . . . .                                   | 7   |
| Pōṇnai, <i>ri.</i> , . . . . .                                   | 140 and add.                                |
| Pōṇni-Amman, <i>goddess</i> , . . . . .                          | 331   |
| Pōṇniyakkīyār, <i>do.</i> , . . . . .                            | 136, 137                                    |
| Pōtama, <i>m.</i> , . . . . .                                    | 242   |
| Pōtasāni, <i>f.</i> , . . . . .                                  | 330   |
| Prabhāchandra, <i>Jaina preceptor</i> , 23n, 24n, 25, . . . . .  | 26, 28, 339                                 |
| Prabhākara, <i>m.</i> , . . . . .                                | 173   |
| Prabhāsa, <i>vi.</i> , . . . . .                                 | 198n  |
| Prabhūtavārsha, <i>sur. of Rāshtrakūṭa kings</i> , . . . . .     | 333, 335, 336, 347, 348                     |
| pradhāna, . . . . .  | 302   |
| prādhirājya, <i>sacrifice</i> , . . . . .                        | 194, 197                                    |
| Prāharāja, <i>s. a.</i> Prāhlādaśarman, 98, 115n, 118, . . . . . | 120, 122, 123, 125, 136                     |
| Prāhlāda, <i>rishi</i> , . . . . .                               | 5   |
| Prāhlādanapra, <i>s. a.</i> Palanpur, . . . . .                  | 154n  |
| Prāhlādaśarman, <i>m.</i> , . . . . .                            | 98, 120                                     |
| prājāpatya, <i>sacrifice</i> , . . . . .                         | 197   |
| Prākṛita, <i>language</i> , . . . . .                            | 302   |
| Pramēyakamalāmārtanda, <i>name of a co-h.</i> , . . . . .        | 25  |
| Prapuri, <i>s. a.</i> Paṇivipuri, . . . . .                      | 225   |
| praśasti, . . . . .  | 208, 209, 222, 225, 246                     |

|  | PAGE   |
|--|--|
| praśnāśṭaka, . . . . .   | 356, 357   |
| Pratāpa, <i>ch.</i> , . . . . .                                  | 310, 311   |
| Pratāpadhavalā, <i>ch.</i> , . . . . .                           | 311  |
| pratiḍhakkā, <i>drum</i> , . . . . .                             | 95, 239  |
| pratihārin, <i>a door-keeper</i> , . . . . .                     | 315, 317   |
| Pratipa, <i>mythical k.</i> , . . . . .                          | 86n  |
| pravāṇikara, <i>tax</i> , 99, 102, 105, 106, 108, 109, . . . . . | 111, 112, 114, 115, 116, 118, 120, 122, 123, 125, 126, 128 |
| pravaras :—  |  |
| Aghamarshaṇa, . . . . .  | 99, 102, 105, 110, 115, 116, 118, 120, 122, 126            |
| Ambarisha, . . . . .   | 112  |
| Āṅgīrasa, . . . . .  | 112  |
| Āpnavāna, . . . . .  | 130, 199   |
| Anrva, . . . . .   | 130, 199   |
| Bandhula, 99, 102, 105, 110, 115, 116, 118, . . . . .            | 120, 122, 126  |
| Bhārgava, . . . . .  | 130, 199   |
| Chyāvana, . . . . .  | 130, 199   |
| Gōbbhila, . . . . .  | 112  |
| Jāmadagna, . . . . .   | 130, 199   |
| Maitravaruna, . . . . .  | 256  |
| Viśvāmītra, . . . . .  | 99, 102, 105, 110, 115, 116, 118, 120, 122, 126            |
| Pravarasēna I., <i>Vākātaka k.</i> , . . . . .                   | 194n   |
| Pravarasēna II., <i>do.</i> , . . . . .                          | 194n, 195n   |
| Prayāga (Allābhābād), <i>vi.</i> , . . . . .                     | 122 and add.   |
| Prēmula-vāṅka, <i>channel</i> , . . . . .                        | 96   |
| prēshapika, <i>a messenger</i> , . . . . .                       | 253n   |
| Prithivīmūla, <i>k.</i> , . . . . .                              | 194, 195   |
| Prithivīpati I., <i>Western Gaṅga k.</i> , . . . . .             | 182  |
| Prithivīpati II., <i>do.</i> , . . . . .                         | 222, 223, 225  |
| Prithivīśvara, <i>s. a.</i> Prithivīśvara, . . . . .             | 37, 52   |
| Prithivīvarmadēva, <i>Eastern Gaṅga k.</i> , 199, . . . . .      | 258n, 259n   |
| Prithivīdhara, <i>m.</i> , . . . . .                             | 156, 173   |
| Prithivīśvara, <i>Velanāṇḍu ch.</i> , 33, 35, 37, 38, . . . . .  | 39, 53, 54, 84, 86, 303                                    |
| Prithivīvarmadēva, <i>Chandēlla k.</i> , . . . . .               | 154  |
| Prōla, <i>Redḍi k.</i> , . . . . .                               | 320, 321   |
| Prōlaya-Nāyaka, <i>ch.</i> , . . . . .                           | 357  |
| Prōl-nāṇḍu, <i>s. a.</i> Prōl-nāṇḍu, . . . . .                   | 53, 230, 242   |
| Prōlōra, <i>sur. of Donepūṇḍi</i> , . . . . .                    | 357  |
| Prōl-nāṇḍu, <i>di.</i> , . . . . .                               | 33, 53, 230  |
| Prōshṭhila, <i>Jaina saint</i> , . . . . .                       | 24, 28   |
| Pūdērivilāha, <i>vi.</i> , . . . . .                             | 9  |
| Puduchchēri, <i>vi.</i> , . . . . .                              | 6  |
| Pūdūr, <i>s. a.</i> Būdūr, . . . . .                             | 8, 9   |
| Pūdūrvilāha, <i>vi.</i> , . . . . .                              | 9  |

|   | PAGE                                      |
|---|---|
| Pugalālaingaṅalam, vi., . . . . .                     | 136, 137                                  |
| Pugalvippavar-Gaṇḍa, biruda, . . . . .                | 138, 139                                  |
| Pulakēsin I., s. a. Pulikēsin I., . . . . .           | 94, 239                                   |
| Pulakēsinrāja, <i>Gujarāt Chalukya k.</i> , . . . . . | 195n                                      |
| Pulali-kōṭaka, di., . . . . .                         | 8n, 9                                     |
| Puligere, s. a. Lakshmēśvar, . . . . .                | 59  |
| Puligere three-hundred, di., 205, 250, 351, . . . . . | 352n, 354, 355                            |
| Pulikēsin I., <i>Chalukya k.</i> , . . . . .          | 335n                                      |
| Pulikēsin II., <i>Western Chalukya k.</i> , . . . . . | 84, 94, 335n                              |
| Pulili-kōṭaka, di., . . . . .                         | 8, 9n                                     |
| Pulinda, co., . . . . .                               | 48  |
| Pulivalam, vi., . . . . .                             | 332n                                      |
| Pulivala-nāḍu, di., . . . . .                         | 332                                       |
| Pulivāra, vi., . . . . .                              | 349                                       |
| Puliyūr, vi., . . . . .                               | 8n  |
| Puliyūr-kōṭaka, di., . . . . .                        | 8   |
| Pullapāka, s. a. Pillapākkam, . . . . .               | 7   |
| Pulli-guṇṭa, tank, . . . . .                          | 90  |
| Puṇḍravardhana-bhukti, di., . . . . .                 | 247, 253                                  |
| Puñja, ch., . . . . .                                 | 255, 256, 257                             |
| Punnāgavrikshamūlagāṇa, . . . . .                     | 338, 339, 349                             |
| Purāṇa, . . . . .                                     | 270                                       |
| Purāsa, s. a. Purushōttama, . . . . .                 | 98, 102, 110, 118                         |
| puravu, a tax, . . . . .                              | 225n and add.                             |
| Purī, s. a. Jagannāth, . . . . .                      | 199n                                      |
| Pūrpādatta, m., . . . . .                             | 256                                       |
| purōḍhas, s. a. purōhita, . . . . .                   | 105                                       |
| purōhita, . . . . .                                   | 98, 102, 105, 106, 108, 25, 126, 128, 302 |
| purushamēdha, a human sacrifice, . . . . .            | 194n, 197                                 |
| Purushōttama, m., . . . . .                           | 26, 98, 99, 109, 111, 113, 173            |
| Purushōttamasimha, k., . . . . .                      | 255                                       |
| pushpa, coin, . . . . .                               | 58, 63n                                   |
| Pūtēri, vi., . . . . .                                | 6   |
| Putha, s. a. Patha, . . . . .                         | 156                                       |
| putrikā, . . . . .                                    | 312n                                      |
| Putṭalatrōva, vi., . . . . .                          | 53  |
| putṭi, land measure, . . . . .                        | 357                                       |

## R

|   |                |
|---|----------------|
| Rāchamalla, <i>Western Gaṅga k.</i> , . . . . .   | 141            |
| Rachcha-Gaṅga, do., . . . . .                     | 351, 354       |
| Rachhyāmalla, do., . . . . .                      | 289            |
| Rādhanpur, vi., . . . . .                         | 337, 338       |
| Rāghava, m., . . . . .                            | 173            |
| Raghnvaṁśa, quoted, . . . . .                     | 86n, 151n      |
| Raidhē, m., . . . . .                             | 173            |
| Rājabhīma, <i>Eastern Chalukya k.</i> , . . . . . | 227, 240, 302n |

|   | PAGE  |
|---|---|
| Rājādēvi, queen of Mummaḍirāja, . . . . .                         | 86  |
| rājādhirāja, . . . . .  | 15, 84, 95, 336, 348                        |
| Rājādhirāja, <i>Chōla k.</i> , 146n add., 216, 217, . . . . .     | 218, 266, 294                               |
| Rājāditya, do., . . . . .   | 280, 331                                    |
| Rājagōpāla-Perumāḷ, te., . . . . .                                | 217, 220, 262                               |
| Rājakēsarivarman, sur. of <i>Chōla kings</i> , 71, . . . . .      | 137, 216, 217, 218, 263, 331, 332           |
| Rājakṣipākkam, vi., . . . . .                                     | 8   |
| rājakula, . . . . .   | 312n  |
| Rājamahēndranagara or °nagari, s. a. . . . .                      |   |
| Rājamahēndri, . . . . .   | 319, 320                                    |
| Rājamahēndri (Rajahmundry), vi., 303n, . . . . .                  | 319, 320, 321, 328                          |
| Rājamalla, <i>Western Gaṅga k.</i> , . . . . .                    | 140, 141                                    |
| Rājamārtanḍa, <i>Eastern Chālukya ch.</i> , . . . . .             | 229, 241                                    |
| rājāmātya, . . . . .  | 253   |
| rājanaka, . . . . .   | 253   |
| Rājanārāyaṇa, sur. of Kulōttuṅga-Chōḍa I., . . . . .              | 230   |
| Rājanārāyaṇa-Vinnagara, te., . . . . .                            | 230   |
| rājaparamēśvara, . . . . .  | 15, 242                                     |
| Rājapareṇḍu I., <i>Kōna ch.</i> , . . . . .                       | 84, 85, 86, 94                              |
| Rājapareṇḍu II., do., . . . . .                                   | 85, 95                                      |
| rāja-paṭṭi, . . . . .   | 130   |
| rājaputra, . . . . .  | 75, 154, 155, 199n, 253, 256                |
| Rājarāja, <i>Eastern Chalukya k.</i> , . . . . .                  | 37, 38, 84, 86, 94                          |
| Rājarāja, <i>Eastern Gaṅga k.</i> , 186 Table, 315, 317 . . . . . |   |
| Rājarāja I., <i>Chōla k.</i> , 66, 67, 68, 82n, 94n, . . . . .    | 137, 138, 181, 223, 227, 266, 292, 331      |
| Rājarāja I., <i>Eastern Chalukya k.</i> , 36, 49, 70, . . . . .   | 84, 96n, 226, 227, 240, 301, 302, 303, 304n |
| Rājarāja II., do., . . . . .                                      | 84  |
| Rājarāja-Kēsarivarman, s. a. Rājarāja I., 66, . . . . .           | 68n, 137, 139                               |
| rājarājaparamēśvara, . . . . .                                    | 53  |
| Rājasēkhara, author, . . . . .                                    | 280   |
| Rājasēkhara, <i>Vijayanagara k.</i> , . . . . .                   | 180   |
| Rājasuandari, queen, . . . . .                                    | 315n  |
| rājasūya, sacrifice, . . . . .                                    | 197   |
| Rājāvalī-kathe, name of a work, . . . . .                         | 23  |
| Rājayya, m., . . . . .  | 355   |
| Rājē, m., . . . . .   | 173   |
| Rājēndra, s. a. Rājēndra-Chōḍa I., . . . . .                      | 36, 49                                      |
| Rājēndra-Chōḍa, s. a. Chōḍa, . . . . .                            | 37  |
| Rājēndra-Chōḍa, s. a. Kulōttuṅga-Chōḍa I., . . . . .              | 84, 95, 227, 228, 240, 315n                 |
| Rājēndra-Chōḍa, s. a. Rājēndra-Chōḍa I., . . . . .                | 36  |
| Rājēndra-Chōḍa, <i>Volanāṇḍu ch.</i> , 35, 36, 37, . . . . .      | 38, 51                                      |
| Rājēndra-Chōḍa I., <i>Kōna ch.</i> , . . . . .                    | 84, 85, 86, 95                              |

|   | PAGE                               |
|---|------------------------------------|
| Rājendra-Chōdarāja, <i>s. a. Prithivīvara</i> , . . . | 38                                 |
| Rājendra-Chōdayarāja, <i>do.</i> , . . .              | 39                                 |
| Rājendra-Chōla I., <i>Chōla k.</i> , 36, 68, 69, 94n. |                                    |
|   | 140n, 266, 294, 331                |
| Rājim, <i>vi.</i> , . . .                             | 257, 258                           |
| Rājubula or Rājuvula, <i>Kshatrapa</i> , . . .        | 55, 134                            |
| Rājyapāla, <i>prince</i> , . . .                      | 245n                               |
| Rālha, <i>m.</i> , . . .                              | 156                                |
| Rālbādēvi, <i>queen of Madanapāla</i> , . . .         | 98n, 99, 113                       |
| Rālhanadēvi, <i>s. a. Rālbādēvi</i> , . . .           | 113                                |
| Rāl'hē, <i>m.</i> , . . .                             | 173                                |
| Rāl'hū, <i>m.</i> , . . .                             | 173                                |
| Rāma, <i>m.</i> , . . .                               | 173                                |
| Rāma, <i>saint</i> , . . .                            | 5, 50, 51, 66, 151, 195n, 252, 288 |
| Rāma I., <i>Vijayanagara k.</i> , . . .               | 4, 270n                            |
| Rāma II., <i>do.</i> , . . .                          | 3, 4                               |
| Rāmabhadra, <i>s. a. Rāma</i> , . . .                 | 208, 290, 355                      |
| Rāmabhadradēva, <i>Kanauj k.</i> , . . .              | 246n                               |
| Rāmachandra, <i>m.</i> , . . .                        | 173                                |
| Rāmadēva, <i>k.</i> , . . .                           | 221                                |
| Rāmānuja, <i>saint</i> , . . .                        | 2 and add., 5, 6                   |
| Rāmānuja-kūta, . . .                                  | 6n                                 |
| Rāmarāja, <i>s. a. Rāma II.</i> , . . .               | 2, 3, 4                            |
| Rāmasētu, <i>s. a. Rāmēśvara</i> , . . .              | 13                                 |
| Rāmaya, <i>m.</i> , . . .                             | 272                                |
| Rāmēśvara, <i>te.</i> , . . .                         | 213, 214, 215                      |
| Rāmēśvara, <i>vi.</i> , . . .                         | 12, 280, 289                       |
| Rāmjubula, <i>s. a. Rājubula</i> , . . .              | 55                                 |
| Rāmnagar, <i>vi.</i> , . . .                          | 210                                |
| Rāmū, <i>m.</i> , . . .                               | 125                                |
| Raṇadurjaya I., <i>k.</i> , . . .                     | 34, 48                             |
| Raṇadurjaya II., <i>k.</i> , . . .                    | 34, 48                             |
| rāṇaka, . . .   | 255, 256, 257                      |
| Rapakēśarin, <i>sur. of Bhavadēva</i> , . . .         | 257                                |
| Rapārṇava, <i>Eastern Gaṅga k.</i> , . . .            | 186 Table                          |
| Raṇavigraha, <i>Chēdi k.</i> , . . .                  | 280                                |
| Raṇavikrama, <i>Western Gaṅga k.</i> , . . .          | 140, 141                           |
| Raṅga, <i>s. a. Śrīraṅgam</i> , . . .                 | 149, 151                           |
| Raṅga, <i>Vijayanagara prince</i> , . . .             | 3                                  |
| Raṅga I., <i>Vijayanagara k.</i> , . . .              | 4                                  |
| Raṅga II., <i>do.</i> , . . .                         | 270                                |
| Raṅga VI., <i>do.</i> , . . .                         | 270                                |
| Raṅganātha, <i>te.</i> , . . .                        | 145, 148, 219, 260, 293            |
| Raṅganāyaka, <i>te.</i> , . . .                       | 219                                |
| Raṅgarāja, <i>ch.</i> , . . .                         | 4                                  |
| Raṅgarāja, <i>s. a. Raṅga I.</i> , . . .              | 3                                  |
| Rāpaḍi-vishaya, <i>di.</i> , . . .                    | 130                                |
| Rāri, <i>vi.</i> , . . .                              | 111                                |
| Rāmala, <i>m.</i> , . . .                             | 173                                |
| rāshtrakūta, <i>a headman</i> , . . .                 | 53, 96, 242, 302                   |

|   | PAGE                   |
|---|------------------------|
| Rāshtrakūta, <i>dy.</i> , 24n, 25, 58, 81, 94n, 137,  |                        |
| 181, 182, 195n, 207, 223, 227, 278, 279,              |                        |
| 280, 281, 287, 331, 332, 334, 335, 336,               |                        |
| 337, 338, 340n, 346, 350                              |                        |
| Rāshtrakūta, <i>k.</i> , . . .                        | 287                    |
| Ratana, <i>m.</i> , . . .                             | 173                    |
| ratha-saptamī, <i>titihī</i> , . . .                  | 98, 122                |
| Ratnanandin, <i>Jaina author</i> , . . .              | 23n                    |
| Ratnēśvara, <i>m.</i> , . . .                         | 173                    |
| Raṭṭa, <i>k.</i> , . . .                              | 287                    |
| Raṭṭa, <i>s. a. Rāshtrakūta</i> , 94n, 226, 227, 270, |                        |
| 288, 289  |                        |
| Raṭṭapāṭi, <i>s. a. Raṭṭavāḍi</i> , . . .             | 94n                    |
| Raṭṭarāja, <i>Silāra ch.</i> , . . .                  | 94n                    |
| Raṭṭavāḍi, <i>co.</i> , . . .                         | 68n                    |
| rāuta, <i>s. a. rājaputra</i> , . . .                 | 98, 112, 116, 154, 155 |
| Rāvamalla, <i>m.</i> , . . .                          | 349                    |
| Rāvana, <i>m.</i> , . . .                             | 173                    |
| Ravi, <i>s. a. Ravivarman</i> , . . .                 | 151                    |
| Ravikkorṇa, <i>m.</i> , . . .                         | 294                    |
| Rāvirēva, <i>vi.</i> , . . .                          | 194, 198               |
| Ravivarman, <i>Kadamba k.</i> , . . .                 | 195n, 197n, 339        |
| Ravivarman, <i>Kēraḷa k.</i> , 146, 147, 148, 149,    |                        |
| 151, 152n, 293  |                        |
| Reddi, <i>family</i> , . . .                          | 33, 320, 321           |
| Rēgonṅam, <i>vi.</i> , . . .                          | 194, 198               |
| Reṇḍēgulunaḍimi-vishaya, <i>di.</i> , . . .           | 302, 303               |
| Rēvā, <i>s. a. Narmadā</i> , . . .                    | 86n                    |
| Révaka, <i>queen of Būtayya</i> , . . .               | 351, 354               |
| Rūlhā, <i>m.</i> , . . .                              | 173                    |
| Rūlhū, <i>m.</i> , . . .                              | 173                    |
| Rīsaḍa, <i>m.</i> , . . .                             | 173                    |
| Rīshi, <i>m.</i> , . . .                              | 173                    |
| Risika, <i>m.</i> , . . .                             | 128, 173               |
| Risikēsa or Risikēsa, <i>m.</i> , . . .               | 154, 173 and add.      |
| Ristū, <i>m.</i> , . . .                              | 178                    |
| Rōhipimitra, <i>m.</i> , . . .                        | 56                     |
| Rōhtāgaḍh, <i>vi.</i> , . . .                         | 310, 311n              |
| Rūdamaṇavayālist-pattalā, <i>di.</i> , . . .          | 112                    |
| Rudra, <i>m.</i> , . . .                              | 173                    |
| Rudra, <i>s. a. Śiva</i> , . . .                      | 8, 198, 288            |
| Rudradāman, <i>Kshatrapa k.</i> , . . .               | 56                     |
| Rudradēva, <i>Kākatīya k.</i> , . . .                 | 197n                   |
| Rūpādēvi, <i>queen</i> , . . .                        | 312 and add., 313      |
| Rūpa-Nārāyaṇa, <i>te.</i> , . . .                     | 247n                   |
|   | 8                      |
| Sabbālarāvi, <i>vi.</i> , . . .                       | 53                     |
| Sabbama, <i>s. a. Sabbāmbika</i> , . . .              | 33                     |

|   | PAGE               |   | PAGE               |
|---|--------------------|---|--------------------|
| Sabbāmbikā, <i>queen of Gouka II.</i> , . . .   | 35, 88, 51         | Samgrāmadhīra, <i>sur. of Ravivarman</i> , 146, 147,    | 148, 149, 151, 152 |
| Śabdaratnāvalī, <i>quoted</i> , . . .           | 333n               | Sāmidēva, <i>Eastern Chālukya ch.</i> , . . .           | 229, 241           |
| Sabbāpati, <i>m.</i> , . . .                    | 2                  | samitis, the five, . . .                                | 339                |
| Sābhū, <i>m.</i> , . . .                        | 173                | Samkaragana, <i>Chēdi k.</i> , . . .                    | 280                |
| Sadāsivārāya, <i>Vijayanagara k.</i> , . . .    | 2, 3, 4, 5         | Samkarēśvara, <i>te.</i> , . . .                        | 70                 |
| Sagara-vishaya, <i>di.</i> , . . .              | 228, 229, 241      | saṁkrāntis :—   |                    |
| Sahadēva, <i>m.</i> , . . .                     | 106                | Kanyā-saṁkrānti, . . .                                  | 130, 131           |
| Sahajā, <i>m.</i> , . . .                       | 173                | Makara-saṁkrānti, . . .                                 | 328, 329           |
| Sahāraṇa, <i>m.</i> , . . .                     | 125, 173           | Mēsha-saṁkrānti, . . .                                  | 33, 53, 83, 96     |
| Sāhasānka, <i>s. a. Vikramāditya</i> , . . .    | 311                | Tnlā-saṁkrānti, . . .                                   | 67, 68             |
| Sahasrārjuna, <i>k.</i> , . . .                 | 279, 280, 288      | Uttarāyana-saṁkrānti, . . .                             | 68, 260, 262       |
| saiudhava, <i>a horse</i> , . . .               | 57                 | Sampara, <i>vi.</i> , . . .                             | 96 and add.        |
| Saint Thomas' Mount, . . .                      | 174, 175n          | Samskṛita, <i>language</i> , . . .                      | 302                |
| Śaiva, . . .                                    | 183, 212, 214, 294 | Sāntata, <i>m.</i> , . . .                              | 173                |
| Saivoja, <i>m.</i> , . . .                      | 262                | Sāmndra, <i>co.</i> , . . .                             | 287                |
| Sajee, <i>s. a. Sēsayi</i> , . . .              | 156                | Śāmyu, <i>rishi</i> , . . .                             | 181                |
| Śaka, <i>a Musalmān</i> , . . .                 | 3                  | Sanadavrōn, <i>s. a. Tsandavōn</i> , . . .              | 33, 34 add.        |
| Śaka, <i>tribe</i> , . . .                      | 54, 55             | Sanaka, <i>rishi</i> , . . .                            | 5                  |
| Śakambhari, <i>vi.</i> , . . .                  | 313                | Śaṇa, <i>m.</i> , . . .                                 | 183                |
| Śaktivarman, <i>Eastern Chalukya k.</i> , . . . | 227, 240           | Śānīrāsiddhi, <i>biruda</i> , . . .                     | 65                 |
| Śakunāditya, <i>m.</i> , . . .                  | 173                | Śākalāpura, <i>vi.</i> , . . .                          | 266, 267, 268, 269 |
| Śakuntala, . . .                                | 320                | Śākalāpuri, <i>s. a. Śākalāpura</i> , . . .             | 268                |
| Śākyamuni, <i>s. a. Buddha</i> , . . .          | 54, 56, 134        | Śākhā, <i>queen of Nandivarman</i> , . . .              | 181                |
| śālā, <i>a hall, a school</i> , . . .           | 58, 59, 64, 66     | Sankila, <i>k.</i> , . . .                              | 226, 227, 239      |
| Salakhapē, <i>m.</i> , . . .                    | 154, 173           | Śāṇmadura (Sanmadhura), <i>ch.</i> , . . .              | 178 and add., 360  |
| Śālākāyana, <i>family</i> , . . .               | 143                | Sāntalige thousand, <i>di.</i> , . . .                  | 355                |
| Sālhapā, <i>m.</i> , . . .                      | 173                | Śānti or Śāntinātha, <i>Arhat</i> , . . .               | 309                |
| Sālho, <i>m.</i> , . . .                        | 173                | Sapāda or Sapāta, <i>s. a. Yūsuf 'Ādil Shāh</i> , . . . | 270n               |
| Sālōtgi, <i>vi.</i> , . . .                     | 57, 58, 59, 353n   | Saptarishīvara, <i>te.</i> , . . .                      | 181n               |
| Śālyāri, <i>s. a. Yudhishtira</i> , . . .       | 269                | Sarasā, <i>vi.</i> , . . .                              | 123                |
| Śamala, <i>vi.</i> , . . .                      | 114n               | Śarmāditya, <i>m.</i> , . . .                           | 173                |
| Sāmangad, <i>vi.</i> , . . .                    | 336                | Śārnāth, <i>vi.</i> , . . .                             | 255                |
| sāmanta, . . .                                  | 244, 357           | Sarpavaram, <i>vi.</i> , . . .                          | 33, 230            |
| Sāmanta, <i>m.</i> , . . .                      | 199                | Sarugāra, <i>di.</i> , . . .                            | 199                |
| Sāmantasimha, <i>k.</i> , . . .                 | 312 and add., 313  | Sarvadhara, <i>m.</i> , . . .                           | 173                |
| Sāmanta-Svayāmbhu, <i>m.</i> , . . .            | 199                | Sarvalōkāśaya, <i>biruda</i> , . . .                    | 212n, 230, 242     |
| Samarasimha, <i>Guhila k.</i> , . . .           | 312n, 313n         | sarvamēdha, <i>sacrifice</i> , . . .                    | 197                |
| Samarasimha, <i>k.</i> , . . .                  | 312 and add., 313  | sarvanamasya, . . .                                     | 214, 215           |
| Samastalōkāśaya, <i>biruda</i> , . . .          | 212n               | Sarvāṅganātha, <i>Travancore k.</i> , . . .             | 203                |
| samastamahārājakula, . . .                      | 312n               | Śarvavarman, <i>Maukhari k.</i> , . . .                 | 244n               |
| sāmavājika, <i>s. a. sāmavājika</i> , . . .     | 200, 256, 258n     | Sāsbahū, <i>te.</i> , . . .                             | 254n               |
| sāmavājika, . . .                               | 200n, 258n         | Śātānanda, <i>m.</i> , . . .                            | 173                |
| Sāmaya, <i>s. a. Pāngu-Sāmaya</i> , . . .       | 185, 188n          | Sathrā, <i>vi.</i> , . . .                              | 75                 |
| saṁdhi, <i>daily worship</i> , . . .            | 148                | Satravādi, <i>s. a. Śattiravādi</i> , . . .             | 271                |
| saṁdhivigrahin, . . .                           | 58, 199            | Sattirāja, <i>s. a. Satya I.</i> , . . .                | 86                 |
| Sāmekāmbā, <i>f.</i> , . . .                    | 302                | Śattiravādi, <i>vi.</i> , . . .                         | 271                |
| Sāṅgama, <i>vi.</i> , . . .                     | 13                 | Śāttār, <i>vi.</i> , . . .                              | 271                |
| Sāṅgama, <i>m.</i> , . . .                      | 173                | Satya I., <i>Kōna ch.</i> , . . .                       | 85, 86, 95         |
| Sāṅgha, . . .                                   | 24                 | Sātyaki, <i>family</i> , . . .                          | 279                |
| saṅghārāma, <i>a monastery</i> , . . .          | 54, 55             |   |                    |



|  | PAGE                          |
|--|-------------------------------|
| Satyaśāya, <i>s. a. Mamma-Satya II.</i> , . . . . .                              | 86                            |
| Satyaśāya, <i>Eastern Chālukya ch.</i> , . . . . .                               | 228, 229, 241                 |
| Satyaśāya, <i>s. a. Satya I.</i> , . . . . .                                     | 85, 86, 95                    |
| Satyaśāya, <i>sur. of Western Chalukya kings</i> ,<br>84, 94, 207, 214, 262      |                               |
| Satyaśāya II., <i>Western Chālukya k.</i> , . . . . .                            | 205                           |
| Satyaśāya-Vallabhendra, <i>s. a. Pulikēsin II.</i> , 94, 239                     |                               |
| Satyavākya-Koṅṇuvarman, <i>sur. of Western</i><br><i>Gaṅga kings</i> , . . . . . | 354                           |
| Śauchāñjanēya, <i>biruda</i> , . . . . .   | 302                           |
| śaulkika, . . . . .  | 253                           |
| Savaramayūtā, <i>vi.</i> , . . . . .   | 115                           |
| Sāyā, <i>m.</i> , . . . . .  | 300                           |
| Śēkkilār, <i>author</i> , . . . . .  | 294                           |
| Seḷara, <i>s. a. Silāra</i> , . . . . .  | 59, 64                        |
| Śēmbākkam, <i>vi.</i> , . . . . .  | 8                             |
| Śēmenpāka, <i>s. a. Śēmbākkam</i> , . . . . .                                    | 8                             |
| Semra, <i>vi.</i> , . . . . .  | 153                           |
| sēnāpati, . . . . .  | 253, 302                      |
| Śēngādu, <i>vi.</i> , . . . . .  | 6n                            |
| Śēnkāṭṭu-kōṭaka, <i>di.</i> , . . . . .  | 6                             |
| Śēramāṇ, <i>the Chēra king</i> , . . . . .                                       | 289n                          |
| Śēramāṇ-lōka-pperun-daṭṭāṇ, <i>sur. of Nambi</i><br>Śaḍeyāṇ, . . . . .           | 292, 297                      |
| Śēramāṇ-lōka-pperuñ-jēṭṭi, <i>sur. of Iravi-</i><br><i>korttaṇ</i> , . . . . .   | 292, 296, 297                 |
| Śērumulla, <i>vi.</i> , . . . . .  | 9                             |
| Sēsayī, <i>vi.</i> , . . . . .   | 155, 156                      |
| Śēshādri, <i>s. a. Tirumalai hill</i> , . . . . .                                | 15                            |
| Sēṭa, <i>m.</i> , . . . . .  | 128                           |
| seṭṭi, <i>s. a. śrēshṭhin</i> , . . . . .  | 292n, 294, 296n               |
| Śēttuppaḍu, <i>vi.</i> , . . . . .   | 9                             |
| Sētu, <i>s. a. Rāmēśvara</i> , . . . . .   | 13, 14, 94, 239               |
| Sēvāditya, <i>m.</i> , . . . . .   | 125                           |
| Shābhāzgarhī, <i>vi.</i> , . . . . .   | 256n                          |
| Shāh-Dhēri, <i>s. a. Taxila</i> , . . . . .                                      | 54, 55                        |
| Shahr-Sukh, <i>s. a. Sir-Sukh</i> , . . . . .                                    | 56                            |
| Shakōri, <i>vi.</i> , . . . . .  | 133                           |
| shashṭhādbikrita, . . . . .  | 245, 253                      |
| Shaṭsahasra, <i>co.</i> , . . . . .  | 34, 48                        |
| shōḍaśin, <i>sacrifice</i> , . . . . .   | 197                           |
| Sholinghur, <i>vi.</i> , . . . . .   | 152, 221, 222, 223, 331, 332n |
| Śiddāpura, <i>vi.</i> , . . . . .  | 209, 212                      |
| Siddhānta, <i>s. a. Śivasiddhānta</i> , . . . . .                                | 347                           |
| Siddhārtha, <i>Jaina saint</i> , . . . . .                                       | 24, 28                        |
| Sidhana, <i>m.</i> , . . . . .   | 173                           |
| Sihaḍa, <i>m.</i> , . . . . .  | 173                           |
| Śilāditya II., <i>Valabhī k.</i> , . . . . .                                     | 74, 75                        |
| Śilāditya VII., <i>do.</i> , . . . . .   | 195n                          |
| Śilāgrāma, <i>vi.</i> , . . . . .  | 333, 339, 349                 |

|   | PAGE           |
|---|----------------|
| Śilāhāra, <i>s. a. Silāra</i> , . . . . .   | 59, 66         |
| Śilāhāra, <i>do.</i> , . . . . .  | 59n            |
| Silāṇa, <i>m.</i> , . . . . .   | 173            |
| Silāra, <i>family</i> , . . . . .   | 59n            |
| Śilāra, <i>s. a. Silāra</i> , . . . . .   | 59n            |
| Silē, <i>m.</i> , . . . . .   | 173            |
| silpin, <i>an engraver</i> , . . . . .  | 272            |
| Silā, <i>m.</i> , . . . . .   | 173            |
| Simhala, <i>Ceylon</i> , . . . . .  | 280, 239       |
| Simhauandin, <i>Jaina preceptor</i> , . . . . .   | 136n           |
| Simhapura, <i>s. a. Singapuram</i> , . . . . .  | 143, 145       |
| Sindhuvalli, <i>vi.</i> , . . . . .   | 70             |
| Sindhuyugmāntara-dēśa, <i>di.</i> , . . . . .   | 36, 50, 303    |
| Singanaḱṭṭe, <i>vi.</i> , . . . . .   | 59, 66         |
| Singara, <i>family</i> , . . . . .  | 97n, 130       |
| Singhavarmanasa, <i>ch.</i> , . . . . .   | 355            |
| Singapuram, <i>vi.</i> , . . . . .  | 143            |
| Śiṇṇa-Bommu-Nāyaka, <i>s. a. Bomma</i> , . . . . .  | 271            |
| Sira, <i>m.</i> , . . . . .   | 349            |
| Siri, <i>m.</i> , . . . . .   | 173            |
| Siripuram (Śiripuram), <i>vi.</i> , . . . . .   | 83, 84, 96     |
| Śirnāḍuvāru, . . . . .  | 34n            |
| Sirpur, <i>vi.</i> , . . . . .  | 244n, 257, 258 |
| Sir-Sukh, <i>vi.</i> , . . . . .  | 54, 66         |
| Śirukaḱṭṭūr, <i>vi.</i> , . . . . .   | 8              |
| Sirupāka, <i>s. a. Śiruvākkam</i> , . . . . .   | 9              |
| Śirūr, <i>vi.</i> , . . . . .   | 333, 335       |
| Śiruvākkam, <i>vi.</i> , . . . . .  | 9              |
| Śisupālavadhā, <i>quoted</i> , . . . . .  | 154n           |
| Śiṭṭalapākkam, <i>vi.</i> , . . . . .   | 8              |
| Śiṭṭileppāka, <i>s. a. Śiṭṭalapākkam</i> , . . . . .  | 8              |
| Siū, <i>m.</i> , . . . . .  | 173 and add.   |
| Śiva, <i>ch.</i> , . . . . .  | 30             |
| Śiva, <i>god</i> , 37, 51, 125, 184, 185, 188, 194,<br>198, 213, 215, 221, 225, 227, 239, 246,<br>271, 286, 288, 318, 319, 337, 346n, 347n,<br>348n, 349n, 351, 357 |                |
| Śivāditya, <i>m.</i> , . . . . .  | 173            |
| Śivādityamanidīpikā, <i>quoted</i> , . . . . .  | 271            |
| Śivagaṇa, <i>ch.</i> , . . . . .  | 258            |
| Śivagupta, <i>Kaṭak k.</i> , . . . . .  | 257            |
| Śivagupta-Bālārjuna, <i>k.</i> , . . . . .  | 257, 258n      |
| Śivamāra, <i>Western Gaṅga k.</i> , . . . . .   | 140, 141, 338n |
| Śivasiddhānta, . . . . .  | 278, 290       |
| Śivaskandavarman, <i>Pallava k.</i> , . . . . .   | 195n           |
| Śivatratāijja, <i>vi.</i> , . . . . .   | 75             |
| Siyadōñi, <i>vi.</i> , . . . . .  | 310n           |
| Śiyārūr, <i>s. a. Tiruvārūr</i> , . . . . .   | 202n           |
| Skanda, <i>m.</i> , . . . . .   | 75             |
| Skandabhāṭa, <i>m.</i> , . . . . .  | 75             |

|   | PAGE                 |  | PAGE                         |
|---|----------------------|--|------------------------------|
| Skandagupta, m., . . . . .                      | 210                  | Śrīkaṇṭha-Nāyaka, ch., . . . . .                 | 185, 193                     |
| Skandārāma, s. a. Bhimavaram, . . . . .         | 227n                 | Śrīkara, m., . . . . .                           | 173                          |
| Skandasādhū, m., . . . . .                      | 225                  | Śrīkīrti-āchārya, Jaina preceptor, . . . . .     | 338, 349                     |
| Śōbhana, ch., . . . . .                         | 205, 207, 208        | Śrīkūrmam, vi., . . . . .                        | 185n, 226n, 228n             |
| Śōbhanarasa, s. a. Śōbhana, . . . . .           | 205                  | Śrīmāla, s. a. Bhinmāl, . . . . .                | 312 add.                     |
| Sōda, vi., . . . . .                            | 186n                 | Śrīnātha, author, . . . . .                      | 319n, 321n                   |
| Sōdā-maṇḍala, di., . . . . .                    | 186n                 | Śrīgarōṭa, vi., . . . . .                        | 130                          |
| Śōḍasa, Kshatrapa, . . . . .                    | 55, 134              | Śrīnivāsa, m., . . . . .                         | 173                          |
| Śōgiram, s. a. Śūkapuram, . . . . .             | 295, 297             | Śrīpādāmulupalli, vi., . . . . .                 | 96                           |
| Sōla, m., . . . . .                             | 173                  | Śrīpāla, m., . . . . .                           | 173                          |
| Śōlaṅgipuram, s. a. Sholinghur, . . . . .       | 221                  | Śrīparvata, s. a. Śrīsaila, . . . . .            | 194, 195, 197                |
| Śōlingapura, vi., . . . . .                     | 7                    | Śrīpati, m., . . . . .                           | 116, 120, 122, 123, 128      |
| Sōmadatta, m., . . . . .                        | 154, 173             | śrīpaṭṭa, . . . . .                              | 130n                         |
| Sōmadēva, m., . . . . .                         | 173                  | Śrīperumbūdūr, vi., . . . . .                    | 5, 6, 7, 8, 9                |
| Sōmadēvampattū, vi., . . . . .                  | 9                    | Śrīpīṭhapura, s. a. Pīṭhapuram, . . . . .        | 37, 52, 53, 230, 242         |
| Sōmagirīśvaranātha, te., . . . . .              | 194, 198             | Śrīpīṭhapuram, do., . . . . .                    | 33, 37n, 53, 54, 84, 96, 97, |
| Sōmamaṅgala, s. a. Sōmaṅgalam, . . . . .        | 6                    |  | 223, 230, 242                |
| Sōmanātha, te., . . . . .                       | 155                  | Śrīpīṭhāpuri, do., . . . . .                     | 96                           |
| Sōmaṅgalam, vi., . . . . .                      | 6                    | Śrīprīthivīvallabha, diruda, . . . . .           | 215, 336, 347, 348, 351      |
| Sōmarāja, m., . . . . .                         | 173                  | Śrīpurusha, Western Gaṅga k., . . . . .          | 140, 141                     |
| Sōmasīmha, ch., . . . . .                       | 312n                 | Śrīraṅgam, vi., . . . . .                        | 13, 148, 219                 |
| Sōmaya, ch., . . . . .                          | 185, 188n            | Śrīraṅgapattānam (Seringapatam), vi., . . . . .  | 12                           |
| Sōmē, m., . . . . .                             | 154, 173             | Śrīsaila, vi., . . . . .                         | 12, 195, 319, 321            |
| Sōmēka, m., . . . . .                           | 125                  | Śrīsīmḥāchalam, vi., . . . . .                   | 37, 52n                      |
| Sōmēśvara, author, . . . . .                    | 312n                 | Śrīsīmḥagiri, s. a. Śrīsīmḥāchalam, . . . . .    | 37, 52                       |
| Sōmēśvara, k., . . . . .                        | 197n                 | Śrīvallabha, m., . . . . .                       | 320                          |
| Sōmēśvara, m., . . . . .                        | 173                  | Śrījārūr, s. a. Tiruvārūr, . . . . .             | 202n                         |
| Sōmēśvara, te., . . . . .                       | 69, 72, 188, 216     | śrōtriya, . . . . .                              | 155                          |
| Sōmēśvara I., Western Chālukya k., . . . . .    | 212, 213,            | Śrutakēvalin, . . . . .                          | 23, 24, 26                   |
|   | 214, 260, 262        | Stbālikkaṣṭa-vishaya, di., . . . . .             | 247, 253                     |
| Sōmēśvara II., do., . . . . .                   | 215                  | Sihāṇu Ravi, k., . . . . .                       | 291, 293, 294                |
| Sōmidēvapattū, s. a. Sōmadēvampattū, . . . . .  | 9                    | sthapati, an architect, . . . . .                | 225                          |
| Sōpa, vi., . . . . .                            | 15n                  | Śubbāditya, m., . . . . .                        | 173                          |
| Sōṇaḍa, m., . . . . .                           | 173                  | Śubbākara, m., . . . . .                         | 173                          |
| Sōṇasaila, vi., . . . . .                       | 13                   | Śubhamkara, m., . . . . .                        | 173, 199                     |
| Sōnasara, vi., . . . . .                        | 155                  | Subhāshitāvali, quoted, . . . . .                | 346n                         |
| Sōnpat, vi., . . . . .                          | 208                  | Śubhasthall, vi., . . . . .                      | 245, 254                     |
| Sōraṭh, co., . . . . .                          | 75                   | Subhāṭa, m., . . . . .                           | 247, 254                     |
| Sōṭṭa, m., . . . . .                            | 173                  | Śubhatunga, sur. of Rāshṭrakūṭa kings, . . . . . | 26, 279, 336n                |
| Sōtīpperumpēḍu, s. a. Sōttuperumbēḍu, . . . . . | 8                    | Śūdāḍupārai hill, . . . . .                      | 82, 83                       |
| Sōttuperumbēḍu, vi., . . . . .                  | 9                    | Śūḍasa, s. a. Śōḍasa, . . . . .                  | 55                           |
| Sōvārya, m., . . . . .                          | 267, 269             | Sūḍha, m., . . . . .                             | 173                          |
| śrāddha, . . . . .                              | 98, 105              | Sūdharmā, Jaina saint, . . . . .                 | 24                           |
| Śravāṇa-Belgola, vi., . . . . .                 | 23, 25, 26, 335, 339 | Sūdra, caste, . . . . .                          | 33, 37                       |
| Śrēshṭha, s. a. Jyāishṭha, . . . . .            | 226                  | Śūḍukāṭṭumalai, hill, . . . . .                  | 221                          |
| śrēshṭhin, a merchant, . . . . .                | 256                  | Sugata, s. a. Buddha, . . . . .                  | 245, 253                     |
| Śrī, s. a. Lakshmi, . . . . .                   | 99, 130              | Sūhila, m., . . . . .                            | 173                          |
| Śrīdhara, m., . . . . .                         | 173                  | Suja, m., . . . . .                              | 173                          |
| Śrīharsha, m., . . . . .                        | 125                  | Śuka, rishi, . . . . .                           | 5                            |
| Śrīkaṇṭha, m., . . . . .                        | 225                  |  |                              |

|  | PAGE                |  | PAGE   |
|--|---------------------|--|--|
| Śukapuram, vi., . . . . .                                | 295                 | Tagarapura, vi., . . . . .                                 | 59   |
| Śūktimuktāvali, <i>quoted</i> , . . . . .                | 280                 | Taila II., <i>Western Chālukya k.</i> , . . . . .          | 204, 335n  |
| Sulatēni, vi., . . . . .                                 | 110                 | Tailapa, s. a. Taila II., . . . . .                        | 205, 207, 208  |
| Sālhana, <i>ch.</i> , . . . . .                          | 130                 | Takhasila, s. a. Taxila, . . . . .                         | 54, 56, 57   |
| Sālhana, <i>m.</i> , . . . . .                           | 173                 | Takkōlam, vi., . . . . .                                   | 331  |
| summer, <i>season</i> , . . . . .                        | 194, 195, 198       | Takshadatta, <i>m.</i> , . . . . .                         | 309n   |
| Sun, race of the, 36, 49, 222, 224, 225n, 228, . . . . . | 229, 241, 302, 311n | talakattu, . . . . .                                       | 318, 319, 356  |
| Sunabī, vi., . . . . .                                   | 105                 | talapada, . . . . .  | 254n   |
| Sundaramūrti Nāyanār, <i>Śaina saint</i> , . . . . .     | 294                 | talapātaka, . . . . .                                      | 245, 254   |
| Sundara-Pāṇḍya, <i>Pāṇḍya k.</i> , . . . . .             | 145                 | talavargin, . . . . .                                      | 256, 258n  |
| Sūpaṭa, <i>m.</i> , . . . . .                            | 173                 | talavātaka, . . . . .                                      | 245n, 254n   |
| Supparasa, <i>ch.</i> , . . . . .                        | 260, 262            | Tālbē, <i>m.</i> , . . . . .                               | 112  |
| Supratika, <i>elephant</i> , . . . . .                   | 195                 | Tālbū, <i>m.</i> , . . . . .                               | 173  |
| Surakulattūru, s. a. Śirukalattūr, . . . . .             | 8                   | Tambala or Tambala, s. a. Tamila, . . . . .                | 66   |
| Surānanda, <i>poet</i> , . . . . .                       | 280                 | tāmra, s. a. tāmra-paṭṭa, . . . . .                        | 128, 131   |
| Śūrappattu, vi., . . . . .                               | 8                   | tāmra-paṭṭa or -paṭṭaka, a <i>copper plate</i> , . . . . . | 99, 103, 116, 120, 125                                     |
| Surāshṭra, s. a. Sōraṣṭh, . . . . .                      | 23n, 74, 75         | Taṇcha-rājya, <i>co.</i> , . . . . .                       | 12   |
| suratrāṇa, a <i>sultān</i> , . . . . .                   | 2, 270              | Taṇjai, s. a. Taṇjāvūr, . . . . .                          | 81, 82, 280  |
| Śurattūr-nāḍuka, <i>di.</i> , . . . . .                  | 8 and add.          | Taṇjāvūr (Tanjore), vi., . . . . .                         | 81, 140n, 280, 332n  |
| Sūre-guṇḍa, <i>tank</i> , . . . . .                      | 53                  | Tāṇṭa-dvādaśaka, <i>di.</i> , . . . . .                    | 155  |
| Surōttama, <i>m.</i> , . . . . .                         | 173                 | Tārāchandī, vi., . . . . .                                 | 311  |
| Sūrya, <i>Kōna ch.</i> , . . . . .                       | 85, 95              | tarika, . . . . .  | 263  |
| Sūryadēvāryabhaṭṭa, <i>m.</i> , . . . . .                | 270                 | Taripāl, vi., . . . . .                                    | 340, 349   |
| Sūryaghōṣa, <i>k.</i> , . . . . .                        | 257                 | Tarkasaṅgraha, <i>commentary on the</i> , . . . . .        | 321n   |
| Sūryandārayana, <i>te.</i> , . . . . .                   | 212                 | Tarpandighi, vi., . . . . .                                | 247n   |
| Sūrya-siddhānta, . . . . .                               | 67, 219, 221n, 265  | Tātata, <i>m.</i> , . . . . .                              | 247, 254   |
| sūtradhāra, an <i>architect</i> , . . . . .              | 300                 | Tattagūr, vi., . . . . .                                   | 6, 7   |
| sūtras :—  |                     | Tattanūruvilāha, vi., . . . . .                            | 6  |
| Āpastamba, . . . . .                                     | 270, 302            | Taxila, vi., . . . . .                                     | 54, 55   |
| Vaikhānasa, . . . . .                                    | 222, 225            | Tējahsimha, <i>Guhila k.</i> , . . . . .                   | 313n   |
| Suttūru, vi., . . . . .                                  | 69                  | Tējahsimha, <i>k.</i> , . . . . .                          | 312, 313   |
| Svāmbhū, <i>m.</i> , . . . . .                           | 173                 | Tēmishapachōttara-pattalā, <i>di.</i> , . . . . .          | 115  |
| Svastimāṅgala, vi., . . . . .                            | 340, 349            | ṭhakkura, 103, 106, 108, 109, 110, 111, 112, . . . . .     | 113, 114, 118, 120, 122, 123, 125, 126, 128, 130, 131, 155 |
| Svayambhūpurāṇa, <i>quoted</i> , . . . . .               | 343n                | Ṭhāṇṣar, vi., . . . . .                                    | 208  |
| Śvētāmbara, . . . . .                                    | 23n, 26, 338, 339   | Ṭhānū, <i>m.</i> , . . . . .                               | 173  |
| Śvētāranyasvara, <i>te.</i> , . . . . .                  | 263, 264, 265       | Ṭhēdū, <i>m.</i> , . . . . .                               | 173  |
| Śvētka, vi., . . . . .                                   | 199                 | Théraka (Sthavira), . . . . .                              | 75   |
| Swāt, <i>co.</i> , . . . . .                             | 133                 | Thupkia, vi., . . . . .                                    | 54   |
| Syānandūra, s. a. Trivandrum, . . . . .                  | 202, 203            | Tidgundi, vi., . . . . .                                   | 62n  |
| Sylhet, vi., . . . . .                                   | 255                 | tiger, <i>crest</i> , . . . . .                            | 136, 138   |
| Syrian Christians, . . . . .                             | 290, 294n           | Tihunāmayūtā, vi., . . . . .                               | 115  |
|  |                     | Tikama, <i>m.</i> , . . . . .                              | 154, 173   |
|  |                     | Tikava, <i>m.</i> , . . . . .                              | 154, 173   |
|  |                     | Tilbū, <i>m.</i> , . . . . .                               | 173  |
|  |                     | Tilothu, vi., . . . . .                                    | 311n   |
|  |                     | Timiri, vi., . . . . .                                     | 138, 271   |
|  |                     | Timma, <i>m.</i> , . . . . .                               | 10   |

## T

|  |          |
|--|----------|
| Tādapa, <i>Eastern Chālukya k.</i> , . . . . . | 240, 241 |
| tadāyuktaka, . . . . .                         | 263      |
| Tagadūr, vi., . . . . .                        | 360n     |
| Tagadūr-nāḍu, <i>di.</i> , . . . . .           | 360      |

|   | PAGE                                    |  | PAGE                                     |
|---|---|--|--|
| Timma, <i>Vijayanagara k.</i> , . . . . .   | 3                                       | Tribhuvanapāla, <i>prince</i> , . . . . .                        | 245, 254                                 |
| Timmāmbā, <i>queen of Raṅga</i> , . . . . .   | 3                                       | Tribhuvanavīra, <i>sur. of Kulōttunga-Chōla III.</i> , . . . . . | 220                                      |
| Timmarāja, <i>ch.</i> , . . . . .   | 4                                       | Trichinopoly, <i>vi.</i> , . . . . .                             | 152, 153                                 |
| Timsāgar, <i>vi.</i> , . . . . .  | 260                                     | Trikalīngādhipati, . . . . .                                     | 185                                      |
| Tippājī, <i>queen of Narasa</i> , . . . . .   | 3                                       | Trikaṇḍasēsha, <i>quoted</i> , . . . . .                         | 56                                       |
| Tirthamkara, . . . . .  | 24, 28                                  | Trilōchana, <i>m.</i> , . . . . .                                | 173                                      |
| Tirukkalukkunram, <i>vi.</i> , . . . . .  | 81, 178, 179, 280                       | Trilōchana-Pallava, <i>s. a. Tripētra-Pallava</i> , . . . . .    | 34, 239                                  |
| Tirumala I., <i>Vijayanagara k.</i> , . . . . .   | 270, 271                                | Tripayana-Pallava, <i>do.</i> , . . . . .                        | 34                                       |
| Tirumalai, <i>vi.</i> , . . . . .   | 138n                                    | Triṇētra-Pallava, <i>mythical k.</i> , . . . . .                 | 34, 43                                   |
| Tirumalāmbikā, <i>f.</i> , . . . . .  | 4                                       | tripāthin, . . . . .   | 125                                      |
| Tirumalavādi, <i>vi.</i> , . . . . .  | 216, 218, 220                           | Triśatōttarashatsahasra, <i>di.</i> , . . . . .                  | 34n                                      |
| Tirumaṅgala, <i>vi.</i> , . . . . .   | 7                                       | Trivandrum, <i>vi.</i> , . . . . .                               | 148n, 201, 202, 203, 293                 |
| Tirumanikkuppa, <i>vi.</i> , . . . . .  | 7                                       | trivēdin, . . . . .  | 155                                      |
| Tirumanyahara, <i>vi.</i> , . . . . .   | 7                                       | Trivēpi, <i>Allākhābād</i> , . . . . .                           | 15n                                      |
| tiru-nakshatra, . . . . .   | 2 and add., 6n                          | Trummukā, <i>vi.</i> , . . . . .                                 | 193                                      |
| Tirunelli, <i>vi.</i> , . . . . .   | 291, 293                                | Tsandavōlu, <i>vi.</i> , . . . . .                               | 33, 34 add.                              |
| Tirupati, <i>vi.</i> , . . . . .  | 270                                     | tolābhāra, <i>s. a. tulāpurusha</i> , . . . . .                  | 148n                                     |
| Tiruppāmālai, <i>s. a. Pañchapāṇḍavamālai</i> , . . . . .                                 | 136                                     | tolāpurusha, . . . . .   | 125                                      |
| Tiruppandiyūr, <i>vi.</i> , . . . . .   | 7                                       | Tuḷuva, <i>co.</i> , . . . . .                                   | 12                                       |
| Tiruppaṅgili, <i>vi.</i> , . . . . .  | 217                                     | Tuṅga, <i>family</i> , . . . . .                                 | 279, 287                                 |
| Tiruppaṅmālai, <i>s. a. Tiruppāmālai</i> , . . . . .                                      | 136, 138, 139                           | Tuṅgā, <i>ri.</i> , . . . . .                                    | 15n                                      |
| Tiruvallam, <i>vi.</i> , . . . . .  | 66, 138, 140                            | Tuṅgabhadra, <i>ri.</i> , . . . . .                              | 2, 212                                   |
| Tiruvāṇḍapuram, <i>s. a. Trivandrum</i> , . . . . .                                       | 202                                     | Turūru, <i>vi.</i> , . . . . .                                   | 8  |
| Tiruvaijakkalam, <i>vi.</i> , . . . . .   | 294                                     | Turushka, <i>a Musalmān</i> , . . . . .                          | 12                                       |
| Tiruvārūr, <i>vi.</i> , . . . . .   | 73, 202n                                | turushkadāṇḍa, <i>tax</i> , . . . . .                            | 99, 105, 108, 112, 113,<br>114, 116, 118 |
| Tiruvattiyūr ( <i>Little Conjeeveram</i> ), <i>vi.</i> , . . . . .                        | 145, 148                                | Tutrahī falls, . . . . .   | 311                                      |
| Tiruvāyambādi-pillai, <i>te.</i> , . . . . .  | 202                                     | tuvarāsēn, <i>s. a. yavarāja</i> , . . . . .                     | 180n                                     |
| Tiruveṅgalanāthārya, <i>m.</i> , . . . . .  | 270                                     | Tyāgarāja, <i>te.</i> , . . . . .                                | 73                                       |
| Tiruvēnkādu, <i>vi.</i> , . . . . .   | 263, 264                                | Tyāgasamudra, <i>sur. of Vikrama-Chōda</i> , . . . . .           | 228, 241                                 |
| Tiruvidaimaradūr, <i>vi.</i> , . . . . .  | 263                                     |  |  |
| Toḍukkādu, <i>vi.</i> , . . . . .   | 7                                       |  |  |
| Tolūr, <i>vi.</i> , . . . . .   | 8                                       |  |  |
| Tondai-maṇḍalam, <i>co.</i> , . . . . .   | 153                                     |  |  |
| Tondamāmbā, <i>s. a. Tondāmbikā</i> , . . . . .   | 85, 95                                  |  |  |
| Tondāmbikā, <i>queen of Rājapareṇḍu I.</i> , . . . . .                                    | 85, 94                                  |  |  |
| Tonḍidēvi, <i>s. a. Tondāmbikā</i> , . . . . .  | 86                                      |  |  |
| Tōrkhdē vi., . . . . .  | 334, 338n                               |  |  |
| Tottadiṁṇḍi, <i>s. a. Tottaramūdi</i> , . . . . .   | 320                                     |  |  |
| Tottaramūdi, <i>vi.</i> , . . . . .   | 318, 320, 323                           |  |  |
| Trailōkyamālla, <i>sur. of Sōmēsvara I.</i> , . . . . .                                   | 212, 214, 262                           |  |  |
| Trailōkyamālla-Nolamba-Pallava-Permādi-Jayasīmha, <i>s. a. Jayasīmha III.</i> , . . . . . | 214, 215                                |  |  |
| Trayipurusha, <i>te.</i> , . . . . .  | 59, 66                                  |  |  |
| Trētāyugādi, <i>tithi</i> , . . . . .   | 98, 128n                                |  |  |
| Tribhuvanachakravartin, <i>biruda</i> , . . . . .   | 70, 73, 146,<br>219, 220, 263, 264, 265 |  |  |
| Tribhuvanadhira, <i>ch.</i> , . . . . .   | 82, 83                                  |  |  |
| Tribhuvanāhknā, <i>legend on seal</i> , . . . . .   | 301                                     |  |  |
| Tribhuvanāhknā, <i>sur. of Guṇaga-Vijayāditya</i> , . . . . .                             | 226, 239                                |  |  |

|   | PAGE                         |  | PAGE                                 |
|---|------------------------------|--|--------------------------------------|
| Ujjayanī, <i>s. a.</i> Ujjayini, . . . . .            | 28                           | Vaidumbā, <i>family</i> , . . . . .                                      | 186, 193                             |
| Ujjayintī, <i>s. a.</i> Ujjain, . . . . .             | 246                          | Vaidyadēva, <i>k.</i> , . . . . .  | 97n, 245n, 255                       |
| Ukkal, <i>vi.</i> , . . . . .                         | 82, 182n                     | Vaidyanātha, <i>te.</i> , . . . . .                                      | 216, 218, 220                        |
| Uladana, <i>vi.</i> , . . . . .                       | 155, 156                     | Vaikom, <i>vi.</i> , . . . . .   | 204                                  |
| ulgu, <i>s. a.</i> ſulka, . . . . .                   | 294n                         | Vaikunṭha, <i>s. a.</i> Viṣṇu, . . . . .                                 | 246n                                 |
| Ulhaṇa, <i>m.</i> , . . . . .                         | 99                           | Vaikunṭha-Perumāl, <i>te.</i> , . . . . .                                | 182                                  |
| Ūlhē, <i>m.</i> , . . . . .                           | 174                          | Vāillabhaṭṭa, <i>m.</i> , . . . . .                                      | 247n                                 |
| Umā, <i>s. a.</i> Pārvatī, . . . . .                  | 357                          | Vāillabhaṭṭasvāmin, <i>te.</i> , . . . . .                               | 247n                                 |
| Umādevī, <i>queen of Jayasimha</i> , . . . . .        | 146, 147                     | Vairamēgha, <i>sur. of</i> Dantidurga, . . . . .                         | 336, 346                             |
| Umbarī, <i>vi.</i> , . . . . .                        | 112                          | Vaiṣṇava, . . . . .  | 5, 6, 32, 92, 118, 148               |
| Ummippaṭṭu, <i>s. a.</i> Ummippēdu, . . . . .         | 9                            | Vaiśya, <i>caste</i> , . . . . .   | 230, 300                             |
| Ummippēdu, <i>vi.</i> , . . . . .                     | 9                            | Vāja, <i>m.</i> , . . . . .  | 130                                  |
| Ūṇamāñjēri, <i>vt.</i> , . . . . .                    | 1, 2, 3, 14n                 | Vajaināhachchhāṣaṭhi-pattalā, <i>di.</i> , . . . . .                     | 125                                  |
| Unāvisa-pattalā, <i>di.</i> , . . . . .               | 123                          | vājapēya, <i>sacrifice</i> , . . . . .                                   | 197                                  |
| Updikāma, <i>ch.</i> , . . . . .                      | 85, 95                       | Vajrahasta I., <i>Eastern Gaiga k.</i> , 185, 186 and<br>Table, 187, 192 |                                      |
| upadhmaniya, . . . . .                                | 205, 203, 209, 210, 333, 350 | Vajrahasta II., <i>do.</i> , . . . . .                                   | 186 and Table, 187, 188,<br>192, 193 |
| uparikara, . . . . .                                  | 75                           | Vajrahasta III., <i>do.</i> , . . . . .                                  | 184n, 185, 186, 187, 193, 255        |
| Upasargakēvaligala-kathe, <i>quoted</i> , . . . . .   | 26n                          | Vajrahasta IV., <i>do.</i> , . . . . .                                   | 186 Table, 187                       |
| Upēndra, <i>Paramāra k.</i> , . . . . .               | 227                          | Vajrahasta V., <i>do.</i> , . . . . .                                    | 186 Table, 187, 315                  |
| Uppuṭṭēru, <i>ri.</i> , . . . . .                     | 96                           | Vajrasana, <i>s. a.</i> Buddha, . . . . .                                | 244, 251                             |
| Ūranōri, <i>vi.</i> , . . . . .                       | 6                            | Vājūnāgaxāka, <i>m.</i> , . . . . .                                      | 309                                  |
| Urigōla, <i>s. a.</i> Oraṅgal (P), . . . . .          | 270                          | Vākāṭa, <i>s. a.</i> Vākāṭaka, . . . . .                                 | 194, 195, 197                        |
| Urpuṭūr, <i>vi.</i> , . . . . .                       | 270                          | Vākāṭaka, <i>family</i> , . . . . .                                      | 194n, 195                            |
| Ushavadāta, <i>ch.</i> , . . . . .                    | 196n                         | Valabhi, <i>vi.</i> , . . . . .  | 74, 197n, 338                        |
| Utkala, <i>Orissa</i> , . . . . .                     | 207, 315, 317                | valaṇṇijyam or valeṇṇijyam, <i>trade</i> , . . . . .                     | 296n                                 |
| Uttama-Chālukya, <i>sur. of</i> Satyāśraya, . . . . . | 229, 241                     | Valaṇṇijyar, <i>a corporation of merchants</i> , 294,<br>296n, 332n      |                                      |
| Uttarādhyayanarūtra, <i>quoted</i> , . . . . .        | 339n                         |  |                                      |
| Uttarāditya, <i>m.</i> , . . . . .                    | 174                          | Valarpuram, <i>vi.</i> , . . . . .                                       | 7                                    |
| Uttarakōśalā, <i>s. a.</i> Ayōdhyā, . . . . .         | 100, 118                     | Valatāñchēri, <i>vi.</i> , . . . . .                                     | 6                                    |
| Uvāsagadasāḥ, <i>name of a work</i> , . . . . .       | 26n                          | Vālhaṇa, <i>m.</i> , . . . . .   | 174                                  |
|   |                              | Vālhē, <i>m.</i> , . . . . .   | 174                                  |
|   |                              | Vālhū, <i>m.</i> , . . . . .   | 174                                  |
|   |                              | Valimadura, <i>ch.</i> , . . . . .                                       | 360                                  |
|   |                              | Valiyapalli church, . . . . .  | 174                                  |
|   |                              | Valkalēśvara, <i>te.</i> , . . . . .                                     | 290                                  |
|   |                              | Vallabha, <i>Kōna ch.</i> , . . . . .                                    | 85, 86, 95, 96                       |
|   |                              | Vallabha, <i>sur. of Rāṣṭrakūṭa kings</i> , 278, 289,<br>336, 348, 349   |                                      |
|   |                              | Vallabhadēva, <i>k.</i> , . . . . .                                      | 255                                  |
|   |                              | Vallaḥēndra, <i>k.</i> , . . . . .                                       | 226, 227, 240                        |
|   |                              | Vallabhi ( <i>sic</i> ), <i>vi.</i> , . . . . .                          | 23n                                  |
|   |                              | Vallāla, <i>vi.</i> , . . . . .  | 222, 223, 225                        |
|   |                              | Vallam, <i>vi.</i> , . . . . .   | 153, 360                             |
|   |                              | Vallepakommana, <i>ri.</i> , . . . . .                                   | 357                                  |
|   |                              | Valletāñchēri, <i>s. a.</i> Valatāñchēri, . . . . .                      | 6                                    |
|   |                              | Vallimalai, <i>vi.</i> , . . . . .                                       | 140                                  |
|   |                              | Vallurama, <i>vi.</i> , . . . . .  | 193                                  |
|   |                              | Valluva-nāḍu, <i>di.</i> , . . . . .                                     | 295, 297                             |

## V

|   |          |
|---|----------|
| Vāchōhha, <i>m.</i> , . . . . .                   | 174      |
| Vachchharāja, <i>m.</i> , . . . . .               | 174      |
| Vāchchhila, <i>m.</i> , . . . . .                 | 174      |
| Vāchchhū, <i>m.</i> , . . . . .                   | 174      |
| Vādajabbā, <i>f.</i> , . . . . .                  | 205, 208 |
| Vadakāl, <i>vi.</i> , . . . . .                   | 7        |
| Vādām, <i>vi.</i> , . . . . .                     | 187, 193 |
| Vadamaṅgalam, <i>vi.</i> , . . . . .              | 6, 7     |
| Vadavāri, <i>vi.</i> , . . . . .                  | 155, 156 |
| Vadavāri-vishaya, <i>di.</i> , . . . . .          | 155      |
| Vadaviha, <i>vi.</i> , . . . . .                  | 120      |
| Vadāvi, <i>vi.</i> , . . . . .                    | 53       |
| Vaddiga, <i>Rāṣṭrakūṭa k.</i> , . . . . .         | 351      |
| Vādēśara, <i>vi.</i> , . . . . .                  | 126      |
| Vādūla Venkātāchārya, <i>author</i> , . . . . .   | 231n     |
| Vadunavāraṇ Varadan Tāṇḍaṇ, <i>m.</i> , . . . . . | 179      |

|  | PAGE           |  | PAGE                               |
|--|----------------|--|------------------------------------|
| Vajudalambēdu, <i>vi.</i> , . . . . .  | 9              | Vāṭ, <i>m.</i> , . . . . .                                 | 174                                |
| Vajudhalammēdu, <i>s. a.</i> Vajudalambēdu, . . . . .  | 9              | Vayalānallūr, <i>s. a.</i> Vāyilānallūr, . . . . .         | 8                                  |
| Vāmadēva, <i>m.</i> , . . . . .  | 174            | Vāyṭ, <i>m.</i> , . . . . .                                | 174                                |
| Vāmana, <i>m.</i> , . . . . .  | 174            | Vāyilānallūr, <i>vi.</i> , . . . . .                       | 8                                  |
| Vāmaṇḍāpāṭi, <i>vi.</i> , . . . . .  | 256            | Vayka, <i>s. a.</i> Varkkalai, . . . . .                   | 204                                |
| Vāmsadhara, <i>m.</i> , . . . . .  | 125            | Vēda, <i>m.</i> , . . . . .                                | 174                                |
| Vāmsadhārā, <i>ri.</i> , . . . . .   | 188            | Vēḍaṇ, <i>a hunter</i> , . . . . .                         | 183                                |
| Vāmsāvāri, <i>s. a.</i> Mūṅgilvari, . . . . .  | 222, 223, 225  | Vēdas and śākhās :—  |                                    |
| Vānapalli, <i>vi.</i> , . . . . .  | 84n, 319, 320  | Rich, . . . . .  | 210                                |
| Vanapati, <i>ch.</i> , . . . . .   | 315, 317, 318  | Sāman, . . . . .   | 210                                |
| Vaṅga, <i>co.</i> , . . . . .  | 3n, 48, 262    | Yajus, . . . . .   | 120, 122, 154, 270                 |
| Vaṇi-Diṇḍōri, <i>vi.</i> , . . . . .   | 337, 338       | Kaṇva or Kāṇva, . . . . .                                  | 63, 199, 256, 320                  |
| Vanippāka, <i>s. a.</i> Vaṇippākkam, . . . . .   | 9              | Vājasaneyā, . . . . .                                      | 63, 102, 110, 143, 145, 199        |
| Vāṇiyambādi, <i>vi.</i> , . . . . .  | 222n           | Vājasaneyin, . . . . .                                     | 74                                 |
| Vaṇippākkam, <i>vi.</i> , . . . . .  | 9              | Vēdasārman, <i>m.</i> , . . . . .                          | 174                                |
| Vappuḍam, <i>vi.</i> , . . . . .   | 187, 193       | Vēdasārman, <i>s. a.</i> Vīlhā, . . . . .                  | 98n, 120, 126                      |
| Vappuga, <i>k.</i> , . . . . .   | 289            | Vēdasīras, . . . . .                                       | 47, 53n                            |
| Vapyaṭa, <i>k.</i> , . . . . .   | 245, 251       | Vēḍavī, <i>f.</i> , . . . . .                              | 185, 193                           |
| varāha, <i>a pagoda</i> , . . . . .  | 58n            | Vēḍēvara-ghaṭṭa, . . . . .                                 | 114                                |
| Varāha, <i>m.</i> , . . . . .  | 174            | Vēḍṭ, <i>m.</i> , . . . . .                                | 174                                |
| Varāhasimha, <i>ch.</i> , . . . . .  | 30             | Vedura I., <i>Velanāṇḍu ch.</i> , . . . . .                | 35, 49                             |
| Varāha-vartanī, <i>di.</i> , . . . . .   | 185n           | Vedura II., <i>do.</i> , . . . . .                         | 35, 36, 50                         |
| Vārāṇasī, <i>s. a.</i> Vārāṇasī, . . . . .   | 262            | Vēgavati, <i>ri.</i> , . . . . .                           | 146, 147                           |
| Vārāṇasī (Benares), <i>vi.</i> , 102, 103, 106, 109,<br>110, 111, 113, 114, 115, 116 118, 122 add.,<br>123, 128, 130 |                | Vela-nāṇḍu, <i>di.</i> , . . . . .                         | 33, 35, 36, 37, 38, 39, 53, 84, 86 |
| Vārāṇasī, <i>s. a.</i> Vārāṇasī, . . . . .   | 178            | Vēlaṅgi, <i>vi.</i> , . . . . .                            | 83, 84                             |
| Vardhamāna, <i>s. a.</i> Mahāvīra, . . . . .   | 24, 27         | velapalagilapa, . . . . .                                  | 319                                |
| Vāridurga, <i>vi.</i> , . . . . .  | 155, 156       | Vēlappādi, <i>vi.</i> , . . . . .                          | 81, 82                             |
| Varkkalai, <i>vi.</i> , . . . . .  | 203, 204       | Vēlāppākkam, <i>vi.</i> , . . . . .                        | 269, 271                           |
| Varuṇa, <i>god</i> , . . . . .   | 299, 300n, 317 | Vēlāttūr, <i>vi.</i> , . . . . .                           | 7                                  |
| Vārūṇī, <i>tīkī</i> , . . . . .  | 279            | Vēleṅgu, <i>s. a.</i> Vēlaṅgi, . . . . .                   | 83, 96                             |
| Vāsadhara, <i>m.</i> , . . . . .   | 174            | Vēlāṭṭukōṭa, <i>vi.</i> , . . . . .                        | 10                                 |
| Vasantarāja, <i>sur. of</i> Kumāragiri, . . . . .  | 327            | Vēlāṭṭūr, <i>vi.</i> , . . . . .                           | 7                                  |
| Vasantarājīya Nāṭyaśāstra, . . . . .   | 327            | Vellenalluru-nāḍu, <i>di.</i> , . . . . .                  | 8                                  |
| Vasantarāja, <i>sur. of</i> Anavēma, . . . . .   | 319, 321       | Velnāḍuvāru, . . . . .                                     | 34n                                |
| vasantōtsava, <i>the spring festival</i> , . . . . .   | 319            | Vēlpūra, <i>vi.</i> , . . . . .                            | 185, 193                           |
| vasati, <i>a Jaina temple</i> , . . . . .  | 140, 141       | Vēlpūrā-vishaya, <i>di.</i> , . . . . .                    | 185, 193                           |
| Vāstavya, <i>caste</i> , . . . . .   | 99, 103, 156   | Vajudhalammēdu, <i>s. a.</i> Vajudalambēdu, . . . . .      | 9                                  |
| Vasū, <i>m.</i> , . . . . .  | 174            | Vēlūr (Vehore), <i>vi.</i> , . . . . .                     | 81, 138, 223, 270,<br>271, 280     |
| Vāsudēva, <i>m.</i> , . . . . .  | 105, 174       | Vēlūrppādi, <i>s. a.</i> Vēlappādi, . . . . .              | 82, 83                             |
| Vāsuki, <i>m.</i> , . . . . .  | 174            | Vēma, <i>Reddi k.</i> , . . . . .                          | 319, 320, 321                      |
| Vasūpāla, <i>m.</i> , . . . . .  | 174            | Vēma, <i>s. a.</i> Kāṭaya-Vēma, . . . . .                  | 328, 329                           |
| Vaṭakāl, <i>s. a.</i> Vaḍakāl, . . . . .   | 7              | Vēmasāni, <i>f.</i> , . . . . .                            | 321                                |
| Vaṭamaṅgala, <i>s. a.</i> Vaḍamaṅgalam, . . . . .  | 6              | Vēmu, <i>s. a.</i> Kāṭaya-Vēma, . . . . .                  | 320                                |
| Vaṭapura, <i>vi.</i> , . . . . .   | 7              | Vēmu-guṇḍa, <i>tank</i> , . . . . .                        | 96                                 |
| Vata, <i>m.</i> , . . . . .  | 30, 154, 174   | Vēnāḍu (Travancore), <i>co.</i> , . . . . .                | 146n, 296, 297                     |
| Vatārāja, <i>ch.</i> , . . . . .   | 97n, 130, 132n | Vēṅgai-nāḍu, <i>co.</i> , . . . . .                        | 137                                |
| Vatārāju, <i>m.</i> , . . . . .  | 174            | Vēṅgalabhaṭṭa, <i>s. a.</i> Tiruveṅgalanāthārya, . . . . . | 272                                |
|  |                | Vēṅgalāmbā, <i>queen of</i> Tirumala I, . . . . .          | 270                                |
|  |                | Vēṅga-Tribhuvanimalla, <i>śiruda</i> , . . . . .           | 270                                |

|   | PAGE   |   | PAGE  |
|---|--|---|---|
| Vēngi or Vēngi, co., . . . . .                                    | 36, 49, 50, 84, 94, 95,<br>212n, 227, 228, 230, 239, 240, 241,<br>262, 315, 317, 318 | Vijayasīha, m., . . . . .                                   | 174   |
| Vēngi, vi., . . . . .   | 143n, 182n, 195, 197n  | Vijaya-Skandavarman, <i>Pallava k.</i> , . . . . .          | 182n  |
| Vēni, ri., . . . . .  | 122 and add.   | Vikaura-vishaya, <i>di.</i> , . . . . .                     | 155, 156  |
| Veṅkāḍn, vi., . . . . .   | 6, 7   | Vikaya, m., . . . . .                                       | 174   |
| Veṅkaṭa I., <i>Vijayanagara k.</i> , . . . . .                    | 270, 271   | Vikhanas, <i>rishi</i> , . . . . .                          | 225   |
| Veṅkaṭa II., <i>do.</i> , . . . . .                               | 270  | Vikrama-Chōḍa, <i>s. a.</i> Vikrama-Chōḍa, . . . . .        | 228, 241  |
| Veṅkaṭādri, <i>s. a.</i> Tirumalai hill, . . . . .                | 13, 270n   | Vikrama-Chōḍa, <i>Chōḍa k.</i> , . . . . .                  | 37, 73, 228, 263,<br>264, 266   |
| Veṅkaṭapati, <i>s. a.</i> Veṅkaṭa I., . . . . .                   | 271  | Vikramāditya, <i>Eastern Chālukya ch.</i> , . . . . .       | 229, 241  |
| Veṅkaṭarāya, <i>Vijayanagara k.</i> , . . . . .                   | 3  | Vikramāditya I., <i>Eastern Chalukya k.</i> , . . . . .     | 240   |
| Veṅkaṭēsa, <i>te.</i> , . . . . .                                 | 270  | Vikramāditya II., <i>do.</i> , . . . . .                    | 240   |
| Veṅkaṭu, <i>s. a.</i> Veṅkāḍn, . . . . .                          | 6, 7   | Vikramāditya II., <i>Western Chalukya k.</i> , . . . . .    | 182   |
| Venna, <i>Kōna ch.</i> , . . . . .                                | 85, 94   | Vikramāditya VI., <i>do.</i> , . . . . .                    | 38, 137, 215  |
| Vēṇṇāyi-Nāṅgai, <i>f.</i> , . . . . .                             | 331, 332   | Vikramāṅkadēvaoharita, . . . . .                            | 212n  |
| Vēsanikā, . . . . .   | 253  | Vikrama-Rudra, <i>sur. of Rājendra-Chōḍa I.</i> , . . . . . | 86, 95  |
| Vēttuvāṇam, <i>vi.</i> , . . . . .                                | 271n   | Vikramēndravarma I., <i>k.</i> , . . . . .                  | 194, 197  |
| Viḍaiyūr, <i>vi.</i> , . . . . .                                  | 8  | Vikramēndravarma II., <i>k.</i> , . . . . .                 | 194, 198  |
| Viḍayūru, <i>s. a.</i> Viḍaiyūr, . . . . .                        | 8  | Viḷāṅkāḍn, <i>si.</i> , . . . . .                           | 10  |
| Vidhi-tithi, <i>Brahman's tithi</i> , . . . . .                   | 204  | Viḷāpāka, <i>s. a.</i> Velāppākkam, . . . . .               | 270, 271  |
| Vidyādhara, <i>m.</i> , . . . . .                                 | 174  | Viḷāppākkam, <i>do.</i> , . . . . .                         | 139   |
| Vidyānagarī, <i>s. a.</i> Vijayanagara, . . . . .                 | 2, 3   | Viḷāsapura, <i>vi.</i> , . . . . .                          | 246   |
| Vidyānanda, <i>m.</i> , . . . . .                                 | 174  | Vilhā, <i>m.</i> , . . . . .                                | 98, 99, 102, 105, 109, 110, 111, 113,<br>115, 116, 118, 120, 122, 126 |
| vidyāsthāna, <i>a college</i> , . . . . .                         | 181  | Vilhāka, <i>s. a.</i> Vilhā, . . . . .                      | 98n   |
| Vigrahapāla III., <i>k.</i> , . . . . .                           | 243n, 246, 251n, 307n  | Vilhāpa, <i>m.</i> , . . . . .                              | 174   |
| Vigraharāja, <i>k.</i> , . . . . .                                | 312n   | Vilhū, <i>m.</i> , . . . . .                                | 174   |
| Vijāmbā, <i>queen of Indra III.</i> , . . . . .                   | 280  | Vimala, <i>mythical k.</i> , . . . . .                      | 181   |
| Vijayā, <i>queen of Vijayāditya II.</i> , . . . . .               | 228, 229, 241  | Vimalāditya, <i>Chālukya ch.</i> , . . . . .                | 333, 335n, 337,<br>338, 348, 349                                      |
| Vijaya-Buddhavarman, <i>Pallava prince</i> , . . . . .            | 182n   | Vimalāditya, <i>Eastern Chālukya ch.</i> , . . . . .        | 229, 241  |
| Vijayachandra, <i>Kanauj k.</i> , . . . . .                       | 97, 98, 117, 120 and add.  | Vimalāditya, <i>Eastern Chalukya k.</i> , . . . . .         | 34, 35,<br>36, 49, 240, 302   |
| Vijayāditya, <i>Chalukya k.</i> , . . . . .                       | 34, 94, 239  | Vimalāditya, <i>m.</i> , . . . . .                          | 174   |
| Vijayāditya II., <i>Bāna k.</i> , . . . . .                       | 138  | Vinayāditya, <i>Eastern Gāṅga k.</i> , . . . . .            | 186 and<br>Table, 192   |
| Vijayāditya II., <i>Eastern Chālukya ch.</i> , . . . . .          | 228,<br>229, 241   | Vināyakapāla, <i>Kanauj k.</i> , . . . . .                  | 195n, 209, 246n   |
| Vijayāditya III., <i>do.</i> , . . . . .                          | 228, 229, 230, 241   | Vināyakapura, <i>s. a.</i> Kōṭa-Vināyakapura, . . . . .     | 267, 269  |
| Vijayāditya III., <i>s. a.</i> Guṇaka-Vijayāditya III., . . . . . | 226, 227   | Vinayamahādēvi, <i>queen of Kāmārṇava II.</i> , . . . . .   | 186, 193  |
| Vijayāditya IV., <i>Eastern Chalukya k.</i> , . . . . .           | 240  | vinīyuktaka, . . . . .                                      | 253   |
| Vijayāditya V., <i>s. a.</i> Bēta, . . . . .                      | 227, 228, 229, 240   | Vinṇamaṅgalaṃ, <i>vi.</i> , . . . . .                       | 222n  |
| Vijayāditya VII., <i>Eastern Chalukya k.</i> , . . . . .          | 84, 315  | Vinru-nāḍu, <i>di.</i> , . . . . .                          | 360   |
| Vijayāditya-Bhaṭṭāraka, <i>do.</i> , . . . . .                    | 239  | Vinukonḍa, <i>vi.</i> , . . . . .                           | 195   |
| Vijayakīrti, <i>Jaina preceptor</i> , . . . . .                   | 338, 349   | Vira, <i>te.</i> , . . . . .                                | 271   |
| Vijayālaya, <i>Chōḍa k.</i> , . . . . .                           | 222  | Virā, <i>m.</i> , . . . . .                                 | 300   |
| Vijayanagara, <i>vi.</i> , . . . . .                              | 2, 4, 12, 13, 14, 180, 221,<br>266, 267, 268, 269, 270, 271                          | Vira-Champa, <i>ch.</i> , . . . . .                         | 138, 223  |
| Vijayanagarī, <i>s. a.</i> Vijayanagara, . . . . .                | 267, 268   | Vira-Chōḍa, <i>Eastern Chalukya k.</i> , . . . . .          | 33n, 35, 36,<br>49, 50, 84, 226, 302                                  |
| Vijaya-Nandivarman, <i>Vēngi k.</i> , . . . . .                   | 143, 182n, 197n  | Vira-Chōḍa-Vinnagara, <i>s. a.</i> Bhāvanārāyana, . . . . . | 33n   |
| Vijayarājadēva, <i>k.</i> , . . . . .                             | 198n   | Vira-Chōḍa, <i>ch.</i> , . . . . .                          | 82, 83, 138, 139, 140n, 223   |
| Vijayasāktī, <i>Chandella k.</i> , . . . . .                      | 154  |   |   |
| Vijayasēna, <i>k.</i> , . . . . .                                 | 244, 252n, 525   |   |   |

|   | PAGE   |
|---|--|
| Vīra-Chōla, <i>sur. of Prithivipati II.</i> , . . . . .       | 222, 223, 225  |
| Vīra-Chōla-Lāṭa-Pāraraian, <i>m.</i> , . . . . .              | 140  |
| Vīra-Kēraḷa-chakravartin, <i>k.</i> , . . . . .               | 292, 293, 296  |
| Vīra-Kēraḷavarman, <i>sur. of Jayasimha</i> , 146n, 293       |  |
| virāma, 198n, 209, 212, 214, 243, 244, 255, . . . . .         | 260, 334, 350, 360                                     |
| Vīraṇa, <i>m.</i> , . . . . .                                 | 3  |
| Vīraṇāchārya, <i>m.</i> , . . . . .                           | 3  |
| Vīra-Nārasimha, <i>s. a. Vīra-Nṛsimha</i> , . . . . .         | 3  |
| Vīra-nārāyaṇa, <i>sur. of Parāntaka I.</i> , . . . . .        | 222, 225   |
| Vīra-Nṛsimha, <i>Vijayanagara k.</i> , . . . . .              | 3  |
| Vīra-Pāṇḍya, <i>k.</i> , . . . . .                            | 146, 147, 216  |
| Vīra-Pāṇḍyadeva, <i>sur. of Mārtāṇḍavarman</i> , . . . . .    | 146n   |
| Vīrappa-Nāyaka, <i>ch.</i> , . . . . .                        | 271  |
| Vīra-Bāghava-chakravartin, <i>k.</i> , 292, 293, 294, 296     |  |
| Vīra-Rājendra-Chōḍa, <i>Velanāṇḍu ch.</i> , 35, 36, 51        |  |
| Vīrasimha, <i>Eastern Gaṅga k.</i> , . . . . .                | 186 Table  |
| Vīraṭṭāṇḍēvara, <i>te.</i> , . . . . .                        | 181n   |
| Vīra-Vaṇājiyan, <i>m.</i> , . . . . .                         | 332  |
| Vīra-Vallāla, <i>Hoyasa k.</i> , . . . . .                    | 180  |
| Vīra-Venkaṭapati, <i>s. a. Venkaṭa I.</i> , . . . . .         | 271  |
| Vīriñchipuram, <i>vi.</i> , . . . . .                         | 177  |
| Vīrūpaksha, <i>te.</i> , . . . . .                            | 3, 13  |
| Viśākha, <i>Jaina saint</i> , . . . . .                       | 24, 28   |
| Viśākhaḥārya, <i>s. a. Guptigupta</i> , . . . . .             | 26   |
| Viśālā, <i>s. a. Ujjain</i> , . . . . .                       | 24, 28   |
| Viśālāpātaka, <i>vi.</i> , . . . . .                          | 75   |
| viśayapati, . . . . .   | 253  |
| Vishnu, <i>god</i> , 2, 5, 30, 33n, 37, 47, 50, 51, . . . . . | 52, 53, 62n, 63n, 83, 93, 96, 118, 123, 145, . . . . . |
|   | 148, 149, 151, 152, 153, 181, 204, 207, 222, . . . . . |
|   | 224, 230, 238, 242, 247n, 286, 289, 317, . . . . .     |
|   | 318, 319, 347n, 357, 358                               |
| Vishnu, <i>m.</i> , . . . . .                                 | 113, 174   |
| Vishṇubhaṭṭa, <i>m.</i> , . . . . .                           | 205, 208   |
| Vishṇubhaṭṭa-Sōmayājin, <i>m.</i> , . . . . .                 | 94, 239  |
| Vishṇudeva, <i>s. a. Vishṇunandin</i> , . . . . .             | 24, 28   |
| Vishṇukunḍin, <i>family</i> , . . . . .                       | 194, 195, 197  |
| Vishṇunandin, <i>Jaina saint</i> , . . . . .                  | 24   |
| Vishṇupura, <i>vi.</i> , . . . . .                            | 118n   |
| Vishṇupurāpa, <i>quoted</i> , . . . . .                       | 120n   |
| Vishpurama, <i>ch.</i> , . . . . .                            | 309  |
| Vishṇuśarman, <i>m.</i> , . . . . .                           | 174  |
| Vishṇuśarman, <i>s. a. Vilhā</i> , . . . . .                  | 98n, 126   |
| Vishṇuśayanoṭṭava, . . . . .                                  | 118n   |
| Vishṇuvardhana, <i>Chalukya k.</i> , . . . . .                | 94, 239  |
| Vishṇuvardhana, <i>Hoyasa k.</i> , . . . . .                  | 82n  |
| Vishṇuvardhana I., <i>Eastern Chālukya ch.</i> , . . . . .    | 229, 241   |
| Vishṇuvardhana II., <i>do.</i> , . . . . .                    | 229, 241   |

|   | PAGE                |
|---|---------------------|
| Vishṇuvardhana I., <i>Eastern Chalukya k.</i> , . . . . .                 | 94                  |
| Vishṇuvardhana II., <i>do.</i> , . . . . .                                | 94, 239             |
| Vishṇuvardhana III., <i>do.</i> , . . . . .                               | 239                 |
| Vishṇuvardhana IV., <i>do.</i> , . . . . .                                | 239                 |
| Vishṇuvardhana III., <i>s. a. Mallapa III.</i> , 229, . . . . .           | 230, 242            |
| Vishṇuvardhana VIII., <i>s. a. Rājārāja I.</i> , . . . . .                | 302                 |
| Vishṇuvardhana-Mahārāja, <i>sur. of Mahādeva-chakravartin</i> , . . . . . | 87                  |
| Vishṇuvardhana-Vijayāditya, <i>Western Chālukya k.</i> , . . . . .        | 212, 213, 214       |
| viśuva, <i>an equinox</i> , . . . . .                                     | 66, 68, 199, 200    |
| Viśvagunādarśa, <i>quoted</i> , . . . . .                                 | 221                 |
| Viśvakarman, <i>god</i> , . . . . .                                       | 300                 |
| Viśvāmitra, <i>m.</i> , . . . . .   | 125, 128            |
| Viśvanātha, <i>author</i> , . . . . .                                     | 267n                |
| Viśvarūpa, <i>m.</i> , . . . . .  | 111, 174            |
| Viṭaka, <i>m.</i> , . . . . .   | 253                 |
| Viṭhu, <i>m.</i> , . . . . .  | 174                 |
| Viṭṭhālēvara, <i>te.</i> , . . . . .                                      | 2                   |
| Vīvamayūtā, <i>vi.</i> , . . . . .  | 115                 |
| Vivika, <i>m.</i> , . . . . .   | 125, 126            |
| Vōḍā, <i>ch. (?)</i> , . . . . .  | 256                 |
| Vratārāja, <i>quoted</i> , . . . . .                                      | 267n                |
| vratas, the five, . . . . .   | 339                 |
| Vriddha-Gantamī, <i>vi.</i> , . . . . .                                   | 320                 |
| Vrishāḍaila, <i>s. a. Tirumalai hill</i> , . . . . .                      | 270n                |
| Vyāghrataṭi-maṇḍala, <i>di.</i> , . . . . .                               | 247, 253            |
| Vyāsa, <i>m.</i> , . . . . .  | 98, 110             |
| Vyāsa, <i>risāi</i> , . . . . .   | 5, 54, 97, 145, 303 |
| Vyāsa-Sikha, <i>quoted</i> , . . . . .                                    | 304n                |

## W

|                                   |          |
|-----------------------------------|----------|
| Wardhā, <i>vi.</i> , . . . . .    | 279      |
| Wokkalēri, <i>vi.</i> , . . . . . | 333, 334 |

## Y

|  |                         |
|--|-------------------------|
| Yādava, <i>family</i> , . . . . .                                | 148, 151, 152, 279, 280 |
| Yadu, <i>family</i> , 84, 94, 146, 147, 148, 151, 152, . . . . . | 245, 246, 252, 287      |
| Yājñadhara, <i>m.</i> , . . . . .                                | 174                     |
| Yājñavalkya, <i>m.</i> , . . . . .                               | 98n, 126                |
| Yakkantāṅga, <i>vi.</i> , . . . . .                              | 7                       |
| Yakṣapāla, <i>k.</i> , . . . . .                                 | 244n, 255               |
| Yakshi, . . . . .  | 137, 138                |
| yamalikambali, <i>tax</i> , . . . . .                            | 99, 128                 |



|                                       | PAGE               |   | PAGE               |
|---------------------------------------|--------------------|---|--------------------|
| Yamunā, <i>ri.</i>                    | 238, 239, 246, 301 | Vijaya,   | 72, 260, 262       |
| yānaka or yānikā,                     | 245, 253n          | Virōdhikrit,                                    | 215                |
| Yāpaniya, <i>school.</i>              | 338, 339, 349      | Vyaya,  | 70, 72, 335n       |
| Yāpaniya-saṅgha,                      | 339                | years of the reign, 66, 68, 69, 70, 71, 73, 81, |                    |
| Yāpuli-gachohha or Yāpuliya.          | 339                | 82, 83, 86, 137, 139, 143, 145, 146, 148, 177,  |                    |
| Yasōbhata, <i>m.</i>                  | 30                 | 178, 179, 180, 181, 182, 183, 194, 198, 216,    |                    |
| Yasōdēva, <i>m.</i>                   | 174                | 217, 218, 219, 220, 221, 222, 223, 224, 230,    |                    |
| Yasōdhara, <i>m.</i>                  | 174                | 247, 254, 256, 263, 264, 265, 266, 280, 297,    |                    |
| Yasōmati, <i>f.</i>                   | 30                 | 303, 315n, 332, 335n, 360                       |                    |
| Yasōvarman, <i>Chālukya ch.</i>       | 337, 348           | Yenamadala, <i>vi.</i>                          | 34                 |
| Yasōvarman, <i>Chandēlla k.</i>       | 156n, 246n         | Yerla, <i>ri.</i>                               | 281                |
| Yasōvighraha, <i>Kanauj k.</i>        | 100, 118           | yōgas :—  |                    |
| yathākālādhyāsin,                     | 245n               | Śubha,  | 279                |
| Yavana, <i>a Musalmān.</i>            | 245, 246, 252, 311 | Vyatipāta,                                      | 267                |
| Yayāti, <i>sur. of Mahāśivagupta.</i> | 200n               | Yōsyagma, <i>m.</i>                             | 290                |
| Yayātinagara, <i>vi.</i>              | 256                | Yuddhamalla, <i>Eastern Chulukya k.</i>         | 240, 302n          |
| years of the cycle :—                 |                    | Yudhishṭhira, <i>mythical k.</i>                | 33, 8, 319         |
| Āngīras,                              | 69                 | yūdhyā, <i>sacrifice.</i>                       | 194, 197           |
| Bhava,                                | 351, 355           | Yūsuf 'Ādil Shāh, <i>Bijāpur k.</i>             | 270n               |
| Chitrabhānu,                          | 205, 208           | yuvarāja, <i>an heir-apparent,</i>              | 97, 117, 118, 180, |
| Durmukha,                             | 328, 330           | 245, 254, 302                                   |                    |
| Durmukhi,                             | 87                 | Yuvarāja, <i>Chēdi k.</i>                       | 279, 280           |
| Jaya,                                 | 72, 328, 330       |   |                    |
| Kālayukta,                            | 278, 290           |   |                    |
| Khaca,                                | 320                |   |                    |
| Krōdhin,                              | 213, 214           |   |                    |
| Nala,                                 | 4                  |   |                    |
| Parābhava,                            | 67                 |   |                    |
| Paridhāvin,                           | 68                 |   |                    |
| Piṅgala,                              | 219                |   |                    |
| Plava,                                | 270                |   |                    |
| Plavaṅga,                             | 58, 62             |   |                    |
| Prajāpati,                            | 328, 329           |   |                    |
| Raudra,                               | 69, 221            |   |                    |
| Sarvadhārin,                          | 180                |   |                    |
| Sarvajit,                             | 216                |   |                    |
| Śārvarin,                             | 87                 |   |                    |
| Śōbhakrit,                            | 4n                 |   |                    |
| Śrīmukha,                             | 205                |   |                    |
| Śrīmukhin,                            | 267, 269           |   |                    |

## Z

## Zodiac, signs of the :—

|                      |                            |
|----------------------|----------------------------|
| Dhanus,              | 202, 217, 220              |
| Kanyā,               | 151, 220                   |
| Karkāṭaka,           | 202, 265                   |
| Kumbha,              | 217, 263                   |
| Makara,              | 292, 296                   |
| Mīna,                | 70, 71, 216, 217, 292, 296 |
| Mithuna,             | 73                         |
| Ṛishabha,            | 70, 71, 72n, 263, 264      |
| Simha,               | 203, 264                   |
| Tulā,                | 71                         |
| Vṛiśchika,           | 218, 219, 220              |
| Vṛisha or Vṛishabha, | 185 and add., 193, 204     |

66179











Central Archaeological Library,

NEW DELHI

66179

Call No.  $R \frac{417.05}{E.I.}$

India, Archaeological  
Author-Survey of India

Epigraphia Indica  
Title—Vol. IV. 1896-97.